THE GENERAL

BIOGRAPHICAL DICTIONARY:

CONTAINING

AN HISTORICAL AND CRITICAL ACCOUNT

OF THE

LIVES AND WRITINGS

OF THE

MOST EMINENT PERSONS

IN EVERY NATION;

PARTICULARLY THE BRITISH AND IRISH;

FROM THE EARLIEST ACCOUNTS TO THE PRESENT TIME.

A NEW EDITION,

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1813.

A NEW AND GENERAL

BIOGRAPHICAL DICTIONARY.

COKE (Sir Edward), lord chief-justice of England, and one of the most eminent lawyers this kingdom has produced, was descended from an ancient family in Norfolk, and born at Mileham, in that county, 1549. His father was Robert Coke, esq. of Mileham; his mother, Winifred, daughter and coheiress of William Knightley, of Margrave Knightley, in Norfolk. At ten years of age he was sent to a free-school at Norwich; and from thence removed to Trinity-college, in Cambridge. He remained in the university about four years, and went from thence to Clifford's-inn, in London; and the year after was entered a student of the Inner Temple. We are told that the first proof he gave of the quickness of his penetration, and the solidity of his judgment, was his stating the cook's case of the Temple, which it seems had puzzled the whole house, so clearly and exactly, that it was taken notice of and admired by the bench. It is not at all improbable that this might promote his being called early to the bar, at the end of six years, which in those strict times was held very extraordinary. He himself has informed us that the first cause he moved in the King's-bench, was in Trinity-term, 1578, when he was counsel for Mr. Edward Denny, vicar of Northingham, in Norfolk, in an action of scandalum magnatum, brought against him by Henry lord Cromwell. About this time he was appointed reader of Lyon's-inn, when his learned lectures were much attended, for three years. His reputation increased so fast, and with it his practice, that when he had been at the bar but

a few years, he thought himself in a condition to pretend to a lady of one of the best families, and at the same time of the best fortune in Norfolk; Bridget, daughter and co-heiress of John Preston, esq. whom he soon married, and with whom he had in all about 30,000*l.*

After this marriage, by which he became allied to some of the noblest houses in the kingdom, preferments flowed in upon him apace. The cities of Coventry and Norwich chose him their recorder; the county of Norfolk, one of their knights in parliament; and the house of commons, their speaker, in the thirty-fifth year of queen Elizabeth. The queen likewise appointed him solicitor-general, in 1592, and attorney-general the year following. Some time after, he lost his wife, by whom he had ten children; and in 1598 he married Elizabeth, daughter of Thomas lord Burleigh, afterwards earl of Exeter, and relict of sir William Hatton. As this marriage was the source of many troubles to both parties, so the very celebration of it occasioned no small noise and disquiet, by an unfortunate circumstance that attended it. There had been the same year so much notice taken of irregular marriages, that archbishop Whitgift had signified to the bishops of his province to prosecute strictly all that should either offend in point of time, place, or form. Whether Coke looked upon his own or the lady's quality, and their being married with the consent of the family, as placing them above such restrictions, or whether he did not advert to them, it is certain that they were married in a private house, without either banns or license; upon which he and his new married lady, the minister who officiated, Thomas lord Burleigh, and several other persons, were prosecuted in the archbishop's court; but upon their submission by their proxies, were absolved from excommunication, and the penalties consequent upon it, because, says the record, they had offended, not out of contumacy, but through ignorance of the law in that point. The affair of greatest moment, in which, as attorney-general, he had a share in this reign, was the prosecution of the earls of Essex and Southampton, who were brought to the bar in Westminster-hall, before the lords commissioned for their trial, Feb. 19, 1600. After he had laid open the nature of the treason, and the many obligations the earl of Essex was under to the queen, he is said to have closed with these words, that, "by the just judgment of God, he of his earldom should be Ro-

bert the last, that of a kingdom thought to be Robert the first."

In May 1603, he was knighted by king James; and the same year managed the trial of sir W. Raleigh, at Winchester, whither the term was adjourned, on account of the plague being at London; but he lessened himself greatly in the opinion of the world, by his treatment of that unfortunate gentleman; as he employed a coarse and scurrilous language against him hardly to be paralleled. The resentment of the public was so great upon this occasion, that as has been generally believed, Shakspeare, in his comedy of the "Twelfth Night," hints at this strange behaviour of sir Edward Coke at Raleigh's trial. He was likewise reproached with this indecent behaviour in a letter which sir Francis Bacon wrote to him after his own fall; wherein we have the following passage: "As your pleadings were wont to insult our misery, and inveigh literally against the person, so are you still careless in this point to praise and disgrace upon slight grounds, and that suddenly; so that your reproofs or commendations are for the most part neglected and contemned, when the censure of a judge, coming slow, but sure, should be a brand to the guilty, and a crown to the virtuous. You will jest at any man in public, without any respect to the person's dignity, or your own. This disgraces your gravity more than it can advance the opinion of your wit; and so do all your actions, which we see you do directly with a touch of vainglory. You make the laws too much lean to your opinion; whereby you shew yourself to be a legal tyrant, &c." January 27, 1606, at the trial of the gun-powder conspirators, and March 28 following, at the trial of the jesuit Garnet, he made two very elaborate speeches, which were soon after published in a book entitled "A true and perfect relation of the whole Proceedings against the late most barbarous traitors, Garnet, a Jesuit, and his confederates, &c." 1606, 4to. Cecil earl of Salisbury, observed in his speech upon the latter trial, "that the evidence had been so well distributed and opened by the attorney-general, that he had never heard such a mass of matter better contracted, nor made more intelligible to the jury." This appears to have been really true; so true, that many to this day esteem this last speech, especially, his masterpiece.

It was probably in reward for this service, that he was appointed lord chief justice of the common-pleas the same year. The motto he gave upon his rings, when he was called to the degree of serjeant, in order to qualify him for this promotion, was, "Lex est tutissima cassis;" that is, "The law is the safest helmet." Oct. 25, 1613, he was made lord chief justice of the king's-bench; and in Nov. was sworn of his majesty's privy-council. In 1615 the king deliberating upon the choice of a lord-chancellor, when that post should become vacant, by the death or resignation of Egerton lord Ellesmere, sir Francis Bacon wrote to his majesty a letter upon that subject, wherein he has the following passage, relating to the lord chief-justice: "If you take my lord Coke, this will follow: First, your majesty shall put an over-ruling nature into an over-ruling place, which may breed an extreme. Next, you shall blunt his industries in matter of finances, which seemeth to aim at another place. And lastly, popular men are no sure mounters for your majesty's saddle." The disputes and animosities between these two great men are well known. They seem to have been personal; and they lasted to the end of their lives. Coke was jealous of Bacon's reputation in many parts of knowledge; by whom, again, he was envied for the high reputation he had acquired in one; each aiming to be admired particularly in that in which the other excelled. Coke was the greatest lawyer of his time, but could be nothing more. If Bacon was not so, we can ascribe it only to his aiming at a more exalted character; not being able, or at least not willing, to confine the universality of his genius within one inferior province of learning.

Sir Thomas Overbury's murder in the Tower now broke out, at the distance of two years after; for Overbury died Sept. 16, 1613, and the judicial proceedings against his murderers did not commence till Sept. 1615. In this affair sir Edward acted with great vigour, and, as some think, in a manner highly to be commended; yet his enemies, who were numerous, and had formed a design to humble his pride and insolence, took occasion, from certain circumstances, to misrepresent him both to the king and people. Many circumstances concurred at this time to hasten his fall. He was led to oppose the king in a dispute relating to his power of granting commendams, and James did not choose to have his prerogative disputed,

even in cases where it might well be questioned. He had a contest with the lord chancellor Egerton, in which it is universally allowed that he was much to be blamed. Sir Edward, as a certain historian informs us, had heard and determined a case at common law; after which it was reported that there had been juggling. The defendant, it seems, had prevailed with the plaintiff's principal witness not to attend, or to give any evidence in the cause, provided he could be excused. One of the defendant's agents undertakes to excuse him; and carrying the man to a tavern, called for a gallon of sack in a vessel, and bid him drink. As soon as he had laid his lips to the flaggon, the defendant's agent quitted the room. When this witness was called, the court was informed that he was unable to come; to prove which, this agent was produced, who deposed, "that he left him in such a condition, that if he continued in it but a quarter of an hour, he was a dead man." For want of this person's testimony the cause was lost, and a verdict given for the defendant. The plaintiffs, finding themselves injured, carried the business into chancery for relief; but the defendants, having had judgment at common law, refused to obey the orders of that court. Upon this, the lord chancellor commits them to prison for contempt of the court: they petition against him in the star-chamber; the lord chief justice Coke joins with them, foments the difference, and threatens the lord chancellor with a præmunire. The chancellor makes the king acquainted with the business, who, after consulting sir Francis Bacon, then his attorney, and some other lawyers upon the affair, justified the lord chancellor, and gave a proper rebuke to Coke.

Roger Coke gives us a different account of the occasion of the chief justice's being in disgrace; and informs us, that he was one of the first who felt the effects of the power of the rising favourite, Villiers, afterwards duke of Buckingham. The author of the notes on Wilson's "Life of James," published in the second volume of Kennet's "Complete History of England," tells us "that sir Edward lost the king's favour, and some time after his place, for letting fall some words upon one of the trials, importing his suspicion that Overbury had been poisoned to prevent the discovery of another crime of the same nature, committed upon one of the highest rank, whom he termed a sweet prince; which was taken to be meant of prince

Henry." Whatever were the causes of his disgrace, which it is probable were many, he was brought upon his knees before the council at Whitehall, June 1616; and offences were charged upon him by Yelverton, the solicitor-general, implying, amongst other things, speeches of high contempt uttered in the seat of justice, and uncomely and undutiful carriage in the presence of his majesty, "the privy council, and judges." Soon after, he presented himself again at the council-table upon his knees, when secretary Winwood informed him, that report had been made to his majesty of what had passed there before, together with the answer that he had given, and that too in the most favourable manner; that his majesty was no ways satisfied with respect to any of the heads; but that notwithstanding, as well out of his own clemency, as in regard to the former services of his lordship, the king was pleased not to deal heavily with him: and therefore had decreed, 1. That he be sequestered from the council-table, until his majesty's pleasure be further known. 2. That he forbear to ride his summer circuit as justice of assize. 3. That during this vacation, while he had time to live privately and dispose himself at home, he take into his consideration and review his books of Reports; wherein, as his majesty is informed, be many extravagant and exorbitant opinions set down and published for positive and good law: and if, in reviewing and reading thereof, he find any thing fit to be altered or amended, the correction is left to his discretion. Among other things, the king was not well pleased with the title of those books, wherein he styled himself "lord chief justice of England," whereas he could challenge no more but lord chief justice of the King's-bench. And having corrected what in his discretion he found meet in these Reports, his majesty's pleasure was, he should bring the same privately to himself, that he might consider thereof, as in his princely judgment should be found expedient*. Hereunto Mr. secretary advised him to conform himself in all duty and obedience, as he ought; whereby he might hope that his majesty in time would receive him again to his gracious and princely favour. To this the lord chief justice made

* It does not, however, appear that lord Coke thought it necessary to make any alteration in his Reports; but it is observable that lord chancellor Ellesmere (with whom lord Coke had had some difference of opinion with respect to the jurisdiction of their respective courts), made some exceptions to the Reports now extant in print, and to which lord Coke made some replies, all of which are to be found in the Sloanian collection of MSS. in the British Museum.—Bridgman's Legal Bibliography.

answer, that he did in all humility prostrate himself to his majesty's good pleasure; that he acknowledged that decree to be just, and proceeded rather from his majesty's exceeding mercy than his justice; gave humble thanks to their lordships for their goodness towards him; and hoped that his behaviour for the future would be such as would deserve their lordships' favours. From which answer of sir Edward's we may learn that he was, as such men always are, as dejected and fawning in adversity, as he was insolent and overbearing in prosperity; the same meanness and poorness of spirit influencing his behaviour in both conditions.

In October he was called before the chancellor, and forbid Westminster-hall; and also ordered to answer several exceptions against his Reports. In November the king removed him from the office of lord chief justice. Upon his disgrace, sir Francis Bacon wrote him an admonitory letter, in which he remonstrates to him several errors in his former behaviour and conduct. We have made a citation from this letter already: we will here give the remainder of it: for though perhaps it was not very generous in Bacon to write such a letter at such a season, even to a professed adversary, yet it will serve to illustrate the character and manners of Coke. In this letter Bacon advised sir Edward to be humbled for this visitation; and observes, "that affliction only levels the molehills of pride in us, ploughs up the heart, and makes it fit for wisdom to sow her seed, and grace to bring forth her increase." He afterwards points out to him some errors in his conduct. "In discourse," says he, "you delight to speak too much, not to hear other men. This, some say, becomes a pleader, not a judge. For by this sometimes your affections are entangled with a love of your own arguments, though they be the weaker; and with rejecting of those which, when your affections were settled, your own judgment would allow for strongest. Thus, while you speak in your element, the law, no man ordinarily equals you; but when you wander, as you often delight to do, you then wander indeed, and never give such satisfaction as the curious time requires. This is not caused by any natural defect, but first for want of election; when you, having a large and fruitful mind, should not so much labour what to speak, as to find what to leave unspoken. Rich soils are often to be weeded. Secondly, you cloy your auditory.

When you would be observed, speech must be either sweet or short. Thirdly, you converse with books, not men, and books specially humane; and have no excellent choice with men, who are the best books. For a man of action and employment you seldom converse with, and then but with underlings; not freely, but as a schoolmaster, ever to teach, never to learn. But if sometimes you would in your familiar discourse hear others, and make election of such as knew what they speak, you should know many of those tales, which you tell, to be but ordinary; and many other things, which you delight to repeat and serve in for novelties, to be but stale. As in your pleadings you were wont to insult even misery, and inveigh bitterly against the person; so are you still careless in this point," &c. "Your too much love of the world is too much seen, when having the living of 10,000*l.* you relieve few or none. The hand that hath taken so much, can it give so little? Herein you shew no bowels of compassion, as if you thought all too little for yourself, or that God had given you all that you have, only to that end you should still gather more, and never be satisfied, but try how much you could gather, to account for all at the great and general audit day. We desire you to amend this, and let your poor tenants in Norfolk find some comfort, where nothing of your estate is spent towards their relief, but all brought up hither to the impoverishing your country." He then tells him, "that in the case of Overbury he used too many delays, till the delinquent's hands were loose, and his own bound; and that he was too open in his proceedings, and so taught them how to defend themselves. But that," continues he, "which we commend you for, are those excellent parts of nature and knowledge in the law, which you are endued withal. But these are only good in their good use. Wherefore we thank you heartily for standing stoutly in the commonwealth's behalf; hoping, it proceedeth not from a disposition to oppose greatness, as your enemies say, but to do justice, and deliver truth indifferently without respect of persons."

Low as sir Edward was fallen, he was afterwards restored to credit and favour; the first step to which was, his proposing a match between the earl of Buckingham's elder brother, sir John Villiers, and his younger daughter by the lady Hatton: for he knew no other way of gaining that favourite. This, however, occasioned a violent dispute

and quarrel between sir Edward and his wife; who, resenting her husband's attempt to dispose of her daughter without asking her leave, carried away the young lady, and lodged her at sir Edmund Withipole's house near Oatlands. Upon this, sir Edward wrote immediately to the earl of Buckingham, to procure a warrant from the privy-council to restore his daughter to him; but before he received an answer, discovering where she was, he went with his sons and took her by force, which occasioned lady Hatton to complain in her turn to the privy council. Much confusion followed; and this private match became at length an affair of state. The differences were at length made up, in appearance at least, Sept. 1617; sir Edward was restored to favour, and reinstated in his place as privy-councillor; and sir John Villiers was married to Mrs. Frances Coke at Hampton-court, with all the splendour imaginable. This wedding, however, cost sir Edward dear. For besides 10,000*l.* paid in money at two payments, he and his son sir Robert did, pursuant to articles and directions of the lords of the council, assure to sir John Villiers a rent-charge of 2000 marks per annum during sir Edward's life, and of 900*l.* a year during the lady Hatton's life, if she survived her husband; and after both their deaths, the manor of Stoke in Buckinghamshire, of the value of 900*l.* per annum, to sir John Villiers and his lady, and to the heirs of her body. The same were settled by good conveyances carefully drawn the January following, and certified to his majesty under the hands of two serjeants and the attorney-general. All this time the quarrel subsisted between him and his wife: and many letters are still extant, which shew a great deal of heat and resentment in both parties. At the time of the marriage lady Hatton was confined at the complaint of her husband: for, since her marriage, she had purchased the island and castle of Purbeck, and several other estates in different counties; which made her greatly independent of her husband. However, their reconciliation was afterwards effected, but not till July 1621, and then by no less a mediator than the king.

A parliament was summoned, and met January 1621; and in February there was a great debate in the house of commons upon several points of importance, such as liberty of speech, the increase of popery, and other grievances. Sir Edward Coke was a member, and his age, experience, and dignity gave him great weight there: but

it very soon appeared that he resolved to act a different part from what the court, and more especially the great favourite Buckingham, expected. He spoke very warmly; and also took occasion to shew, that proclamations against the tenor of acts of parliament were void: for which he is highly commended by Camden. The houses, being adjourned by the king's command in June, met again in November; and fell into great heats about the commitment of sir Edwin Sands, soon after their adjournment, which had such unfortunate consequences, that the commons protested, Dec. 18, against the invasion of their privileges. The king prorogued the parliament upon the 21st; and on the 27th, sir Edward Coke was committed to the Tower, his chambers in the Temple broke open, and his papers delivered to sir Robert Cotton and Mr. Wilson to examine. January 6, 1622, the parliament was dissolved: and the same day sir Edward was charged before the council with having concealed some true examinations in the great cause of the earl of Somerset, and obtruding false ones: nevertheless, he was soon after released, but not without receiving high marks of the king's resentment: for he was a second time turned out of the king's privy-council, the king giving him this character, that "he was the fittest instrument for a tyrant that ever was in England." And yet, says Wilson, in the house he called the king's prerogative an overgrown monster. Towards the close of 1623 he was nominated, with several others, to whom large powers were given, to go over to Ireland; which nomination, though accompanied with high expressions of kindness and confidence, was made with no other view but to get him out of the way for fear he should be troublesome, but he remained firm in his opinions, nor does it appear that he ever sought to be reconciled to the court; so that he was absolutely out of favour at the death of king James.

In the beginning of the next reign, when it was found necessary to call a second parliament, he was pricked for sheriff of Bucks in 1625, to prevent his being chosen. He laboured all he could to avoid it, but in vain; so that he was obliged to serve the office, and to attend the judges at the assizes, where he had often presided as lord chief justice. This did not hinder his being elected knight of the shire for Bucks in the parliament of 1628, in which he distinguished himself more than any man in the house of commons, spoke warmly for the redress of grievances,

argued boldly in defence of the liberty of the subject, and strenuously supported the privilege of the house. It was he that proposed and framed the petition of rights; and, June 1628, he made a speech, in which he named the duke of Buckingham as the cause of all our miseries, though, lord Clarendon tells us, he had before blasphemously styled him the saviour of the nation; but although there is no great reason to conclude that all this opposition to the arbitrary measures of the court flowed from any principles of patriotism, he became for a time the idol of the party in opposition to the court, and his conduct at this time is still mentioned with veneration by their historians and advocates. Our own opinion is, that although lord Coke was occasionally under the influence of temper or interest, he was, upon the whole, a more independent character than his enemies will admit. After the dissolution of this parliament, which happened the March following, he retired to his house at Stoke Pogeys in Buckinghamshire, where he spent the remainder of his days; and there, Sept. 3, 1634, breathed his last in his eighty-sixth year, expiring with these words in his mouth, as his monument informs us, "Thy kingdom come! thy will be done!" While he lay upon his death-bed, sir Francis Windebank, by an order of council, came to search for seditious and dangerous papers; by virtue whereof he took his "Commentary upon Littleton," and the "History of his Life" before it, written with his own hand, his "Commentary upon Magna Charta, &c." the "Pleas of the Crown," and the "Jurisdiction of Courts," his eleventh and twelfth "Reports" in MS. and 51 other MSS. with the last will of sir Edward, wherein he had been making provision for his younger grand-children. The books and papers were kept till seven years after, when one of his sons in 1641 moved the house of commons, that the books and papers taken by sir Francis Windebank might be delivered to sir Robert Coke, heir of sir Edward; which the king was pleased to grant. Such of them as could be found were accordingly delivered up, but the will was never heard of more.

Sir Edward Coke was in his person well-proportioned, and his features regular. He was neat, but not nice, in his dress: and is reported to have said, "that the cleanness of a man's clothes ought to put him in mind of keeping all clean within." He had great quickness of parts, deep penetration, a faithful memory, and a solid judg-

ment. He was wont to say, that "matter lay in a little room;" and in his pleadings he was concise, though in set speeches and in his writings too diffuse. He was certainly a great master of his profession, as even his enemies allow; had studied it regularly, and was perfectly acquainted with every thing relating to it. Hence he gained so high an esteem in Westminster-hall, and came to enjoy so large a share in the favour of the great lord Burleigh. He valued himself, and indeed not without reason, upon this, that he obtained all his preferments without employing either prayers or pence; and that he became the queen's solicitor, speaker of the house of commons, attorney-general, chief justice of both benches, high-steward of Cambridge, and a member of the privy-council, without either begging or bribing. As he derived his fortune, his credit, and his greatness, from the law, so he loved it to a degree of intemperance. He committed every thing to writing with an industry beyond example, and, as we shall relate just now, published a great deal. He met with many changes of fortune; was sometimes in power, and sometimes in disgrace. He was, however, so excellent at making the best of a disgrace, that king James used to compare him to a cat, who always fell upon her legs. He was upon occasion a friend to the church and clergy: and thus, when he had lost his public employments, and a great peer was inclined to question the rights of the church of Norwich, he hindered it, by telling him plainly, that "if he proceeded, he would put on his cap and gown again, and follow the cause through Westminster-hall." He had many benefices in his own patronage, which he is said to have given freely to men of merit; declaring in his law language, that he would have law livings pass by livery and seisin, and not by bargain and sale.

"His learned and laborious works on the laws," says a certain author, "will be admired by judicious posterity, while Fame has a trumpet left her, or any breath to blow therein." This is indisputably a just character of his writings in general: the particulars of which are as follow. About 1600 were published, in folio, the first part of the "Reports of sir Edward Coke, knt. her majesty's attorney-general, of divers resolutions and judgments given with great deliberation by the reverend judges and sages of the law, of cases and matters in law, which were never resolved

or adjudged before: and the reasons and causes of the said resolutions and judgments during the most happy reign of the most illustrious and renowned queen Elizabeth, the fountain of all justice, and the life of the law." The second, third, and so on to the eleventh part of the "Reports" were all published by himself in the reign of James I. The twelfth part of his Reports has a certificate printed before it, dated Feb. 2, 1655, and subscribed E. Bulstrod; signifying, that he conceives it to be the genuine work of sir Edward Coke. The title of the thirteenth part is, "Select cases in law, reported by sir Edward Coke;" and these are asserted to be his in a preface signed with the initials J. G.

All these Reports have been uniformly received by our courts with the utmost deference; and as a mark of distinguished eminence, they are frequently cited as, 1, 2, 3, &c. Rep. without mentioning the author's name, and in his own writings they are usually described as Lib. 1, 2, 3, &c. There have been many editions of these Reports, the last in 1776, in 7 vols. 8vo, by Wilson. They have also been abstractedly versified in an 8vo volume, 1742, in a very curious manner, for the help of the memory, and the method seems to have been recommended by the practice of lord Coke himself.

In 1614 there was published, "A speech and charge at Norwich assizes," intended to pass for sir Edward Coke's; but he clearly disclaims it, in the preface to the seventh part of his Reports. He did indeed make a speech at that time, and in some measure to this purpose; but these notes of it were gathered and published without his knowledge in a very incorrect and miserable manner, and published with a design to prejudice and expose him. In 1614 was published in folio, "A book of entries, containing perfect and approved precedents of courts, declarations, informations, plaints, indictments, bars, duplications, rejoinders, pleadings, processes, continuances, essoigns, issues, defaults, departure in despight of the court, demurrers, trials, judgments, executions, and all other matters and proceedings, in effect, concerning the practic part of the laws of England, in actions real, personal, mixed, and in appeals: being very necessary to be known, and of excellent use for the modern practice of the law, many of them containing matters in law, and points of great learning; collected and published for the common good and benefit of all the studious and learned professors of the laws of England."

His "Institutes" are divided into four parts. The first is the translation and comment upon the "Tenures of Sir Thomas Littleton," one of the judges of the common-pleas in the reign of Edward IV. It was published in his lifetime, in 1628; but that edition was very incorrect. There was a second published in 1629, said to be revised by the author, and in which this work is much amended; yet several mistakes remained even in that. The second part of the "Institutes" gives us magna charta, and other select statutes, in the languages in which they were first enacted, and much more correct than they were to be had any where else. He adds to these a commentary full of excellent learning, wherein he shews how the common law stood before those statutes were made, how far they are introductory of new laws, and how far declaratory of the old; what were the causes of making them, to what ends they were made, and in what degree, at the time of his writing, they were either altered or repealed. The third part of the "Institutes" contains the criminal law or pleas of the crown: where, among other things, he shews, in regard to pardons and restitutions, how far the king may proceed by his prerogative, and where the assistance of parliament is necessary. The fourth part of the "Institutes" comprehends the jurisdiction of all the courts in this kingdom, from the high court of parliament down to the court-baron. This part not being published till after his decease, there are many inaccuracies and some greater faults in it, which were animadverted upon and amended in a book written by William Prynne, esq. and published in 1669. The thirteenth, fourteenth, and fifteenth editions of the "Institutes," 1788, 1789, and 1794, by Hargrave and Butler, are esteemed the best.

We have besides of his, 1. A treatise of Bail and Mainprize, 1637, 4to. 2. Reading on the state of Fines, 27 Edw. I. French, 1662, 4to. 3. Complete Copyholder, 1640, 4to. There was added in another edition of this book in 1650, 4to, Calthorpe's reading between a lord of a manor and a copyholder his tenant, &c. And in the editions in 12mo, 1668 and 1673, there is a supplement; but a more complete specification of the various editions may be found in Bridgman's "Legal Bibliography."[1]

[1] Biog. Brit.—Lloyd's Worthies.—Fuller's Worthies.—Lodge's Illustrations, vol. III.—Seward's Anecdotes, vol. I. and Biographiana, vol. II.—Archæologia, vol. I. p. xx.—Roger Coke's Detection of the Court and State of England, &c. 1697, 8vo. He was grandson of lord Coke.

COLARDEAU (Charles Peter), a French poet, was born at Janville in the Orleanois in 1735, and was a votary of the muses from his very infancy. He made his first appearance in the literary world in 1758, by a poetical translation of Pope's Eloisa to Abelard; in which he was said to have retained the warmth of the original, with the richness of its images. His tragedies of Astarbè and Calisto, the one performed in 1758, and the other in 1760, were not so successful. The complexion of them is indeed sorrowful, and even gloomy, but never tragical. The "Temple of Gnidos," and two of the "Nights" of Young, in French verse, the epistle to M. Duhamel, and the poem of Prometheus, which appeared afterwards, are in general versified in a soft and harmonious manner. The epistle to M. Duhamel, which is replete with rural descriptions and sentiments of beneficence, has been ranked by many of its enthusiastic admirers with the best epistles of Boileau. These several performances excited the attention of the French academy towards the author, who elected him a member at the beginning of 1776; but before he had pronounced his inaugural discourse, he was snatched away by death, in the flower of his age, the 7th of April in the same year, after he had risen from his bed in a state of extreme weakness, and burnt what he had written of a translation of Tasso. This poet, who has so well described the charms of nature in his poems, and who even understood the art of drawing, yet in all the variety of colours saw only white and black, and only the different combinations of light and shade. This singular organization, however, did not weaken the charms of his imagination. His works were collected in two vols. 8vo, Paris, 1779, and have been since reprinted in 12mo. Among these is a comedy entitled "Les perfidies à la mode," in which are some agreeable verses, two or three characters well enough drawn, but not a single spark of the vis comica.[1]

COLBERT (John Baptist), marquis of Segnelai, one of the greatest statesmen that France ever had, was born at Paris in 1619, and descended from a family that lived at Rheims in Champaigne, originally from Scotland (the Cuthberts), but at that time no way considerable for its splendour. His grandfather is said to have been a wine-merchant, and his father at first followed the same occu-

[1] Dict. Hist.—D'Israeli's Curiosities, vol. I. p. 65.

pation; but afterwards traded in cloth, and at last in silk. Our Colbert was instructed in the arts of merchandize, and afterwards became clerk to a notary. In 1648 his relation John Baptist Colbert, lord of S. Pouange, preferred him to the service of Michael le Tellier, secretary of state, whose sister he had married; and here he discovered such diligence and exactness in executing all the commissions that were entrusted to his care, that he quickly grew distinguished. One day his master sent him to cardinal Mazarine, who was then at Sedan, with a letter written by the queen mother; and ordered him to bring it back after that minister had seen it. Colbert carried the letter, and would not return without it, though the cardinal treated him roughly, used several arts to deceive him, and obliged him to wait for it several days. Some time after, the cardinal returning to court, and wanting one to write his agenda or memoranda, desired le Tellier to furnish him with a fit person for that employment; and Colbert being presented to him, the cardinal had some remembrance of him, and desired to know where he had seen him. Colbert was afraid of putting him in mind of Sedan, lest the remembrance of his behaviour in demanding the queen's letter should renew his anger. But the cardinal was so far from disliking him for his faithfulness to his late master, that he received him on condition that he should serve him with the like zeal and fidelity.

Colbert applied himself wholly to the advancement of his master's interests, and gave him so many marks of his diligence and skill that afterwards he made him his intendant. He accommodated himself so dexterously to the inclinations of that minister, by retrenching his superfluous expences, that he was entrusted with the sale of benefices and governments, and it was by Colbert's counsel that the cardinal obliged the governors of frontier places to maintain their garrisons with the contributions they exacted. He was sent to Rome, to negociate the reconciliation of cardinal de Retz, for which the pope had shewed some concern; and to persuade his holiness to fulfill the treaty concluded with his predecessor Urban VIII. From all these services Mazarine conceived so high an opinion of Colbert's abilities, that at his death in 1661, he earnestly recommended him to Louis XIV. as the most proper person to regulate the finances, which at that time were in great confusion. Louis accepted the recommendation, and

Colbert being appointed intendant of the finances, applied himself to their regulation, and succeeded: though it procured him many enemies. France is also obliged to this minister for establishing at that time her trade with the East and West Indies, from which she once reaped innumerable advantages.

In 1664 he became superintendant of the buildings; and from that time applied himself earnestly to the enlarging and adorning of the royal edifices, particularly those splendid works, the palace of the Tuilleries, the Louvre, St. Germain, Fontainbleau, and Chombord. Versailles, which he found a dog-kennel, where Louis XIII. kept his hunting equipage, he rendered a palace fit for the greatest monarch. Colbert also formed several designs for increasing the beauty and convenience of the capital city, and had the principal hand in the establishment of the academy for painting and sculpture in 1664, which originated in the following circumstance: the king's painters and sculptors, with other skilful professors of those arts, being prosecuted at law by the master-painters at Paris, joined together in a society, under the name of the Royal Academy for sculpture and painting, with a view to hold public exercises, for the sake of improving the arts, and advancing them to the highest degree of perfection. They put themselves under the protection of Mazarine, and chose chancellor Seguier their vice-protector; and after Mazarine's death chose Seguier their protector, and Colbert their vice-protector; and it was at his solicitation that they were finally established by a patent, containing new privileges, in 1664. Colbert, being made protector after the death of Seguier, thought fit that an historiographer should be appointed, whose business it should be to collect all curious and useful observations made at their conferences. His majesty acquiesced in the appointment of this new officer, and settled on him a salary of 300 livres. To Colbert also the lovers of naval knowledge are obliged, for the erection of the academy of sciences; and in 1667, for the royal observatory at Paris, which was first inhabited by Cassini. France also owes to him all the advantages she receives by the union of the two seas; a prodigious work, begun in 1666, and finished in 1680. Colbert was besides very attentive to matters which regarded the order, decency, and well-being of society. He undertook to reform the courts of justice, and to put a stop to the usurpation of

noble titles; which was then very common in France. In the former of those attempts he failed, in the latter he succeeded.

In 1669 he was made secretary of state, and entrusted with the management of affairs relating to the sea: and his performances in this province were answerable to the confidence his majesty reposed in him. He suppressed several offices, which were chargeable and useless: and in the mean time, perceiving the king's zeal for the extirpation of heresy, he shut up the chamber instituted by the edicts of Paris and Roan. He proposed several new regulations concerning criminal courts; and was extremely severe with the parliament of Tholouse, for obstructing the measures he took to carry the same into execution. His main design in reforming the tedious methods of proceeding at law, was to give the people more leisure to apply themselves to trading: for the advancement of which he procured an edict, to erect a general insurance-office at Paris, for merchants, &c. In 1672 he was made minister of state, and amidst these multiplied employments, it has been observed that he never neglected his own or his family's interest and grandeur, or missed any opportunity of advancing either. He had been married many years, had sons and daughters grown up; all of whom, as occasion served, he took care to marry to great persons, and thus strengthened his interest by powerful alliances. Business, however, was certainly Colbert's natural turn; and he not only loved it, but was very impatient of interruption in it. A lady of great quality was one day urging him, when he was in the height of his power, to do her some piece of service; and perceiving him inattentive and inflexible, threw herself at his feet, in the presence of above an hundred persons, crying, "I beg your greatness, in the name of God, to grant me this favour!" Upon which, Colbert, kneeling down over against her, replied, in the same mournful tone, "I conjure you, madam, in the name of God, not to disturb me!"

This great minister died of the stone, Sept. 6, 1683, in his 65th year, leaving behind him six sons and three daughters. He was of a middle stature, his mien low and dejected, his air gloomy, and his aspect stern. He slept little, and was extremely temperate. Though naturally sour and morose, he knew how to act the lover, and had mistresses. He was of a slow conception, but spoke judi-

ciously of every thing after he had once comprehended it. He understood business perfectly well, and he pursued it with unwearied application. This enabled him to fill the most important places with high reputation and credit, while his influence diffused itself through every part of the government. He restored the finances, the navy, the commerce of France; and he erected those various works of art, which have ever since been monuments of his taste and magnificence. He was a lover of learning, though not a man of learning himself, and liberally conferred donations and pensions upon scholars in other countries, while he established and protected academies in his own. He invited into France painters, statuaries, mathematicians, and eminent artists of all kinds, thus giving new life to the sciences. Upon the whole, he was a wise, active, generous-spirited minister; ever attentive to the interests of his master, the happiness of the people, the progress of arts and manufactures, and to every thing that could advance the credit and interest of his country, while his failings were such as could not injure him in the opinion of his age and country.[1]

COLBERT, John Baptist. See TORCY.

COLE (Charles Nalson), an English lawyer, and legal antiquary, was born in the Isle of Ely in 1722, and educated at St. John's college, Cambridge, which he left after taking his bachelor's degree in 1743; and having studied law in the Inner Temple, was admitted to the bar. He became afterwards Registrar to the corporation of Bedford Level, and published "A Collection of Laws which form the constitution of the Bedford Level Corporation, with an introductory history thereof," 1761, 8vo. In 1772 he was editor of a new edition of Sir William Dugdale's "History of embanking and drayning of divers fenns and marshes, &c." originally printed 1662, fol. This new edition was first undertaken by the corporation of Bedford Level; but upon application to Richard Geast, esq. of Blythe-Hall, in the county of Warwick, a lineal maternal descendant of the author, he desired that it might be entirely conducted at his own expence. Mr. Cole added three very useful indexes. Mr. Cole's next appearance in the literary world was as editor to Mr. Soame Jenyns's

[1] Life of, Cologn, 1695, and in English, 1695, 8vo.—Moreri.—Dict. Hist.—Perrault Les Hommes Illustres.

works, with whom he had lived in habits of friendship for near half a century. Mr. Jenyns, who died in 1787, bequeathed to him the copy-right of all his published works, and consigned to his care all his literary papers, with a desire that he would collect together and superintend the publication of his works. In executing this, Mr. Cole made such a selection as shewed his regard for the reputation of his friend, and prefixed a life written with candour. Mr. Cole, who had long lived a private and retired life, died Dec. 18, 1804, at his house in Edward-street, Cavendish-square, after a tedious and severe illness, in the eighty-second year of his age.[1]

COLE (HENRY), a person of considerable learning in the sixteenth century, was born at Godshill in the Isle of Wight, and educated in Wykeham's school near Winchester. From thence he was chosen to New college, Oxford, of which he became perpetual fellow in 1523, and studying the civil law, took the degree of bachelor in that faculty, March 3, 1529-30. He then travelled into Italy, and improved himself in his studies at Padua, being a zealous Roman catholic, but upon his return to England, he acknowledged king Henry VIII. to be the supreme head of the church of England. In 1540, he took the degree of doctor of the civil law; and the same year resigned his fellowship, being then settled in London, an advocate in the court of arches, prebendary of Yatminster Secunda in the church of Sarum, and about the same time was made archdeacon of Ely. In September, 1540, he was admitted to the rectory of Chelmsford in Essex; and in October following, collated to the prebend of Holborn, which he resigned April 19, 1541; and was the same day collated to that of Sneating, which he voiding by cession in March ensuing, was collated to the prebend of Wenlakesbarne. In 1542 he was elected warden of New College; and in 1545 made rector of Newton Longville in Buckinghamshire. Soon after, when king Edward VI. came to the crown, Dr. Cole outwardly embraced, and preached up the reformation, but altering his mind, he resigned his rectory of Chelmsford in 1547; and in 1551 his wardenship of New College; and the year following, his rectory of Newton Longville. After queen Mary's accession to the crown, he became again a zealous Roman catholic;

[1] Nichols's Bowyer.

and in 1554 was made provost of Eton college, of which he had been fellow. The same year, June 20, he had the degree of D.D. conferred on him, and was one of the divines that disputed publicly at Oxford with archbishop Cranmer, and bishop Ridley. He also preached the funeral sermon before archbishop Cranmer's execution. He was appointed one of the commissioners to visit the university of Cambridge; was elected dean of St. Paul's the 11th of December, 1556; made (August 8, 1557) vicar-general of the spiritualities under cardinal Pole, archbishop of Canterbury; and the first of October following, official of the arches, and dean of the peculiars; and in November ensuing, judge of the court of audience. In 1558 he was appointed one of the overseers of that cardinal's will. In the first year of queen Elizabeth's reign he was one of the eight catholic divines who disputed publicly at Westminster with the same number of protestants, and distinguished himself then and afterwards, by his writings in favour of popery, for which he was deprived of his deanery, fined five hundred marks, and imprisoned. He died in or near Wood-street compter, in London, in December, 1579. Leland has noticed him among other learned men of our nation. He is called by Strype "a person more earnest than wise," but Ascham highly commends him for his learning and humanity. It is evident, however, that he accommodated his changes of opinions to the times, although in his heart he was among the most bigotted and implacable opponents of the reformed religion. His writings were, 1. "Disputation with archbishop Cranmer and bishop Ridley at Oxford," in 1554. 2. "Funeral Sermon at the Burning of Dr. Thomas Cranmer, archbishop of Canterbury." Both these are in Fox's Acts and Monuments. 3. "Letters to John Jewell, bishop of Salisbury, upon occasion of a Sermon that the said bishop preached before the queen's majesty and her honourable council, anno 1560," Lond. 1560, 8vo, printed afterwards among Bishop Jewell's works. 4. "Letters to bishop Jewell, upon occasion of a Sermon of his preached at Paul's Cross on the second Sunday before Easter, in 1560." 5. "An Answer to the first proposition of the Protestants, at the Disputation before the lords at Westminster." These last are in Burnet's History of the Reformation.[1]

[1] Biog. Brit.—Ath. Ox. vol. I.—Fox's Acts and Monuments.—Burnet's, Collier's, and Dodd's Ch. Hist.

COLE (WILLIAM), an eminent antiquary and benefactor to the history and antiquities of England, was the son of William Cole, a gentleman of landed property, at Baberham in Cambridgeshire, by his third wife, Catharine, daughter of Theophilus Tuer, of Cambridge, merchant, but at the time she married Mr. Cole, the widow of Charles Apthorp *. He was born at Little Abington, a village near Baberham, Aug. 3, 1714, and received the early part of his education under the Rev. Mr. Butts at Saffron-Walden, and at other small schools. From these he was removed to Eton, where he was placed under Dr. Cooke, afterwards provost, but to whom he seems to have contracted an implacable aversion. After remaining five years on the foundation at this seminary, he was admitted a pensioner of Clare hall, Cambridge, Jan. 25, 1733; and in April 1734, was admitted to one of Freeman's scholarships, although not exactly qualified according to that benefactor's intention: but in 1735, on the death of his father, from whom he inherited a handsome estate, he entered himself a fellow-commoner of Clare Hall, and next year removed to King's college, where he had a younger brother, then a fellow, and was accommodated with better apartments. This last circumstance, and the society of his old companions of Eton, appear to have been his principal motives for changing his college. In April 1736, he travelled for a short time in French Flanders with his half-brother, the late Dr. Stephen Apthorp, and in October of the same year he took the degree of B. A. In 1737, in consequence of bad health, he went to Lisbon, where he remained six months, and returned to college May 1738. The following year he was put into the commission of the peace for the county of Cambridge, in which capacity he acted for many years. In 1740 his friend lord Montfort, then lord lieutenant of the county, appointed him one of his deputy lieutenants; and in the same year he proceeded M. A. In 1743, his health being again impaired, he took another trip through Flanders for five or six weeks, visiting St. Omer's, Lisle, Tournay, &c. and other principal places, of which he has given an account in his MS collections. In Dec. 1744 he was ordained deacon in the

* Mr. Cole's father had a fourth wife, a relation of lord Montfort. "By her," says his son, "he had no issue, and very little quiet. After four or five years jarring, they agreed on a separation." She died about a year after her husband.

collegiate church of Westminster, by Dr. Wilcocks, bishop of Rochester, and was in consequence for some time curate to Dr. Abraham Oakes, rector of Wethersfield in Suffolk. In 1745, after being admitted to priest's orders, he was made chaplain to Thomas earl of Kinnoul, in which office he was continued by the succeeding earl, George. He was elected a fellow of the Society of Antiquaries in 1747; and appears to have resided at Haddenham in the Isle of Ely in 1749, when he was collated by bishop Sherlock to the rectory of Hornsey in Middlesex, which he retained only a very short time. Speaking of that prelate, he says, "He gave me the rectory of Hornsey, yet his manner was such that I soon resigned it again to him. I have not been educated in episcopal trammels, and liked a more liberal behaviour; yet he was a great man, and I believe an honest man." The fact, however, was, as Mr. Cole elsewhere informs us, that he was inducted Nov. 25; but finding the house in so ruinous a condition as to require rebuilding, and in a situation so near the metropolis, which was always his aversion, and understanding that the bishop insisted on his residing, he resigned within a month. This the bishop refused to accept, because Mr. Cole had made himself liable to dilapidations and other expences by accepting of it. Cole continued therefore as rector until Jan. 9, 1751, when he resigned it into the hands of the bishop in favour of Mr. Territ. During this time he had never resided, but employed a curate, the rev. Matthew Mapletoft. In 1753 he quitted the university on being presented by his early friend and patron, Browne Willis, esq. to the rectory of Bletchley, in Buckinghamshire, which he resigned March 20, 1767, in favour of his patron's grandson, the rev. Thomas Willis, and this very honourably, and merely because he knew it was his patron's intention to have bestowed it on his grandson had he lived to effect an exchange.

Having been an early and intimate acquaintance of Mr. Horace Walpole, the late earl of Orford, they went to France together in 1765, Mr. Walpole to enjoy the gaieties of that country, but Mr. Cole to seek a cheap residence, to which he might retire altogether. From the whole tenour of Mr. Cole's sentiments, and a partiality, which in his MSS. he takes little pains to disguise, in favour of the Roman catholic religion and ceremonies, we suspect that cheapness was not the only motive for this intended

removal. He had at this time his personal estate, which he tells us was a "handsome one," and he held the living of Bletchley, both together surely adequate to the wants of a retired scholar, a man of little personal expence, and who had determined never to marry. He was, however, diverted from residing in France by the laws of that country, particularly the Droit d'Aubaine, by which the property of a stranger dying in France becomes the king's, and which had not at that time been revoked. Mr. Cole at first supposed this could be no obstacle to his settling in Normandy; but his friend Mr. Walpole represented to him that his MSS. on which he set a high value, would infallibly become the property of the king of France, and probably be destroyed. This had a persuasive effect; and in addition to it, we have his own authority that this visit impressed his mind so strongly with the certainty of an impending revolution, that upon that account he preferred remaining in England. His expressions on this subject are remarkable, but not uncharacteristic: "I did not like the plan of settling in France at that time, *when the Jesuits were expelled*, and the philosophic deists were so powerful as to threaten the destruction, not only of all the religious orders, but of Christianity itself." There is a journal of this tour in vol. XXXIV. of his collections.

In 1767, after resigning Bletchley, he went into a hired house at Waterbeche, and continued there two years, while a house was fitting for him at Milton, a small village on the Ely road, near Cambridge, where he passed the remainder of his days, and from which he became familiarly distinguished as "Cole of Milton." In May 1771, by lord Montfort's favour, he was put into the commission of the peace for the town of Cambridge. In 1772, bishop Keene, without any solicitation, sent Mr. Cole an offer of the vicarage of Maddingley, about seven miles from Milton, which, for reasons of convenience, he civilly declined, but has not spoken so civilly of that prelate in his "Athenæ." He was, however, instituted by Dr. Green, bishop of Lincoln, to the vicarage of Burnham, in Buckinghamshire, on the presentation of Eton college, June 10, 1774, void by the cession of his uterine brother, Dr. Apthorp. He still, however, resided at Milton, where he died Dec. 16, 1782, in his sixty-eighth year, his constitution having been shattered and worn down by repeated attacks of the gout.

Mr. Cole was an antiquary almost from the cradle, and had in his boyish days made himself acquainted with those necessary sciences, heraldry and architecture. He says, the first "essay of his antiquarianism" was taking a copy both of the inscription and tomb of Ray, the naturalist, in 1734; but it appears that, when he was at Eton school, he used during the vacations to copy, in trick, arms from the painted windows of churches, particularly Baberham in Cambridgeshire, and Moulton in Lincolnshire. Yet, although he devoted his whole life to topography and biography, he did not aspire to any higher honour than that of a collector of information for the use of others, and certainly was liberal and communicative to his contemporaries, and so partial to every attempt to illustrate our English antiquities, that he frequently offered his services, where delicacy and want of personal knowledge would have perhaps prevented his being consulted.

What he contributed was in general, in itself, original and accurate, and would have done credit to a separate publication, if he had thought proper. Among the works which he assisted, either by entire dissertations, or by minute communications and corrections, we may enumerate Grose's "Antiquities;" Bentham's "Ely;" Dr. Ducarel's publications; Philips's "Life of Cardinal Pole;" Gough's "British Topography;" the "Memoirs of the Gentlemen's Society at Spalding;" Mr. Nichols's "Collection of Poems," "Anecdotes of Hogarth," "History of Hinckley," and "Life of Bowyer." With Granger he corresponded very frequently, and most of his corrections were adopted by that writer. Mr. Cole himself was a collector of portraits at a time when this *trade* was in few hands, and had a very valuable series, in the disposal of which he was somewhat unfortunate, and somewhat capricious, putting a different value on them at different times. When in the hope that lord Montstuart would purchase them, he valued them at a shilling each, one with another, which he says would have amounted to 160*l.* His collection must therefore have amounted to 3200 prints, but among these were many topographical articles: 130*l.* was offered on this occasion, which Mr. Cole declined accepting. This was in 1774; but previous to this, in 1772, he met with a curious accident, which had thinned his collection of portraits. This was a visit from an eminent collector. "He had," says Mr. Cole, "heard of my collection of prints, and a

proposal to see them was the consequence; accordingly, he breakfasted here next morning; and on a slight offer of accommodating him with such heads as he had not, he absolutely has taken one hundred and eighty-seven of my most valuable and favourite heads, such as he had not, and most of which had never seen; and all this with as much ease and familiarity as if we had known each other ever so long. However, I must do him the justice to say, that I really did offer him at Mr. Pemberton's, that he might take such in exchange as he had not; but this I thought would not have exceeded above a dozen, or thereabouts, &c." In answer to this account of the devastation of his collection, his correspondent Horace Walpole writes to him in the following style, which is not an unfair specimen of the manner in which these correspondents treated their contemporaries:—"I have had a relapse (of the gout), and have not been able to use my hand, or I should have lamented with you on the plunder of your prints by that *Algerine hog*. I pity you, dear sir, and feel for your awkwardness, that was struck dumb at his rapaciousness. The *beast* has no sort of taste neither, and in a twelvemonth will sell them again. This *Muley Moloch* used to buy books, and now sells them. He has hurt his fortune, and ruined himself to have a collection, without any choice of what it should be composed. It is the most *under-bred swine* I ever saw, but I did not know *it* was so *ravenous*. I wish you may get paid any how."—Mr. Cole, however, after all this epistolary scurrility, acknowledges that he was "honourably paid" at the rate of two shillings and sixpence each head, and one, on which he and Walpole set an uncommon value, and demanded back, was accordingly returned.

Mr. Cole's MS Collections had two principal objects, first, the compilation of a work in imitation of Anthony Wood's Athenæ, containing the lives of the Cambridge scholars; and secondly, a county history of Cambridge; and he appears to have done something to each as early as 1742. They now amount to an hundred volumes, small folio, into which he appears to have transcribed some document or other almost every day of his life, with very little intermission. He began with fifteen of these volumes, while at college, which he used to keep in a lock-up case in the university library, until he had examined every book in that collection from which he could derive any informa-

tion suitable to his purpose, and transcribed many MS lists, records, &c. The grand interval from this labour was from 1752 to 1767, while he resided at Bletchley; but even there, from his own collection of books, and such as he could borrow, he went on with his undertaking, and during frequent journies, was adding to his topographical drawings and descriptions. He had some turn for drawing, as his works every where demonstrate, just enough to give an accurate, but coarse outline. But it was at Cambridge and Milton where his biographical researches were pursued with most effect, and where he carefully registered every anecdote he could pick up in conversation; and, in characterising his contemporaries, may literally be said to have spared neither friend nor foe. He continued to fill his volumes in this way, almost to the end of his life, the last letter he transcribed being dated Nov. 25, 1782. Besides his topography and biography, he has transcribed the whole of his literary correspondence. Among his correspondents, Horace Walpole must be distinguished as apparently enjoying his utmost confidence; but their letters add very little to the character of either, as men of sincerity or candour. Both were capable of writing polite, and even flattering letters to gentlemen, whom in their mutual correspondence, perhaps by the same post, they treated with the utmost contempt and derision.

Throughout the whole of Mr. Cole's MSS. his attachment to the Roman catholic religion is clearly to be deduced, and is often almost avowed. He never can conceal his hatred to the eminent prelates and martyrs who were the promoters of the Reformation. In this respect at least he resembled Anthony Wood, whose friends had some difficulty in proving that he died in communion with the church of England, and Cole yet more closely resembled him in his hatred of the puritans and dissenters. When in 1767 an order was issued from the bishops for a return of all papists or reputed papists in their dioceses, Cole laments that in some places *none* were returned, and in other places *few*, and assigns as a reason for this regret, that "their principles are much more conducive to a peaceful and quiet subordination in government, and they might be a proper balance, in time of need, not only to the tottering state of Christianity in general, but to this church of England in particular, *pecked* against by every fanatic sect, whose good allies the infidels are well known to be; but hardly safe

from its own lukewarm members; and whose safety depends solely on a political balance." The "lukewarm members," he elsewhere characterizes as latitudinarians, including Clarke, Hoadly, and their successors, who held preferments in a church whose doctrines they opposed.

As late as 1778 we find Mr. Cole perplexed as to the disposal of his manuscripts; to give them to one college which he mentions, would, he says, "be to throw them into a horse-pond," for "in that college they are so conceited of their Greek and Latin, that with them all other studies are mere barbarism." He once thought of Eton college; but, the MSS. relating principally to Cambridge university and county, he inclined to deposit them in one of the libraries there; not in the public library, because too public, but in Emanuel, with the then master of which, Dr. Farmer, he was very intimate. Dr. Farmer, however, happening to suggest that he might find a better place for them, Mr. Cole, who was become peevish, and wanted to be courted, thought proper to consider this "coolness and indifference" as a refusal. In this dilemma he at length resolved to bequeath them to the British Museum, with this condition, that they should not be opened for twenty years after his death. For such a condition, some have assigned as a reason that the characters of many living persons being drawn in them, and that in no very favourable colours, it might be his wish to spare their delicacy; but, perhaps with equal reason, it has been objected that such persons would thereby be deprived of all opportunity of refuting his assertions, or defending themselves. Upon a careful inspection, however, of the whole of these volumes, we are not of opinion that the quantum of injury inflicted is very great, most of Cole's unfavourable anecdotes being of that gossiping kind, on which a judicious biographer will not rely, unless corroborated by other authority. Knowing that he wore his pen at his ear, there were probably many who amused themselves with his prejudices. His collections however, upon the whole, are truly valuable; and his biographical references, in particular, while they display extensive reading and industry, cannot fail to assist the future labours of writers interested in the history of the Cambridge scholars.[1]

COLE (William), an English botanist, was the son of a clergyman, and born at Adderbury, in Oxfordshire,

[1] Gathered from his MSS. passim.—See also Nichols's Bowyer, and D'Israeli's Calamities of Authors.

about 1626. After he had been well-instructed in grammar-learning and the classics, he was entered in 1642 of Merton-college, in Oxford. In 1650 he took a degree in arts; after which he left the university, and retired to Putney, near London; where he lived several years, and became the most famous simpler or botanist of his time. In 1656 he published "The art of simpling, or an introduction to the knowledge of gathering plants, wherein the definitions, divisions, places, descriptions, and the like, are compendiously discoursed of;" with which was also printed "Perspicillum microcosmologicum, or, a prospective for the discovery of the lesser world, wherein man is a compendium, &c." And in 1657 he published "Adam in Eden, or Nature's paradise: wherein is contained the history of plants, herbs, flowers, with their several original names." Upon the restoration of Charles II. in 1660, he was made secretary to Duppa, bishop of Winchester, in whose service he died in 1662.[1]

COLES (ELISHA), author of a Dictionary once in much reputation, was born in Northamptonshire about 1640. Towards the end of 1658, he was entered of Magdalen-college, in Oxford, but left it without taking a degree; and retiring to London, taught Latin there to youths, and English to foreigners, about 1663, with good success in Russel-street, near Covent-garden, and at length became one of the ushers in merchant-taylors' school. But being there guilty of some offence, he was forced to withdraw into Ireland, from whence he never returned. He was, says Wood, a curious and critical person in the English and Latin tongues, did much good in his profession, and wrote several useful and necessary books for the instruction of beginners. The titles of them are as follows: 1. "The Complete English Schoolmaster: or, the most natural and easy method of spelling and reading English, according to the present proper pronunciation of the language in Oxford and London, &c." Lond. 1674, 8vo. 2. "The newest, plainest, and shortest Short-hand; containing, first, a brief account of the short-hand already extant, with their alphabets and fundamental rules. Secondly, a plain and easy method for beginners, less burdensome to the memory than any other. Thirdly, a new invention for contracting words, with special rules for contracting sentences, and other ingenious fancies, &c."

[1] Ath. Ox. vol. II.

Lond. 1674, 8vo. 3. "Nolens Volens: or, you shall make Latin, whether you will or no; containing the plainest directions that have been yet given upon that subject," Lond. 1675, 8vo. With it is printed: 4. "The Youth's visible Bible, being an alphabetical collection (from the whole Bible) of such general heads as were judged most capable of Hieroglyphics; illustrated with twenty-four copper-plates, &c." 5. "An English Dictionary, explaining the difficult terms that are used in divinity, husbandry, physic, philosophy, law, navigation, mathematics, and other arts and sciences," Lond. 1676, 8vo, reprinted several times since. 6. "A Dictionary, English-Latin, and Latin-English; containing all things necessary for the translating of either language into the other," Lond. 1677, 4to, reprinted several times in 8vo; the 12th edition was in 1730. 7. "The most natural and easy Method of learning Latin, by comparing it with English: Together with the Holy History of Scripture-War, or the sacred art military, &c." Lond. 1677, 8vo. 8. "The Harmony of the Four Evangelists, in a metrical paraphrase on the history of our Lord and Saviour Jesus Christ," Lond. 1679, 8vo, reprinted afterwards. 9. "The Young Scholar's best Companion: or an exact guide or directory for children and youth, from the A B C, to the Latin Grammar, comprehending the whole body of the English learning, &c." Lond. 12mo. Cole's Dictionary continued to be a school-book in very general use, for some time after the publication of Ainsworth's Thesaurus. But it has fallen almost into total neglect, since other abridgments of Ainsworth have appeared, by Young, Thomas, and other persons. The men, however, who have been benefactors to the cause of learning, ought to be remembered with gratitude, though their writings may happen to be superseded by more perfect productions. It is no small point of honour to be the means of paving the way for superior works.[1]

COLES (ELISHA), uncle to the preceding, was also a native of Northamptonshire, but became a trader in London, and probably an unsuccessful one, as during the time that Oxford was in possession of the parliamentary forces, we find him promoted to the office of steward to Magdalen college, by Dr. Thomas Goodwin, the famous independent president of that college. On the restoration, he was obliged

[1] Ath. Ox. vol. II.—Biog. Brit.

to quit this situation, but acquired the preferable appointment of clerk to the East India company, which he probably held to his death, at London, in October 1688, upwards of eighty years old. He is known to this day by his "Practical Discourse of God's Sovereignty," London, 1673, 4to, and often reprinted in 8vo. The object of it is to refute the Arminians in those points concerning which they differ most from the Calvinists.[1]

COLET (DR. JOHN), a learned English divine, and the founder of St. Paul's school, was born in the parish of St. Antholin, London, in 1466, and was the eldest son of sir Henry Colet, knt. twice lord-mayor, who had besides him twenty-one children. In 1483 he was sent to Magdalen college in Oxford, where he spent seven years in the study of logic and philosophy, and took the degrees in arts. He was perfectly acquainted with Cicero's works, and no stranger to Plato and Plotinus, whom he read together, that they might illustrate each other. He could, however, read them only in the Latin translations; for neither at school nor university had he any opportunity of learning the Greek, that language being then thought unnecessary, and even discouraged. Hence the proverb, "Cave à Græcis, ne fias hæreticus," that is, "Beware of Greek, lest you become an heretic;" and it is well known, that when Linacer, Grocyn, and others, afterwards professed to teach it at Oxford, they were opposed by a set of men who called themselves Trojans. Colet, however, was well skilled in mathematics; and having thus laid a good foundation of learning at home, he travelled abroad for farther improvement; first to France, and then to Italy; and seems to have continued in those two countries from 1493 to 1497. But before his departure, and indeed when he was of but two years standing in the university, he was instituted to the rectory of Denington in Suffolk, to which he was presented by a relation of his mother, and which he held to the day of his death. This practice of taking livings, while thus under age, generally prevailed in the church of Rome; and Colet, being then an acolythe, which is one of their seven orders, was qualified for it. He was also presented by his own father, Sept. 30, 1485, to the rectory of Thyrning in Huntingdonshire, but he resigned it about the latter end of 1493, probably before he set out on his travels.

[1] Ath. Ox. vol. II.

Being arrived at Paris, he soon became acquainted with the learned there, with the celebrated Budæus in particular; and was afterwards introduced to Erasmus. In Italy he contracted a friendship with several eminent persons, especially with his own countrymen, Grocyn, Linacer, Lilly, and Latimer; who were learning the Greek tongue, then but little known in England, under those great masters Demetrius, Angelus Politianus, Hermolaus Barbarus, and Pomponius Sabinus. He took this opportunity of improving himself in this language; and having devoted himself to divinity, he read, while abroad, the best of the antient fathers, particularly Origen, Cyprian, Ambrose, and Jerome, but, it is said, very much undervalued St. Augustine. He looked sometimes also into Scotus and Aquinas, studied the civil and canon law, made himself acquainted with the history and constitution of church and state; and with a view to refinement, not very common at that time, did not neglect to read such English poets, and other authors of the belles lettres, as were then extant. During his absence from England he was made a prebendary of York, and installed by proxy upon March 5, 1494, and was also made canon of St. Martin's Le Grand, London, and prebendary of Good Easter, in the same church. Upon his return in 1497 he was ordained deacon in December, and priest in July following. He had, indeed, before he entered into orders, great temptations from his natural disposition to lay aside study, and give himself up to the gaiety of the court, for he was rather luxuriously inclined; but he curbed his passions by great temperance and circumspection, and after staying a few months with his father and mother at London, retired to Oxford.

Here he read public lectures on St. Paul's epistles, without stipend or reward; which, being a new thing, drew a vast crowd of hearers, who admired him greatly. And here he strengthened his memorable friendship with Erasmus, who came to Oxford in 1497, which remained unshaken and inviolable to the day of their deaths. He continued these lectures three years; and in 1501 was admitted to proceed in divinity, or to the reading of the sentences. In 1502 he became prebendary of Durnesford, in the church of Sarum, and in Jan. 1504, resigned his prebend of Good Easter. In the same year he commenced D. D. and in May 1505, was instituted to the prebend of Mora

in St. Paul's, London. The same year and month he was made dean of that church, without the least application of his own; and being raised to this high station, he began to reform the decayed discipline of his cathedral. He introduced a new practice of preaching himself upon Sundays and great festivals, and called to his assistance other learned persons, such as Grocyn, and Sowle, whom he appointed to read divinity-lectures. These lectures raised in the nation a spirit of inquiry after the holy scriptures, which had long been laid aside for the school divinity; and eventually prepared for the reformation, which soon after ensued. Colet was unquestionably in some measure instrumental towards it, though he did not live to see it effected; for he expressed a great contempt of religious houses, exposed the abuses that prevailed in them, and set forth the danger of imposing celibacy on the clergy. This way of thinking, together with his free and public manner of communicating his thoughts, which were then looked upon as impious and heretical, made him obnoxious to the clergy, and exposed him to persecution from the bishop of London, Dr. Fitzjames; who, being a rigid bigot, could not bear to have the corruptions in his church spoken against, and therefore accused him to archbishop Warham as a dangerous man, preferring at the same time some articles against him. But Warham, well knowing the worth and integrity of Colet, dismissed him, without giving him the trouble of putting in any formal answer. The bishop, however, not satisfied with that fruitless attempt, endeavoured afterwards to stir up the king and the court against him; nay, we are told in bishop Latimer's sermons, that he was not only in trouble, but would have been burnt, if God had not turned the king's heart to the contrary.

These troubles and persecutions made him weary of the world, so that he began to think of disposing of his effects, and of retiring. Having therefore a very plentiful estate without any near relations (for, numerous as his brethren were, he had outlived them all), he resolved, in the midst of life and health, to consecrate the whole property of it to some standing and perpetual benefaction. And this he performed by founding St. Paul's school, in London, of which he appointed William Lilly first master in 1512. He ordained, that there should be in this school an high master, a surmaster, and a chaplain, who should teach gratis 153 children, divided into eight classes; and he endowed it

with lands and houses, amounting then to 122*l.* 4*s.* 7½*d.* per annum, of which endowment he made the company of mercers trustees. To further his scheme of retiring, he built a convenient and handsome house near Richmond palace in Surrey, in which he intended to reside, but having been seized by the sweating sickness twice, and relapsing into it a third time, a consumption ensued, which proved fatal September 16, 1519, in his fifty-third year. He was buried in St. Paul's choir, with an humble monument prepared for him several years before, and only inscribed with his bare name. Afterwards a nobler was erected to his honour by the company of mercers, which was destroyed with the cathedral in 1666; but the representation of it is preserved in sir William Dugdale's "History of St. Paul's *," and in Knight's life of the dean. On the two sides of the bust was this inscription: "John Colet, doctor of divinity, dean of Paul's, and the only founder of Paul's-school, departed this life, anno 1519, the son of sir Henry Colet, knt. twise mayor of the cyty of London, and free of the company and mistery of mercers." Lower, there were other inscriptions in Latin. About 1680, when the church was taking down in order to be rebuilt, his leaden coffin was found inclosed in the wall, about two feet and a half above the floor. At the top of it was a leaden plate fastened, whereon was engraved the dean's name, his dignity, his benefactions, &c. Besides his dignities and preferments already mentioned, he was rector of the fraternity or gild of Jesus in St. Paul's church, for which he procured new statutes; and was chaplain and preacher in ordinary to Henry VIII; and, if Erasmus is not mistaken, one of the privy-council.

Of his writings, those which he published himself, or which have been published since his death, are as follow: 1. "Oratio habita à doctore Johanne Colet, decano sancti Pauli, ad clerum in convocatione, anno 1511." This being hardly to be met with, except in the Bodleian library at Oxford, among archbishop Laud's MSS. was reprinted by Knight in his appendix to the life of Colet; where also is reprinted an old English translation of it, supposed to have been done by the author himself. 2. "Rudimenta grammatices à Joanne Coleto, decano ecclesiæ sancti Pauli

* The skeleton part of this fine old monument was discovered in 1782 to be still existing, and was placed under the care of Mr. Gould, the deputy surveyor and principal verger.

Londin. in usum scholæ ab ipso institutæ:" commonly called "Paul's Accidence, 1539," 8vo. 3. "The construction of the eight parts of speech, entitled Absolutissimus de octo orationis partium constructione libellus:" which, with some alterations, and great additions, makes up the syntax in Lilly's grammar, Antwerp, 1530, 8vo. 4. "Daily Devotions: or, the Christian's morning and evening sacrifice." This is said not to be all of his composition. 5. "Monition to a godly Life," 1534, 1563, &c. 6. "Epistolæ ad Erasmum." Many of them are printed among Erasmus's epistles, and some at the end of Knight's Life of Colet. There are still remaining in MS. others of his pieces, enumerated in the account of his Life by Knight. It is probable that he had no intention of publishing any thing himself; for he had an inaccuracy and incorrectness in his way of writing, which was likely to expose him to the censures of critics; and besides, was no perfect master of the Greek tongue, without which he thought a man was nothing. The pieces above mentioned were found after his death in a very obscure corner of his study, as if he had designed they should lie buried in oblivion; and were written in such a manner as if intended to be understood by nobody but himself. With regard to sermons, he wrote but few; for he generally preached without notes.

The descriptions which are given of his person and character are much to his advantage. He was a tall, comely, graceful, well-bred man; and of uncommon learning and piety. In his writings his style was plain and unaffected; and for rhetoric he had rather a contempt, than a want of it. He could not bear that the standard of good writing should be taken from the exact rules of grammar; which, he often said, was apt to obstruct a purity of language, not to be obtained but by reading the best authors. This contempt of grammar, though making him sometimes inaccurate, and, as we have observed, laying him open to the critics, did not hinder him from attaining a very masterly style; so that his preaching, though popular, and adapted to mean capacities, was agreeable to men of wit and learning, and in particular was much admired by sir Thomas More. With regard to some of his notions, he was an eminent forerunner of the reformation; and he and Erasmus jointly promoted it, not only by pulling down those strong holds of ignorance and corruption, the scholastic divinity, and entirely routing both the Scotists and

Thomists, who had divided the Christian world between them, but also by discovering the shameful abuses of monasteries, and the folly and danger of imposing celibacy upon the clergy; to which places he gave little or nothing while he lived, and left nothing when he died. Colet thought immorality in a priest more excusable than pride and avarice; and was with no sort of men more angry than with those bishops who, instead of shepherds, acted the part of wolves, and who, under the pretence of devotions, ceremonies, benedictions, and indulgences, recommended themselves to the veneration of the people, while in their hearts they were slaves to filthy lucre. He condemned auricular confession; and was content to say mass only upon Sundays and great festivals, or at least upon very few days besides. He had gathered up several authorities from the ancient fathers against the current tenets and customs of the church; and though he did not openly oppose the established religion, yet he shewed a particular kindness and favour to those who disliked the worshiping of images. As to his moral qualities, he was a man of exemplary temperance, and all other virtues: and is so represented by his intimate friend Erasmus, in an epistle to Jodocus Jonas, where the life, manners, and qualifications of Colet are professedly described.[1]

COLIGNI (GASPARD DE), the second of the name, of an ancient family, admiral of France, was born the 16th of February 1516, at Chatillon-sur-Loing. He bore arms from his very infancy. He signalized himself under Francis I. at the battle of Cerisoles, and under Henry II. who made him colonel-general of the French infantry, and afterwards admiral of France, in 1552; favours which he obtained by the brilliant actions he performed at the battle of Renti, by his zeal for military discipline, by his victories over the Spaniards, and especially by the defence of St. Quintin. The admiral threw himself into that place, and exhibited prodigies of valour; but the town being forced, he was made prisoner of war. After the death of Henry II. he put himself at the head of the protestants against the Guises, and formed so powerful a party as to threaten ruin to the Romish religion in France. We are told by a con-

[1] Life by Knight.—Erasmus's Life of, in Phenix, vol. II.—Jortin's Life of Erasmus.—Biog. Brit.—Birch's Tillotson, p. 19.—Strype's Life of Parker, p. 64.—Warton's Hist. of Poetry.—Ath. Ox. vol. I.—More's Life of sir T. More, p. 19, 20.

temporary historian, that the court had not a more formidable enemy, next to Condé, who had joined with him. The latter was more ambitious, more enterprising, more active. Coligni was of a sedater temper, more cautious, and fitter to be the leader of a party; as unfortunate, indeed, in war as Condé, but often repairing by his ability what had seemed irreparable; more dangerous after a defeat, than his enemies after a victory; and moreover adorned with as many virtues as such tempestuous times and the spirit of party would allow. He seemed to set no value on his life. Being wounded, and his friends lamenting around him, he said to them with incredible constancy, "The business we follow should make us as familiar with death as with life." The first pitcht battle that happened between the protestants and the catholics, was that of Dreux, in 1562. The admiral fought bravely, lost it, but saved the army. The duke of Guise having been murdered by treachery, a short time afterwards, at the siege of Orleans, he was accused of having connived at this base assassination; but he cleared himself of the charge by oath. The civil wars ceased for some time, but only to recommence with greater fury in 1567. Coligni and Condé fought the battle of St. Denys against the constable of Montmorenci. This indecisive day was followed by that of Jarnac, in 1569, fatal to the protestants. Condé having been killed in a shocking manner, Coligni had to sustain the whole weight of the party, and alone supported that unhappy cause, and was again defeated at the affair of Montcontour, in Poitou, without suffering his courage to be shaken for a moment. An advantageous peace seemed shortly after to terminate these bloody conflicts, in 1571. Coligni appeared at court, where he was loaded with caresses, in common with all the rest of his party. Charles IX. ordered him to be paid a hundred thousand francs as a reparation of the losses he had sustained, and restored to him his place in the council. On all hands, however, he was exhorted to distrust these perfidious caresses. A captain of the protestants, who was retiring into the country, came to take leave of him: Coligni asked him the reason of so sudden a retreat: "It is," said the soldier, "because they shew us too many kindnesses here: I had rather escape with the fools, than perish with such as are over-wise." A horrid conspiracy soon broke out. One Friday the admiral coming to the Louvre, was fired at by a musquet from a window, and dangerously

wounded in the right hand and in the left arm, by Maurevert, who had been employed by the duke de Guise, who had proposed the scheme to Charles IX. The king of Navarre and the prince of Condé complained of this villainous act. Charles IX. trained to the arts of dissimulation by his mother, pretended to be extremely afflicted at the event, ordered strict inquiry to be made after the author of it, and called Coligni by the tender name of father. This was at the very time when he was meditating the approaching massacre of the protestants. The carnage began, as is well known, the 24th of August, St. Bartholomew's day, 1572. The duke de Guise, under a strong escort, marched to the house of the admiral. A crew of assassins, headed by one Besme, a domestic of the house of Guise, entered sword in hand, and found him sitting in an elbow-chair. "Young man," said he to their leader in a calm and tranquil manner, "thou shouldst have respected my gray hairs: but, do what thou wilt; thou canst only shorten my life by a few days." This miscreant, after having stabbed him in several places, threw him out at the window into the court-yard of the house, where the duke of Guise stood waiting. Coligni fell at the feet of his base and implacable enemy, and said, according to some writers, as he was just expiring: "If at least I had died by the hand of a gentleman, and not by that of a turnspit!" Besme, having trampled on the corpse, said to his companions: "A good beginning! let us go and continue our work!" His body was exposed for three days to the fury of the populace, and then hung up by the feet on the gallows of Montfaucon. Montmorenci, his cousin, had it taken down, in order to bury it secretly in the chapel of the chateau de Chantilli. An Italian, having cut off the head of the admiral, carried it to Catherine de Medicis; and this princess caused it to be embalmed, and sent it to Rome. Coligni was in the habit of keeping a journal, which, after his death, was put into the hands of Charles IX. In this was remarked a piece of advice which he gave that prince, to take care of what he did in assigning the appanage, lest by so doing he left them too great an authority. Catherine caused this article to be read before the duke of Alençon, whom she knew to be afflicted at the death of the admiral: "There is your good friend!" said she, "observe the advice he gives the king!"—"I cannot say," returned the duke, "whether he was very fond of me; but I know that

such advice could have been given only by a man of strict fidelity to his majesty, and zealous for the good of his country." Charles IX. thought this journal worth being printed; but the marshal de Retz prevailed on him to throw it into the fire. We shall conclude this article with the parallel drawn by the abbé de Mably of the admiral de Coligni, and of François de Lorraine, duc de Guise. "Coligni was the greatest general of his time; as courageous as the duke of Guise, but less impetuous, because he had always been less successful. He was fitter for forming grand projects, and more prudent in the particulars of their execution. Guise, by a more brilliant courage, which astonished his enemies, reduced conjunctures to the province of his genius, and thus rendered himself in some sort master of them. Coligni obeyed them, but like a commander superior to them. In the same circumstances ordinary men would have observed only courage in the conduct of the one, and only prudence in that of the other, though both of them had these two qualities, but variously subordinated. Guise, more successful, had fewer opportunities for displaying the resources of his genius: his dexterous ambition, and, like that of Pompey, apparently founded on the very interests of the princes it was endeavouring to ruin, while it pretended to serve them, was supported on the authority of his name till it had acquired strength enough to stand by itself. Coligni, less criminal, though he appeared to be more so, openly, like Cæsar, declared war upon his prince and the whole kingdom of France. Guise had the art of conquering, and of profiting by the victory. Coligni lost four battles, and was always the terror of his victors, whom he seemed to have vanquished. It is not easy to say what the former would have been in the disasters that befell Coligni; but we may boldly conjecture that the latter would have appeared still greater, if fortune had favoured him as much. He was seen carried in a litter, and we may add in the very jaws of death, to order and conduct the longest and most difficult marches, traversing France in the midst of his enemies, rendering by his counsels the youthful courage of the prince of Navarre more formidable, and training him to those great qualities which were to make him a good king, generous, popular, and capable of managing the affairs of Europe, after having made him a hero, sagacious, terrible, and clement in the conduct of war. The good

understanding he kept up between the French and the Germans of his army, whom the interests of religion alone were ineffectual to unite; the prudence with which he contrived to draw succours from England, where all was not quiet; his art in giving a spur to the tardiness of the princes of Germany, who, not having so much genius as himself, were more apt to despair of saving the protestants of France, and deferred to send auxiliaries, who were no longer hastened in their march by the expectation of plunder in a country already ravaged; are master-pieces of his policy. Coligni was an honest man. Guise wore the mask of a greater number of virtues; but all were infected by his ambition. He had all the qualities that win the heart of the multitude. Coligni, more collected in himself, was more esteemed by his enemies, and respected by his own people. He was a lover of order and of his country. Ambition might bear him up, but it never first set him in motion. Hearty alike in the cause of protestantism and of his country, he was never able, by too great austerity, to make his doctrine tally with the duties of a subject. With the qualities of a hero, he was endowed with a gentle soul. Had he been less of the great man, he would have been a fanatic; he was an apostle and a zealot. His life was first published in 1575, 8vo, and translated and published in English in 1576, by Arthur Golding. There is also a life by Courtilz, 1686, 12mo, and one in the "Hommes Illustres de France."[1]

COLIGNI (HENRIETTA), countess de la Suze, a French poetess, whose works have been printed with those of Pellison and others in 1695, and 1725 in 2 volumes 12mo, was the daughter of Gaspar de Coligni, the third of that name, marshal of France, and colonel-general of infantry. She was very early married, in 1643, when she could not be more than seventeen, to Thomas Hamilton, earl of Haddington, according to Moreri, but we find no mention of this in the Scotch peerage. After his death she espoused the count de la Suze, of an illustrious house in Champaigne. But this second match proved unfortunate, owing to the furious jealousy of the count her husband, whose severities towards her made her abjure protestantism, and profess the catholic faith, which occasioned queen Christina of Sweden to say, "that she had changed her religion, that she might not

[1] Moreri.—Dict. Hist. edition 1789.—Clement Bibl. Curieuse.

see her husband, neither in this world nor the next." Their antipathy became so great that the countess at last disannulled the marriage; and to induce the count to accede to it, she offered 25,000 crowns, which he accepted. She then gave herself up to the study of poetry, and became much admired by the geniuses of her time, who made her the subject of their eulogiums. Her fort lay in the elegiac strain, and those works of hers which have come down to us have at least a delicate turn of sentiment. Her other poems are songs, madrigals, and odes. The wits of her time gave her the majesty of Juno with Minerva's wit and Venus's beauty in some verses, attributed to Bouhours: but her character in other respects appears not to have been of the most correct kind. She died at Paris, March 10, 1673.[1]

COLLADO (DIEGO), a Spanish Dominican of the sixteenth century, went as a missionary to Japan in 1621, but his endeavours being obstructed, he made a second attempt in 1635, which was also unsuccessful, and he was recalled by the king to Spain: in his voyage home he was shipwrecked, and lost his life at Manilla in 1638, leaving behind him many works; of these the principal are, a "Japonese Grammar and Dictionary in Latin;" "A continuation of Hyacinth Orfanels Hist. Ecclesiastica Japon.;" "Dictionarium Linguæ Sinensis, cum explicatione Latina et Hispanica, charactere Sinensi et Latino."[2]

COLLAERT (ADRIAN), an engraver and print-seller of Antwerp, of the sixteenth century, is said to have received the first instructions in his art, in the place of his nativity; after which he repaired to Italy to complete his studies. He contributed not a little, by his assiduity, and the facility of his graver, to the numberless sets of prints of sacred stories, huntings, landscapes, flowers, fish, &c. with which the states of Germany and Flanders were at that time inundated. Many of these are apparently from his own designs, and others from Martin de Vos, Theodore Bernard, P. Breughel, John Stradanus, Hans Bol, and other masters. His style of engraving is at the same time masterly and neat, and his knowledge of drawing appears to have been considerable; but his prints partake of the defects of his contemporaries, his masses of light and shade being too much scattered, and too equally powerful. The following

[1] Dict. Hist.—Moreri.—Biog. Gallica.

[2] Moreri.—Dict. Hist.

are amongst his numerous performances. The "Life of Christ in 36 small prints." "The twelve months, small circles from H. Bol." "The women of Israel chanting the psalm of praise, after the destruction of the Egyptians in the Red Sea." This artist flourished according to Strutt and Heinecken about 1530—1550. His son, HANS or JOHN, was an excellent draughtsman and engraver. He studied some time in Rome, and afterwards settled in his native place, Antwerp, where he assisted his father in most of his great works; and afterwards published a prodigious number of prints of his own, nowise inferior to those of Adrian. The works attributed by some to one Herman Coblent, are, by Heinecken, supposed to be by this master. His prints, according to Strutt, are dated from 1555 to 1622, so that he must have lived to a great age. We shall only notice the following amongst his numerous performances: "The Life of St. Francis in 16 prints lengthways, surrounded by grotesque borders." "Time and Truth," a small upright print beautifully engraved, from J. Stradanus; "The Last Judgment," a large print, encompassed with small stories of the life of Christ. M. Heinecken mentions a print by an artist, who signs himself William Collaert, and supposes him the son of John Collaert.[1]

COLLANGE (GABRIEL DE), born at Tours in Auvergne, in 1524, was valet-de-chambre to Charles IX. Though a true catholic, he was taken for a protestant, and assassinated as such in the massacre of St. Bartholomew in 1572. He translated and augmented the polygraphy and the cabalistic writing of Trithemius, Paris, 1561, in 4to, which a Frison, named Dominique de Hottinga, published under his own name, without making any mention either of Trithemius or of Collange, at Embden, 1620, 4to. Collange had also some skill in the mathematics and in cosmography, and left a great many learned manuscripts described in our authorities.[2]

COLLE (CHARLES), secretary and reader to the duke of Orleans, was born at Paris in 1709, and died in the same city Nov. 2, 1783, at the age of 75. In his character were united a singular disposition to gaiety, and an uncommon degree of sensibility; the death of a beloved wife accelerated his own. Without affecting the qualities of bene-

[1] Strutt.—Heinecken.—Rees's Cyclopædia.
[2] Moreri.—Du Maine Bibl. Francoise.—Niceron.

ficence and humanity, he was humane and beneficent. Having a propensity to the drama from his infancy, he cultivated it with success. His "Partie-de-Chasse de Henri IV." (from which our "Miller of Mansfield" is taken) exhibits a very faithful picture of that good king. His comedy of "Dupuis and Desronais," in the manner of Terence, may perhaps be destitute of the vis comica; but the sentiments are just, the characters well supported, and the situations pathetic. Another comedy, entitled "Truth in wine, or the Disasters of Gallantry," has more of satire and broad humour. There are several more pieces of his, in which he paints, with no less liveliness than truth, the manners of his time; but his pencil is frequently as licentious as those manners. His talent at song-writing procured him the appellation of the Anacreon of the age, but here too he was deficient in delicacy. His song on the capture of Portmahon was the means of procuring him a pension from the court of 600 livres, perhaps the first favour of the kind ever bestowed. He was one of the last survivers of a society of wits who met under the name of the Caveau, and is in as much honourable remembrance as the Kit-Kat club in London. This assembly, says a journalist, was of as much consequence to literature as an academy. Collé frequently used to regret those good old times, when this constellation of wits were wont to meet together, as men of letters, free and independent. The works of this writer are collected in 3 volumes, 12mo, under the title of "Theatre de Societé." Collé was a cousin of the poet Regnard, whom he likewise resembled in his originality of genius. [1]

COLLET (Peter), a voluminous French divine, was a native of Ternay in Vendomois, doctor of divinity, and priest of the mission of St. Lazare. He was born Sept. 6, 1693, and died at Paris Oct. 6, 1770, at the seminary des Bons Enfans, where he resided. M. Collet published "A System of Moral Theology," 15 tom. which make 17 vols. 8vo, in Latin, because tom. 1, and tom. 13, are divided each into two, 1744 et seqq. An abridgment of this work, 5 vols. 12mo; a scholastic work in 2 vols.; "Tr. des Dispenses," 3 vols.; "Tr. des Saints Mysteres," 3 vols.; "Tr. des Indulgences, et du Jubilé," 2 vols. 12mo; and some

[1] Dict. Hist.

books of devotion, which are very superficial; "Sermons," 2 vols. 12mo, an abridgment of Pontas, 2 vols. 4to, &c.[1]

COLLET (PHILIBERT), a learned advocate of parliament of Dombes, was born February 15, 1643, at Chatilon-les-Dombes, where he died March 31, 1718, aged seventy-six. He left "Traité des Excommunications," 1689, 12mo; "Tr. de l'Usure," 1690, 8vo; Notes on thé custom of Bresse, 1698, fol. and several other works containing singular sentiments, more free than his church permitted.[2]

COLLETET (WILLIAM), one of the members of the French academy, was born at Paris in 1598, and died in the same city February 10, 1659, aged sixty-one, leaving scarcely enough to bury him. Cardinal Richelieu appointed him one of the five authors whom he selected to write for the theatre. Colletet alone composed "Cyminde," and had a part in the two comedies, the "Blindman of Smyrna," and the "Tuilleries." Reading the monologue in this latter piece to the cardinal, he was so struck with six bad lines in it, that he made him a present of 600 livres; saying at the same time, that this was only for the six verses, which he found so beautiful, that the king was not rich enough to recompense him for the rest. However, to shew his right as a patron, and at the same time his judgment as a connoisseur, he insisted on the alteration of one word for another. Colletet refused to comply with his criticism; and, not content with defending his verse to the cardinal's face, on returning home he wrote to him on the subject. The cardinal had just read his letter, when some courtiers came to compliment him on the success of the king's arms, adding, that nothing could withstand his eminence!—"You are much mistaken," answered he smiling; "for even at Paris I meet with persons who withstand me." They asked who these insolent persons could be? "It is Colletet," replied he; "for, after having contended with me yesterday about a word, he will not yet submit, as you may see here by this long letter he has been writing to me." This obstinacy, however, did not so far irritate the minister as to deprive the poet of his patronage. Colletet had also other benefactors. Harlay, archbishop of Paris, gave him a handsome reward

[1] Dict. Hist. [2] Moreri.

for his hymn on the immaculate conception; by sending him an Apollo of solid silver.—Colletet took for his second wife, Claudine his maid servant; and, in order to justify his choice, published occasionally pieces of poetry in her name; but, this little artifice being presently discovered, both the supposititious Sappho, and the inspirer of her lays, became the objects of continual satire. This marriage, in addition to two subsequent ones, to the losses he suffered in the civil wars, and to his turn for dissipation, reduced him to the extreme of poverty. His works appeared in 1653, in 12mo.[1]

COLLIER (JEREMY), an eminent English divine, was born at Stow Qui in Cambridgeshire, Sept. 23, 1650. His father Jeremy Collier was a divine and a considerable linguist; and some time master of the free-school at Ipswich, in Suffolk. He was educated under his father at Ipswich, whence he was sent to Cambridge, and admitted a poor scholar of Caius college under the tuition of John Ellys, in April 1669. He took the degree of B. A. in 1673, and that of M. A. in 1676; being ordained deacon the same year by Gunning, bishop of Ely, and priest the year after by Compton bishop of London. He officiated for some time at the countess dowager of Dorset's at Knowle in Kent, whence he removed to a small rectory at Ampton near St. Edmund's Bury in Suffolk, to which he was presented by James Calthorpe, esq. in 1679. After he had held this benefice six years, he resigned it, came to London in 1685, and was some little time after made lecturer of Gray's Inn. But the revolution coming on, the public exercise of his function became impracticable.

Collier, however, was of too active a spirit to remain supine, and therefore began the attack upon the revolution: for his pamphlet is said to have been the first written on that side the question after the prince of Orange's arrival, with a piece entitled "The Desertion discussed in a letter to a country gentleman, 1688," 4to. This was written in answer to a pamphlet of Dr. Gilbert Burnet, afterwards bishop of Salisbury, called "An Enquiry into the present State of Affairs, &c." wherein king James is treated as a deserter from his crown; and it gave such offence, that, after the government was settled, Collier was sent to Newgate, where he continued a close prisoner for some months,

1 Moreri,—Baillet Jugemens.—Dict. Hist.

but was at length discharged without being brought to a trial. He afterwards published the following pieces: 1. A translation of the 9th, 10th, 11th, and 12th books of Sleidan's Commentaries, 1689, 4to. 2. "Vindiciæ juris regii, or remarks upon a paper entitled An Enquiry into the measures of submission to the Supreme Authority," 1689, 4to. The author of this inquiry was also Dr. Burnet. 3. "Animadversions upon the modern explanation of 2 Hen. VII. chap. i. or a king de facto," 1689, 4to. 4. "A Caution against Inconsistency, or the connection between praying and swearing, in relation to the Civil Powers," 1690, 4to. This discourse is a dissuasive from joining in public assemblies. 5. "A Dialogue concerning the Times, between Philobelgus and Sempronius, 1690, 4to: to the right honourable the lords, and to the gentlemen convened at Westminster, Oct. 1690." This is a petition for an inquiry into the birth of the prince of Wales, and printed upon a half sheet. 6. "Dr. Sherlock's Case of Allegiance considered, with some remarks upon his Vindication," 1691, 4to. 7. "A brief essay concerning the independency of Church Power," 1692, 4to. The design of this essay is to prove the public assemblies guilty of schism, upon account of their being held under such bishops as had assumed, or owned such as had assumed, the sees of those who were deprived for not taking the oaths of the new government.

Thus did Collier, by such ways and means as were in his power, continue to oppose with great vigour and spirit the revolution and all its abettors: and thus he became obnoxious to the men in power, who only waited for an occasion to seize him. That occasion at length came; for information being given to the earl of Nottingham, then secretary of state, that Collier, with one Newton, another nonjuring clergyman, was gone to Romney marsh, with a view of sending to, or receiving intelligence from the other side of the water, messengers were sent to apprehend them. They were brought to London, and, after a short examination by the earl, committed to the Gate-house. This was in the latter end of 1692, but as no evidence of their being concerned in any such design could be found, they were admitted to bail, and released. Newton, as far as appears, availed himself of this; but Collier refused to remain upon bail, because he conceived that an acknowledgment of the jurisdiction of the court in which the bail

was taken, and consequently of the power from whence the authority of the court was derived, and therefore surrendered in discharge of his bail before chief justice Holt, and was committed to the king's-bench prison. He was released again at the intercession of friends, in a very few days; but still attempted to support his principles and justify his conduct by the following pieces, of which, it is said, there were only five copies printed: 8. "The case of giving Bail to a pretended authority examined, dated from the King's-bench, Nov. 23, 1692," with a preface, dated Dec. 1692; and, 9. "A Letter to sir John Holt," dated Nov. 30, 1692; and also, 10. "A Reply to some Remarks upon the case of giving bail, &c. dated April, 1693." He wrote soon after this, 11. "A Persuasive to consideration, tendered to the Royalists, particularly those of the Church of England," 1693, 4to. It was afterwards reprinted in 8vo, together with his vindication of it, against a piece entitled "The Layman's Apology." He wrote also, 12. "Remarks upon the London Gazette, relating to the Streights' Fleet, and the Battle of Landen in Flanders," 1693, 4to.

We hear no more of Collier till 1696; and then we find him acting a very extraordinary part, in regard to sir John Friend and sir William Perkins, who were convicted of being concerned in the assassination plot. Collier, with Cook and Snatt, two clergymen of his own way of thinking, attended those unhappy persons at the place of their execution, upon April 3; where Collier solemnly absolved the former, as Cook did the latter, and all three joined in the imposition of hands upon them both. This, as might well be expected, was looked upon as an high insult on the civil and ecclesiastical government; for which reason there was a declaration, signed by the two archbishops and the bishops of London, Durham, Winchester, Coventry and Litchfield, Rochester, Hereford, Norwich, Peterborough, Gloucester, Chichester, and, St. Asaph, in which they signified their abhorrence of this scandalous, irregular, schismatic, and seditious proceeding. This "Declaration," which may be seen in the Appendix to the third vol. of the State Tracts in the time of king William, did not only bring upon them ecclesiastical censure; they were prosecuted also in the secular courts, as enemies to the government. In consequence of this Cook and Snatt were committed to Newgate, but afterwards released without being

brought to a trial; but Collier having still his old scruple about putting in bail, and absconding, was outlawed, and so continued to the time of his death. He did not fail, however, to have recourse to his pen as usual, in order to justify his conduct upon this occasion; and therefore published, 13. "A Defence of the Absolution given to sir William Perkins at the place of execution; with a farther vindication thereof, occasioned by a paper entitled, A Declaration of the sense of the archbishops and bishops, &c. the first dated April 9, 1696, the other April 21, 1696;" to which is added, "A Postscript in relation to a paper called An Answer to his Defence, &c. dated April 25." Also, "A Reply to the Absolution of a Penitent according to the directions of the church of England, &c." dated May 20, 1696: and "An Answer to the Animadversions on two pamphlets lately published by Mr. Collier, &c." dated July 1, 1696, 4to.

When this affair was over, Collier employed himself in reviewing and finishing several miscellaneous pieces, which he published under the title of "Essays upon several Moral Subjects." They consist of 3 vols. 8vo; the first of which was printed in 1697, and its success encouraged the author to publish a second in 1705, and a third in 1709. These were written with such a mixture of learning and wit, and in a style so easy and flowing, that notwithstanding the prejudice of party, which ran strong against him, they were in general well received, and have passed through many editions since. In 1698 he entered on his celebrated attempt to reform the stage, by publishing his "Short View of the immorality and profaneness of the English Stage, together with the sense of antiquity upon this argument," 8vo. This engaged him in a controversy with the wits; and Congreve and Vanbrugh, whom, with many others, he had taken to task very severely, appeared openly against him. The pieces he wrote in this conflict, besides the first already mentioned, were, 2. "A Defence of the Short View, being a reply to Mr. Congreve's amendments, &c. and to the vindication of the author of the Relapse," 1699, 8vo. 3. "A Second Defence of the Short View, being a reply to a book entitled The ancient and modern Stages surveyed, &c." 1700, 8vo: the book here replied to was written by Mr. Drake. 4. "Mr. Collier's dissuasive from the Play-house: in a letter to a person of quality, occasioned by the late calamity of the tempest," 1703, 8vo.

5. "A farther Vindication of the Short View, &c. in which the objections of a late book, entitled A Defence of Plays, are considered," 1708, 8vo. "The Defence of Plays" has Dr. Filmer for its author. In this controversy with the stage, Collier exerted himself to the utmost advantage; and shewed that a clergyman might have wit as well as learning and reason on his side. It is remarkable, that his labours here were attended with success, and actually produced repentance and amendment; for it is allowed on all hands, that the decorum which has been for the most part observed by the later writers of dramatic poetry, is entirely owing to the animadversions of Collier. What Dryden said upon this occasion in the preface to his Fables does much credit to his candour and good sense. "I shall say the less of Mr. Collier, because in many things he has taxed me justly; and I have pleaded guilty to all thoughts and expressions of mine which can be truly arraigned of obscenity, profaneness, or immorality, and retract them. If he be my enemy, let him triumph; if he be my friend, as I have given him no personal occasion to be otherwise, he will be glad of my repentance. It becomes me not to draw my pen in the defence of a bad cause, when I have so often drawn it for a good one." If Congreve and Vanbrugh had taken the same method with Dryden, and made an ingenuous confession of their faults, they would have retired with a better grace than they did: for it is certain that, with all the wit which they have shewn in their respective vindications, they make but a very indifferent figure. "Congreve and Vanbrugh, says Dr. Johnson, attempted answers. Congreve, a very young man, elated with success, and impatient of censure, assumed an air of confidence and security. His chief artifice of controversy is to retort upon his adversary his own words: he is very angry, and hoping to conquer Collier with his own weapons, allows himself in the use of every term of contumely and contempt: but he has the sword without the arm of Scanderbeg; he has his antagonist's coarseness, but not his strength. Collier replied; for contest was his delight: he was not to be frighted from his purpose, or his prey. The cause of Congreve was not tenable: whatever glosses he might use for the defence or palliation of single passages, the general tenour and tendency of his plays must always be condemned. It is acknowledged, with universal conviction, that the perusal of his works will make no man better; and that their

ultimate effect is to represent pleasure in alliance with vice, and to relax those obligations by which life ought to be regulated. The stage found other advocates, and the dispute was protracted through ten years: but at last comedy grew more modest, and Collier lived to see the reward of his labour in the reformation of the theatre."

The next thing Collier undertook was a work of considerable industry, that of translating Moreri's great "Historical, geographical, genealogical, and poetical Dictionary." The two first volumes were printed in 1701, the third, under the title of a "Supplement," in 1705, and the fourth, which is called "An Appendix," in 1721. This was a work of great utility at the time it was published. It was the first of its kind in the English language, and many articles of biography in the Appendices may yet be consulted with advantage, as containing particulars which are not to be found elsewhere. About 1701, he published also, "An English translation of Antoninus's Meditations, &c. to which is added, the Mythological Picture of Cebes, &c." In the reign of queen Anne, some overtures were made to engage him to a compliance, and he was promised preferment, if he would acknowledge and submit to the government; but as he became a nonjuror upon a principle of conscience, he could not be prevailed upon to listen to any terms. Afterwards he published, in 2 vols. folio, "An Ecclesiastical History of Great Britain, chiefly of England, from the first planting of Christianity, to the end of the reign of Charles II. with a brief account of the affairs of religion in Ireland, collected from the best ancient historians, councils, and records." The first volume, which comes down to Henry VII. was published in 1708, the second in 1714. This history, which contains, besides a relation of facts, many curious discourses upon ecclesiastical and religious subjects, was censured by bishop Burnet, bishop Nicolson, and doctor Kennet, afterwards bishop of Peterborough; but was defended by Collier in two pieces. The first was entitled "An Answer to some exceptions in bishop Burnet's third part of the History of the Reformation, &c. against Mr. Collier's Ecclesiastical History; together with a reply to some remarks in bishop Nicolson's English Historical Library, &c. upon the same subject, 1715;" the second, "Some Remarks on Dr. Kennet's second and third Letters; wherein his misrepresentations of Mr. Collier's Ecclesiastical History are laid open,

and his calumnies disproved, 1717." Collier's prejudices, however, in favour of the popish establishment, and against the reformers, render it necessary to read this work with much caution: on the other hand, we cannot but observe, to Collier's credit, an instance of his great impartiality in the second volume of his history; which is, that in disculpating the presbyterians from the imputation of their being consenting to the murder of Charles I. he has shewn, that as they only had it in their power to protest, so they did protest against that bloody act, both before and after it was committed.

In 1713, Collier, as is confidently related, was consecrated a bishop by Dr. George Hickes, who had himself been consecrated suffragan of Thetford by the deprived bishops of Norwich, Ely, and Peterborough, Feb. 23, 1694. As he grew in years, his health became impaired by frequent attacks of the stone, to which his sedentary life probably contributed: so that he published nothing more but a volume of "Practical Discourses" in 1725, and an additional sermon "upon God not the origin of Evil," in 1726. Besides what has been mentioned, he wrote some prefaces to other men's works; and published also an advertisement against bishop Burnet's "History of his own Times:" this was printed on a slip of paper, and dispersed in all the coffee-houses in 1724, and is to be seen in the "Evening-post, No. 2254." He died of the stone, April 26, 1726, aged seventy-six; and was interred three days after in the church-yard of St. Pancras near London. He was a very ingenious, learned, moral, and religious man; and though stiff in his opinions, is said to have had nothing stiff or pedantic in his behaviour, but a great deal of life, spirit, and innocent freedom. It ought never to be forgot, that Collier was a man of strict principle, and great sincerity, for to that he sacrificed all the most flattering prospects that could have been presented to him, and died at an advanced age in the profession and belief in which he had lived. He will long be remembered as the reformer of the stage, an attempt which he made, and in which he was successful, single-handed, against a confederacy of dramatic talents the most brilliant that ever appeared on the British stage. His reputation as a man of letters was not confined to his own country: for the learned father Courbeville, who translated into French "The Hero of Balthazar Gratian," in his preface to that work, speaks in

high terms of his "Miscellaneous Essays;" which, he says, set him upon a level with Montaigne, St. Evremond, La Bruyere, &c. The same person translated into French his "Short View of the English Stage;" where he speaks of him again in strong expressions of admiration and esteem.[1]

COLLINGS (John), an eminent nonconformist divine, and a voluminous writer, was born at Boxstead, in Essex, in 1623, and educated at Emanuel college, Cambridge, where he took his degrees, probably during the usurpation, as we find him D. D. at the restoration. He had the living of St. Stephen's Norwich, from which he was ejected for non-conformity in 1662. His epitaph says he discharged the work of the ministry in that city for forty-four years, which is impossible, unless he continued to preach as a dissenter after his ejection. He was one of the commissioners at the Savoy conference in the reign of Charles II. He particularly excelled as a textuary and critic. He was a man of various learning, and much esteemed for his great industry, humanity, and exemplary life. He wrote many books of controversy and practical divinity, the most singular of which is his "Weaver's Pocket-book, or Weaving spiritualized," 8vo. This book was particularly adapted to the place of his residence, which had been long famous for the manufacture of silks. Granger remarks that Mr. Boyle, in his "Occasional Reflections on several subjects," published in 1665, seems to have led the way to spiritualizing the common objects, business, and occurrences of life. This was much practised by Mr. Flavel, and by Mr. Hervey; it is generally a very popular method of conveying religious sentiments, although it is apt to degenerate into vulgar familiarity; but we know not if the practice may not be traced to bishop Hall, who published his "Occasional Meditations" in 1633. Calamy has given a very long list of Dr. Collings's publications, to which we refer. In Poole's "Annotations on the Bible" he wrote those on the last six chapters of Isaiah, the whole of Jeremiah, Lamentations, the four Evangelists, the epistles to the Corinthians, Galatians, Timothy and Philemon, and the Revelations. He died at Norwich Jan. 17, 1690.[2]

COLLINGWOOD (Cuthbert, Lord), a brave and excellent English admiral, the son of Cuthbert Colling-

[1] Biog. Brit.—Dr. Johnson's Works. [2] Calamy.—Granger.

wood, of Newcastle upon Tyne, merchant (who died in 1775) and of Milcha, daughter and coheir of Reginald Dobson, of Barwess, in Westmoreland, esq. (who died in 1788) was born at Newcastle, Sept. 26, 1748. After being educated under the care of the rev. Mr. Moises, along with the present lord chancellor Eldon, he entered into the naval service in 1761, under the protection and patronage of his maternal uncle, capt. (afterwards admiral) Braithwaite, and with him he served for some years. In 1766 we find him a midshipman in the Gibraltar, and from 1767 to 1772, master's mate in the Liverpool, when he was taken into the Lenox, under capt. (now admiral) Roddam, by whom he was recommended to vice-admiral Graves, and afterwards to vice-admiral sir Peter Parker. In Feb. 1774, he went in the Preston, under the command of vice-admiral Graves, to America, and the following year was promoted to the rank of fourth lieutenant in the Somerset, on the day of the battle at Bunker's Hill, where he was sent with a party of seamen to supply the army with what was necessary in that line of service. The vice-admiral being recalled, and succeeded upon that station by vice-admiral Shuldham, sailed for England on the 1st of February, 1776. In the same year lieutenant Collingwood was sent to Jamaica in the Hornet sloop, and soon after the Lowestoffe came to the same station, of which lord Nelson was at that time second lieutenant, and with whom he had been before in habits of great friendship. His friend Nelson had entered the service some years later than himself, but was made lieutenant in the Lowestoffe, captain Locker, in 1777. Here their friendship was renewed; and upon the arrival of vice-admiral sir Peter Parker to take the command upon that station, they found in him a common patron, who, while his country was receiving the benefit of his own services, was laying the foundation for those future benefits which were to be derived from such promising objects of patronage and protection: and here began that succession of fortune which seems to have continued to the last; when he, whom the subject of our present memoir had so often succeeded in the early stages of his promotion, resigned the command of his victorious fleet into the hands of a well-tried friend, whom he knew to be a fit successor in this last and triumphant stage of his glory, as he had been before in the earlier stages of his fortune. For it is deserving of remark, that whenever the one got a step in

rank, the other succeeded to the station which his friend had left; first in the Lowestoffe, in which, upon the promotion of lieutenant Nelson into the admiral's own ship, the Bristol, lieutenant Collingwood succeeded to the Lowestoffe; and when the former was advanced in 1778, from the Badger to the rank of post captain in the Hinchinbrooke, the latter was made master and commander in the Badger; and again upon his promotion to a larger ship, capt. Collingwood was made post in the Hinchinbrooke.

In this ship capt. Collingwood was employed in the spring of 1780, upon an expedition to the Spanish main, which, from the unwholesomeness of the climate, proved fatal to most of his ship's company. In August 1780 he quitted this station, and in the following December was appointed to the command of the Pelican of 24 guns; but on the 1st of August 1781, in the hurricane so fatal to the West India islands, she was wrecked upon the Morant Quay; but the captain and crew happily got on shore. He was next appointed to the command of the Sampson, of 64 guns, in which ship he served to the peace of 1783, when she was paid off, and he was appointed to the Mediator, and sent to the West Indies, upon which station he remained until the latter end of 1786. Upon his return to England, when the ship was paid off, he visited his native country, and remained there until 1790, when on the expected rupture with Spain, on account of the seizure of our ships at Nootka Sound, he was appointed to the Mermaid of 32 guns, under the command of admiral Cornish, in the West Indies; but the dispute with Spain being adjusted without hostilities, he once more returned to his native country, where in June 1791 he married Sarah, the eldest of the two daughters of John Erasmus Blackett, esq. of Newcastle, by whom he left issue two daughters.

On the breaking out of the war with France in 1793, he was called to the command of the Prince, rear-admiral Bowyer's flag-ship, with whom he served in this ship, and afterwards in the Barfleur, until the engagement of June 1, 1794. In this action he distinguished himself with great bravery, and the ship which he commanded is known to have had its full share in the glory of the day; though it has been the subject of conversation with the public, and was probably the source of some painful feelings at the moment in the captain's own mind, that no notice was taken of his ser-

vices upon this occasion, nor his name once mentioned in the official dispatches of lord Howe to the admiralty.

Rear-admiral Bowyer's flag, in consequence of his honourable wound in this day's action, no longer flying on board the Barfleur, captain Collingwood was appointed to the command of the Hector, on the 7th of August, 1794, and afterwards to the Excellent, in which he was employed in the blockade of Toulon, and in this ship he had the honour to acquire fresh laurels in the brilliant victory off the Cape of St. Vincent's, on the 14th of February, 1797. In this day's most memorable engagement, the Excellent took a distinguished part, and so well did Nelson know his value, that when the ship which captain Collingwood commanded was sent to reinforce this squadron, he exclaimed with great joy and confidence in the talents and bravery of her captain, "See here comes the Excellent, which is as good as two added to our number." And the support which he in particular this day received from this ship, he gratefully acknowledged in the following laconic note of thanks:

"Dear Collingwood! A friend in need is a friend indeed."

It did not fall to his lot to have any share in the subsequent battle of the Nile, nor had he the good fortune to be placed in a station where any further opportunity was afforded to display his talents during the remainder of the war. He continued in the command of the Excellent, under the flag of lord St. Vincent, till January 1799, when his ship was paid off: and on the 14th of February, in the same year, on the promotion of flag officers, he was raised to the rank of rear-admiral of the white; and on the 12th of May following, hoisted his flag on board the Triumph, one of the ships under the command of lord Bridport on the Channel station. In the month of June 1800 he shifted his flag to the Barfleur, on the same station; and in 1801 was promoted to the rank of rear-admiral of the red, in which ship, and upon the same service, he continued to the end of the war, without any opportunity of doing more than effectually blockading the enemy's fleet in their own ports, while they were proudly vaunting of their preparations for invading us: a service not less important to the honour, the interest, and the security of the nation, than those more brilliant achievements which dazzle the public eye.

On the re-commencement of hostilities, however, admiral Collingwood was again called into service, and on the promotion of admirals on the 23d of April, 1804, was made vice-admiral of the blue, and resumed his former station off Brest. The close blockade which admiral Cornwallis kept up requiring a constant succession of ships, the vice-admiral shifted his flag from ship to ship as occasion required, by which he was always upon his station in a ship fit for service, without the necessity of quitting his station, and returning to port for victualling or repairs. But from this station he was called in May 1805, to a more active service, having been detached with a reinforcement of ships to the blockading fleet at Ferrol and Cadiz. Perhaps it would be difficult to fix upon a period, or a part of the character of lord Collingwood, which called for powers of a more peculiar kind, or displayed his talents to more advantage, than the period and the service in which he was now employed. Left with only four ships of the line, to keep in nearly four times the number, it seems almost impossible so to have divided his little force as to deceive the enemy, and effect the object of his service; but this he certainly accomplished. With two of his ships close in as usual to watch the motions of the enemy, and make signals to the other two, which were so disposed, and at a distance from one another, as to repeat those signals from one to the other, and again to other ships that were supposed to receive and answer them, he continued to delude the enemy, and led them to conclude that these were only part of a larger force that was not in sight, and thus he not only secured his own ships, but effected an important service to his country, by preventing the execution of any plan that the enemy might have had in contemplation.

On the return of lord Nelson in the month of September he resumed the command, and vice-admiral Collingwood was his second. Arrangements were now made, and such a disposition of the force under his command as might draw the combined fleets out, and bring them to action. In a letter to a friend, dated the 3d of October, lord Nelson wrote that the enemy were still in port, and that something must be done to bring them to battle. "In less than a fortnight," he adds, "expect to hear from me, or of me, for who can foresee the fate of battle?"

At length the opportunity offered. The plan that was laid to lure them out succeeded. Admiral Louis having

been detached with four sail of the line to attend a convoy to a certain distance up the Mediterranean, and the rest of the fleet so disposed as to lead the enemy to believe it to be not so strong as it was, admiral Villeneuve was tempted to venture out with 33 ships under his command (18 French and 15 Spanish), in the hope of doing something to retrieve the honour of their flag. On the 19th of October lord Nelson received the joyful intelligence from the ships that were left to watch their motions, that the combined fleet had put to sea, and as they sailed with light westerly winds, his lordship concluding their destination to be the Mediterranean, made all sail for the Straits with the fleet under his command, consisting of 27 ships, three of which were sixty-fours. Here he learnt from capt. Blackwood that they had not yet passed the Straits, and on the 21st, at day-light, had the satisfaction to discover them six or seven miles to the eastward, and immediately made the signal for the fleet to bear up in two columns. It fell to the lot of vice-admiral Collingwood, in the Royal Sovereign, to lead his column into action, and first to break through the enemy's line, which he did in a manner that commanded the admiration of both fleets, and drew from lord Nelson the enthusiastic expression, "Look at that noble fellow! Observe the style in which he carries his ship into action!" while the vice-admiral, with equal justice to the spirit and valour of his friend, was enjoying the proud honour of his situation, and saying to those about him, "What would Nelson give to be in our situation!"

Of this memorable engagement, which will occur again in our life of Nelson, we shall only notice in this place, that it began at twelve o'clock: at a quarter past one, lord Nelson received the fatal wound; and at three, P. M. many of the ships, having struck their colours, gave way. The British fleet was left with nineteen ships of the enemy, as the trophies of their victory; two of them first rates, with three flag officers, of which the commander in chief (Villeneuve) was one. On the death of lord Nelson, the command of his conquering fleet, and the completion of the victory, devolved upon vice-admiral Collingwood, who, as he had so often done in the early part of his life, now for the last time succeeded him, in an arduous moment, and most difficult service. Succeeding high gales of wind endangered the fleet, and particularly threatened the destruction of the captured ships; but by the extraordinary exer-

tions that were made for their preservation, four 74 gun-ships (three of them Spanish and one French) were saved and sent into Gibraltar. Of the remainder, nine were wrecked, three burnt, and three sunk. Two others were taken, but got into Cadiz in the gale. Four others which had got off to the southward were afterwards taken by the squadron under sir Richard Strachan. So that out of the thirty-three ships, of which the combined fleet consisted, there were only ten left, and many of these in such a shattered state, as to be little likely to be further serviceable.

Were we disposed, in our esteem of this distinguished character, to pay a compliment to the vice-admiral's merits that might be considered as more exclusive, it would be the pious gratitude of his feelings, and his confidence in God, that we should hold up as a discriminating feature. We have seldom found the man who can lay aside the pride of the conqueror, and ascribe his successes to God. This in a most eminent degree lord Collingwood did. Scarce was the battle over, when the arrangement was made for a day of thanksgiving throughout the fleet, to that Providence to whom he felt himself indebted for the brilliant success with which the day had terminated. So much to the honour of this illustrious and virtuous character is the general order that he issued on this occasion, that it ought to be recorded as one of the traits which must ever redound to his praise.

"The Almighty God, whose arm is strength, having of his great mercy been pleased to crown the exertions of his majesty's fleet with success, in giving them a complete victory over their enemies on the 21st of this month; and that all praise and thanksgiving may be offered up to the throne of grace, for the great benefit to our country and to mankind, I have thought proper that a day should be appointed of general humiliation before God, and thanksgiving for his merciful goodness, imploring forgiveness of sins, a continuation of his divine mercy, and his constant aid to us in the defence of our country's liberties and laws, and without which the utmost efforts of man are nought; and direct therefore that be appointed for this holy purpose.

"Given on board the Euryalus, off Cape Trafalgar, October 22, 1805. C. COLLINGWOOD."

On the 9th of November, 1805, when the rank of rear-admiral of the red was restored in the navy, he was ad-

vanced from the blue to the rank of vice-admiral of the red. On the same day his majesty was graciously pleased to confer upon him and his heirs male, the title of baron Collinwood, of Caldburne and Hethpoole, in the county of Northumberland: and the two houses of parliament, in addition to their vote of thanks, concurred in a grant of two thousand pounds a year for his own life, and the lives of his two succeeding male heirs, which upon finding that he had only two daughters, was afterwards changed into pensions upon them.

Lord Collingwood was also confirmed in the command of the Mediterranean fleet, to which he succeeded by seniority, and in the opinion of lord Hood wanted only an opportunity to prove himself another Nelson. The bad state of his health had required his return home, but he remained on his station in hopes that the French fleet would come out from Toulon. His last active service was the direction of the preparations which ended in the destruction of two French ships of the line on their own coast. He had not seen any of his relatives for a considerable period before his death, yet he appears to have been sensible that his illness would prove fatal. He even ordered a quantity of lead on board at Minorca, for the purpose of making a coffin for his conveyance to England. He died off Minorca, March 7, 1810, on board the Ville de Paris. His death is supposed to have been occasioned by a large stone in the passage to the bladder; and for some time before his death he was incapable of taking any sustenance. His body having been brought to England was interred, May 11, in St. Paul's cathedral, with great funeral solemnity. Lord Collingwood was a man of amiable temper and manners, dignified as an officer and commander, yet without any pride; and social among his friends even to a degree of playfulness. His mind was impressed by a strong sense of religion, which he reverenced and enjoined to those under him. He had no enemies but those of his country, and while he cherished all the Old English prejudices against those, he displayed, in the most trying moments, a spirit of humanity which gained their affections. Of this an instance occurred after the great battle of Trafalgar which must not be passed over superficially. In clearing the captured ships of the prisoners, he found so many wounded men, that, as he says in his dispatches, "to alleviate human misery as much as was in his power," he

sent to the marquis de Solano, governor-general of Andalusia, to offer him the wounded to the care of their country, on receipts being given; a proposal which was received with the greatest thankfulness, not only by the governor, but by the whole country, which resounded with expressions of gratitude. Two French frigates were sent out to receive them, with a proper officer to give receipts, bringing with them all the English who had been wrecked in several of the ships, and an offer from the marquis de Solano of the use of their hospitals for our wounded, pledging the honour of Spain for their being carefully attended.[1]

COLLINS (ANTHONY), an eminent writer on the side of infidelity, was the son of Henry Collins, esq. a gentleman of considerable fortune; and born at Heston near Hounslow, in Middlesex, June 21, 1676 *. He was educated in classical learning at Eton school, and removed thence to King's college in Cambridge, where he had for his tutor Francis Hare, afterwards bishop of Chichester. Upon leaving college he went to London, and was entered a student in the Temple; but not relishing the study of the law, he abandoned it, and applied himself to letters in general. In 1700 he published a tract entitled "Several of the London Cases considered." He cultivated an acquaintance and maintained a correspondence with Locke in 1703 and 1704; and that Locke had a great esteem for him, appears from some letters to him published by Des Maizeaux in his collection of "Several pieces of John Locke, never before printed, or not extant in his works." Locke, who died Oct. 28, 1704, left also a letter dated the 23d, to be delivered to Collins after his decease, full of confidence and the warmest affection; which letter is to be found in the collection above mentioned. It is plain from these memorials, that Collins at that time appeared to Locke to be an impartial and disinterested inquirer after truth, and not, as he afterwards proved, disingenuous, artful, and impious.

In 1707 he published "An essay concerning the use of reason in propositions, the evidence whereof depends upon human testimony:" reprinted in 1709, and, as is the case in all his other writings, without his name. The same year, 1707, he engaged in the controversy between Dod-

* Mr. Lysons remarks that he was baptized at Isleworth, and therefore probably born in that parish. Environs, vol. III.

[1] Naval Chronicle for 1806 and 1810.—Gent. Mag. 1810.

well and Clarke, concerning the natural immortality of the soul, and wrote, respecting it, 1. "A letter to the learned Mr. Henry Dodwell, containing some remarks on a pretended demonstration of the immateriality and natural immortality of the soul, in Mr. Clarke's answer to his late epistolary discourse," &c. 1707: reprinted in 1709. 2. "A reply to Mr. Clarke's defence of his letter to Mr. Dodwell; with a postscript to Mr. Milles's answer to Mr. Dodwell's epistolary discourse," 1707: reprinted in 1709. 3. "Reflections on Mr. Clarke's second defence of his letter to Mr. Dodwell," 1707: reprinted in 1711. 4. "An answer to Mr. Clarke's third defence of his letter to Mr. Dodwell," 1708: reprinted in 1711.

Dec. 1709, came out a pamphlet, entitled, "Priestcraft in perfection; or, a detection of the fraud of inserting and continuing that clause, 'The church hath power to decree rites and ceremonies, and authority in controversies of faith,' in the twentieth article of the Articles of the Church of England." And, Feb. the year following, another called "Reflections on a late pamphlet, entitled, Priestcraft in perfection, &c." both written by our author. The second and third editions of his "Priestcraft in perfection" were printed, with corrections, in 1710, 8vo. This book occasioned great and diligent inquiries into the subject, and was reflected on in various pamphlets, sermons, and treatises. These were answered by Collins, but not till 1724, in a work entitled, "An historical and critical essay on the 39 Articles of the Church of England: wherein it is demonstrated, that this clause, 'The Church, &c.' inserted in the 20th article, is not a part of the article, as they were established by act of parliament in the 13th of Elizabeth, or agreed on by the convocations of 1562 and 1571." This essay, however, was principally designed as an answer to "The vindication of the Church of England from the aspersions of a late libel, entitled, Priestcraft in perfection, wherein the controverted clause of the church's power in the 20th article is shewn to be of equal authority with all the rest of the articles, in 1710," and to "An essay on the 39 Articles by Dr. Thomas Bennet," published in 1715: "two chief works," says Collins, "which seem written by those champions who have been supplied with materials from all quarters, and have taken great pains themselves to put their materials into the most artful light." In the preface he tells us, that he under-

took this work at the solicitations of a worthy minister of the gospel, who knew that he had made some inquiries into the "Modern Ecclesiastical History of England;" and, particularly, that he was preparing "An history of the variations of the church of England and its clergy from the reformation down to this time, with an answer to the cavils of the papists, made on occasion of the said variations:" but this work never appeared. The reader may see the whole state of this controversy in Collier's "Ecclesiastical History," where particular notice is taken of our author.

In 1710 he published "A vindication of the Divine Attributes, in some remarks on the archbishop of Dublin's (Dr. King) sermon, entitled, Divine predestination and foreknowledge consisting with the freedom of man's will." March 1711, he went over to Holland, where he became acquainted with Le Clerc, and other learned men; and returned to London the November following, to take care of his private affairs, with a promise to his friends in Holland, that he would pay them a second visit in a short time. In 1713 he published his "Discourse of Free-thinking, occasioned by the rise and growth of a sect called Free-thinkers;" which was attacked by several writers, particularly by Hoadly, afterwards bishop of Winchester, in some "Queries recommended to the authors of the late discourse of Free-thinking," printed in his collection of tracts in 1715, 8vo; and by Phileleutherus Lipsiensis, in "Remarks upon a late Discourse of Free-thinking, in a letter to F. H. D. D." This Phileleutherus Lipsiensis was the learned Bentley; and the person to whom this performance is addressed, Hare, afterwards bishop of Chichester. The first part of these remarks gave birth to a pamphlet said to be written by Hare, entitled, "The clergyman's thanks to Phileleutherus for his remarks on the late Discourse of Free-thinking: in a letter to Dr. Bentley, 1713." The late Mr. Cumberland, in his "Life of himself," informs us, that when Collins had fallen into decay of circumstances, which, however, we find no where else mentioned, Dr. Bentley, suspecting he had written him out of credit by his "Phileleutherus Lipsiensis," secretly contrived to administer to the necessities of his baffled opponent in a manner that did no less credit to his delicacy than his liberality. Of all this Dr. Bentley we believe was capable, but it is certain that Collins lived and died in opulence.

Soon after the publication of this work, Collins made a second trip to Holland; which was ascribed to the general alarm caused by the "Discourse of Free-thinking," and himself being discovered by his printer. This is taken notice of by Hare: who, having observed that the least appearance of danger is able to damp in a moment all the zeal of the free-thinkers, tells us, that "a bare inquiry after the printer of their wicked book has frightened them, and obliged the reputed author to take a second trip into Holland; so great is his courage to defend upon the first appearance of an opposition. And are not these rare champions for free-thinking? Is not their book a demonstration that we are in possession of the liberty they pretend to plead for, which otherwise they durst ne'er have writ? And that they would have been as mute as fishes, had they not thought they could have opened with impunity?" Hare afterwards tells us, that "the reputed author of free-thinking is, for all he ever heard, a sober man, thanks to his natural aversion to intemperance; and that," he observed, "is more than can be said of some others of the club:" that is, the club of free-thinkers, which were supposed to meet and plan schemes in concert, for undermining the foundations of revealed religion. The "Discourse of Free-thinking" was reprinted at the Hague, with some considerable additions, in 1713, 12mo, though in the title-page it is said to be printed at London. In this edition the translations in several places are corrected from Bentley's remarks; and some references are made to those remarks, and to Hare's "Clergyman's thanks."

While this book was circulating in England, and all parties were exerting their zeal, either by writing or preaching against it, the author is said to have received great civilities abroad. From Holland he went to Flanders, and intended to have visited Paris; but the death of a near relation obliged him to return to London, where he arrived Oct. 18, 1713, greatly disappointed in not having seen France, Italy, &c. In 1715 he retired into the county of Essex, and acted as a justice of the peace and deputy-lieutenant for the same county, as he had done before in the county of Middlesex and liberty of Westminster. The same year he published "A philosophical inquiry concerning Human Liberty:" which was reprinted with some corrections in 1717. Dr. Samuel Clarke wrote remarks upon this inquiry, which are subjoined to the col-

lection of papers between him and Leibnitz; but Collins did not publish any reply on this subject, because, as we are told, though he did not think the doctor had the advantage over him in the dispute, yet, as he had represented his opinions as dangerous in their consequences, and improper to be insisted on, Collins affected to say that, after such an insinuation, he could not proceed in the dispute upon equal terms. The inquiry was translated into French by the rev. Mr. D. and printed in the first volume of Des Maizeaux's "Recueil de diverses pieces sur la philosophie, la religion naturelle, &c. par M. Leibnitz, Clarke, Newton, &c." published at Amsterdam 1720, 2 vols. 12mo. In 1718 he was chosen treasurer for the county of Essex, to the great joy, it is said, of several tradesmen and others, who had large sums of money due to them from the said county; but could not get it paid them, it having been embezzled or spent by their former treasurer. We are told that he supported the poorest of them with his own private cash, and promised interest to others till it could be raised to pay them: and that in 1722 all the debts were by his integrity, care, and management discharged.

It has already been observed, that he published, in 1724, his "Historical and critical essay upon the 39 Articles, &c." The same year he published his famous book, called "A discourse of the grounds and reasons of the Christian religion," in two parts: the first, containing some considerations on the quotations made from the Old in the New Testament, and particularly on the prophecies cited from the former, and said to be fulfilled in the latter. The second, containing an examination of the scheme advanced by Whiston in his essay towards restoring the true text of the Old Testament, and for vindicating the citations thence made in the New Testament. To which is prefixed, "An apology for free debate and liberty of writing." This discourse was immediately attacked by a great number of books; of which Collins has given a complete list, at the end of the preface to his "Scheme of literal Prophecy." The most considerable were: 1. "A list of suppositions or assertions in the late Discourse of the grounds, &c. which are not therein supported by any real or authentic evidence; for which some such evidence is expected to be produced. By William Whiston, M. A." 1724, 8vo. In this piece Whiston treats Collins, together with Toland, in very severe terms, as guilty of impious frauds and lay-

craft. 2. "The literal accomplishment of scripture-prophecies, being a full answer to a late Discourse of the grounds, &c. By William Whiston." 3. "A defence of Christianity from the prophecies of the Old Testament, wherein are considered all the objections against this kind of proof, advanced in a late Discourse of the grounds, &c." By Edward Chandler, then bishop of Lichfield and Coventry, afterwards of Durham. 4. "A discourse of the Connection of the Prophecies in the Old Testament, and application of them to Christ." By Samuel Clarke, D. D. rector of St. James's, Westminster. This however was not intended for a direct answer to Collins's book, but as a supplement, occasioned by it, to a proposition in Clarke's "Demonstration of the principles of natural and revealed religion;" with which it has since been constantly printed. 5. "An essay upon the Truth of the Christian religion, wherein its real foundation upon the Old Testament is shewn, occasioned by the Discourse of the grounds," &c. By Arthur Ashley Sykes. Collins gives it as his opinion, that of all the writers against the "Grounds," &c. Sykes alone has advanced a consistent scheme of things, which he has proposed with great clearness, politeness, and moderation. 6. "The use and intent of Prophecy in the several ages of the church. In six discourses delivered at the Temple church in 1724." By Thomas Sherlock, D.D. This was not designed as an answer to the "Grounds," &c. but only to throw light upon the argument from prophecy attacked by our author. The reader will find the rest of the pieces written against the "Grounds," &c. enumerated by Collins in the place referred to above; among which are Sermons, London Journals, Woolston's Moderator between an infidel and an apostate, &c. amounting in number to no less than thirty-five, including those already mentioned. Perhaps there seldom has been a book to which so many answers have been made in so short a time, that is, within the small compass of two years.

In 1726 appeared his "Scheme of Literal Prophecy considered; in a view of the controversy occasioned by a late book, entitled, A Discourse of the Grounds, &c." It was printed at the Hague in 2 vols. 12mo, and reprinted at London with corrections in 1727, 8vo. In this work he mentions a dissertation he had written, but never published, against Whiston's "Vindication of the Sibylline oracles;" in which he endeavours to shew, that those

oracles were forged by the primitive Christians, who were thence called Sibyllists by the pagans. He also mentions a MS discourse of his upon the miracles recorded in the Old and New Testament. The "Scheme of Literal Prophecy" had several answers made to it: the most considerable of which are, 1. "A vindication of the defence of Christianity, from the prophecies of the Old Testament." By Edward Chandler, D. D.; with a letter from the rev. Mr. Masson, concerning the religion of Macrobius, and his testimony touching the slaughter of the infants at Bethlehem, with a postscript upon Virgil's fourth eclogue, 1728, in 2 vols. 8vo. 2. "The necessity of Divine Revelation, and the truth of the Christian Revelation asserted, in eight sermons. To which is prefixed a preface, with some remarks on a late book entitled The Scheme of Literal Prophecy considered, &c. By John Rogers, D. D." 1727, 8vo. 3. "A letter to the author of the London Journal, April 1, 1727," written by Dr. Arthur Ashley Sykes. Collins replied to the two last pieces, in "A Letter to Rogers, on occasion of his Eight Sermons, &c. to which is added, a Letter printed in the London Journal, April 1, 1727; with an answer to the same, 1727." In his "Letter to Rogers" he observes, that the doctor had invited him to martyrdom in these words: "A confessor or two would be a mighty ornament to his cause. If he expects to convince us that he is in earnest, and believes himself, he should not decline giving us this proof of his sincerity. What will not abide this trial, we shall suspect to have but a poor foundation." These sentiments, Collins tells us, are in his opinion false, wicked, inhuman, irreligious, inconsistent with the peace of society, and personally injurious to the author of the "Scheme, &c." He remarks, that it is a degree of virtue to speak what a man thinks, though he may do it in such a way as to avoid destruction of life and fortune, &c." He declares, that the cause of liberty, which he defends, is "the cause of virtue, learning, truth, God, religion, and Christianity; that it is the political interest of all countries; that the degree of it we enjoy in England is the strength, ornament, and glory of our own; that, if he can contribute to the defence of so excellent a cause, he shall think he has acted a good part in life: in short, it is a cause," says he to Dr. Rogers, "in which, if your influence and interest were equal to your inclination to procure martyrdom for me, I would rather suffer, than in any cause whatsoever;

though I should be sorry that Christians should be so weak and inconsistent with themselves, as to be your instruments in taking my life from me."

His health began to decline several years before his death: and he was extremely afflicted with the stone, which at last put an end to his life, Dec. 13, 1729; he was interred in Oxford chapel. It is remarkable that notwithstanding the accusation of being an enemy to religion, he declared, just before his last minutes, "That as he had always endeavoured, to the best of his abilities, to serve God, his king, and his country, so he was persuaded he was going to that place which God had designed for them that love him." Presently after, he said, that "the catholic religion is to love God, and to love man;" and he advised such as were about him to have a constant regard to those principles. His library, which was very large and curious, was sold by T. Ballard in 1730-1. The catalogue was drawn up by Dr. Sykes. We are told, that "the corruption among Christians, and the persecuting spirit of the clergy, had given him a prejudice against the Christian religion; and at last induced him to think, that, upon the foot on which it is at present, it is pernicious to mankind." He has indeed given us himself an unequivocal intimation, that he had actually renounced Christianity. Thus, in answer to Rogers, who had supposed that it was men's lusts and passions, and not their reason, which made them depart from the gospel, he acknowledges, that "it may be, and is undoubtedly, the case of many, who reject the gospel, to be influenced therein by their vices and immoralities. It would be very strange," says he, "if Christianity, which teaches so much good morality, and so justly condemns divers vices, to which men are prone, was not rejected by some libertines on that account; as the several pretended revelations, which are established throughout the world, are by libertines on that very account also. But this cannot be the case of all who reject the gospel. Some of them who reject the gospel lead as good lives as those who receive it. And I suppose there is no difference to the advantage of Christians, in point of morality, between them and the Jews, Mahometans, heathens, or others, who reject Christianity." But we ought not to conclude this article without remarking, that whatever Mr. Collins's character in private life, he was, at the same time, a most unfair writer. He

seemed, with all his morality, to have very little conscience in his quotations,—adapting them, without scruple, to his own purposes, however contrary they might be to the genuine meaning of the authors cited, or to the connection in which the passages referred to stood. So many facts of this kind were undeniably proved against him by his adversaries, that he must ever be recorded as a flagrant instance of literary disingenuity. Let these facts, which are clearly proved by Leland, be compared with his dying declarations. In addition to the answerers of Collins, we may mention dean Swift, in an excellent piece of irony, entitled "Mr. Collins's Discourse of Freethinking, put into plain English, by way of abstract, for the use of the poor," 1713, reprinted in Mr. Nichols's edition of his Works, vol. X. The twelfth chapter also of the "Memoirs of Martinus Scriblerus," in Pope's Works, is an inimitable ridicule on Collins's arguments against Clarke, to prove the soul to be only a quality.

In July 1698, when he was just entered into his 23d year, he married Martha, the daughter of sir Francis Child, who was the year following lord mayor of London; and by her he had two sons and two daughters. The elder of his sons died in his infancy. Anthony, the younger, was born Oct. 1701, and was a gentleman of great sweetness of temper, a fine understanding, and of good learning. He was educated at Bene't college in Cambridge, and died universally lamented by all that knew him, Dec. 20, 1723. The year after, Collins married a second wife, namely Elizabeth, the daughter of sir Walter Wrottesley, bart. but had no children by her. His daughters survived him, and were unmarried at his death.[1]

COLLINS (Arthur), a laborious antiquary, whose name is familiar as the compiler of peerages and baronetages, was born in 1682. He was the son of William Collins, esq. gentleman to queen Catherine in 1669, but, as he himself informs us, the son of misfortune, his father having run through more than 30,000*l.* He received, however, a liberal education, and from a very early age cultivated that branch of antiquities, to which he dedicated the remainder of a laborious life. The first edition of his Peerage was published as early as 1708, and we have seen ano-

[1] Biog. Brit.—Leland's Deistical Writers.—Whiston's Life.—Guardian, 8vo edit. 1806, vol. I. 15; II. 254.—Cumberland's Life, 4to, p. 11.—Curll's Collection of Letters, &c. vol. IV, p. 29.

ther edition of 1715, 4 vols. 8vo. It afterwards by various additions, and under other editors, was extended to seven volumes, and with a supplement to nine. The last and most improved of all was published in 1812, under the care of sir Egerton Brydges, whose attention to the errors of the preceding editions cannot be too highly praised, and the additional articles more immediately from his pen are marked by elegance of style and sentiment and a just discrimination of character. Mr. Collins's "Baronetage" was first published in 1720 in two volumes, extended in 1741 to five volumes, since when there has been no continuation under his name, but the loss is amply supplied by Mr. Betham's very enlarged work. Mr. Collins's other publications are, 1. "The Life of Cecil, Lord Burleigh," 1732, 8vo. 2. "Life of Edward the Black Prince," 1740, 8vo. 3. "Letters and Memorials of State, collected by Sir Henry Sidney and others," 1746, 2 vols. folio. 4. "Historical Collections of the Noble Families of Cavendish, Holles, Vere, Harley, and Ogle," 1752, folio. We know little of Mr. Collins's private life, unless what is painful to record, that he seldom received any substantial encouragement from the noble families on whose history he employed his time, that he frequently laboured under pecuniary embarrassments, and as frequently experienced the nullity of promises from his patrons among the great, until at length his majesty George II. granted him a pension of 400*l.* a year, which, however, he enjoyed but a few years. He died March 16, 1760, at Battersea, where he was buried on the 24th. He was father of major-general Arthur Tooker Collins, who died Jan. 4, 1793, leaving issue David Collins, esq. the subject of the next article.[1]

COLLINS (DAVID), judge advocate and historian of the new settlement in South Wales, the son of gen. A. T. Collins, and of Harriet Frazer, of Pack, in the king's county, Ireland, was born March 3, 1756, and received a liberal education at the grammar-school of Exeter, where his father then resided. In 1770 he was appointed lieutenant in the marines; and, in 1772, was with the late admiral M'Bride, in the Southampton frigate, when the unfortunate Matilda, queen of Denmark, was rescued from the dangers that awaited her by the energy of the British go-

[1] Nichols's Bowyer.—Gent. Mag. vols. LXIX. and LXXXIII. Part I.—Lysons's Environs, Suppl. Vol.

vernment, and conveyed to a place of safety in the king her brother's Hanoverian dominions. On that occasion he commanded the guard that received her majesty, and had the honour of kissing her hand. In 1775, he was at the battle of Bunker's-hill; in which the first battalion of marines, to which he belonged, so signally distinguished itself, having its commanding officer, the gallant major Pitcairne, and a great many officers and men, killed in storming the redoubt, besides a very large proportion of wounded. In 1777, he was adjutant of the Chatham division; and, in 1782, captain of marines on-board the Courageux, of 74 guns, commanded by the late lord Mulgrave, and participated in the partial action that took place with the enemy's fleet, when lord Howe relieved Gibraltar. Reduced to half-pay at the peace of 1782, he resided at Rochester in Kent (having previously married an American lady, who survives him, but without issue); and on its being determined to found a colony, by sending convicts to Botany Bay, he was appointed judge advocate to the intended settlement, and in that capacity sailed with governor Philip in May 1787 (who also appointed him his secretary), which situation he filled with the greatest credit to himself and advantage to the colony, until his return to England in 1797. The History of the Settlement, which he soon after published, followed by a second volume, is a work abounding with information, highly interesting, and written with the utmost simplicity. The appointment of judge advocate, however, proved eventually injurious to his real interests. While absent, he had been passed over when it came to his turn to be put on full pay; nor was he permitted to return to England to reclaim his rank in the corps: nor could he ever obtain any effectual redress; but was afterwards compelled to come in as junior captain of the corps, though with his proper rank in the army, and died a captain instead of a colonel-commandant, his rank in the army being merely brevet. He had then the mortification of finding that, after ten years' distinguished service in the infancy of a colony, and the sacrifice of every real comfort, his only reward had been the loss of many years' rank, a vital injury to an officer. A remark which his wounded feelings wrung from him at the close of the second volume of his History of the Settlement, appears to have awakened the sympathy of those in power; and he was, almost immediately after its publication, offered the government of

the projected settlement on Van Diemen's land, which he accepted, and sailed once more for that quarter of the globe, where he founded his new colony; struggled with great difficulties, which he overcame; and, after remaining there eight years, was enjoying the flourishing state his exertions had produced, when he died suddenly, after a few days' confinement from a slight cold, on the 24th of March, 1810.[1]

COLLINS (JOHN), an eminent accomptant and mathematician, was the son of a nonconformist divine, and born at Wood Eaton near Oxford in March 1624. At sixteen years of age he was put apprentice to a bookseller in Oxford; but soon left that trade, and was employed as clerk under Mr. John Mar, one of the clerks of the kitchen to prince Charles, afterwards Charles II. This Mar was eminent for his mathematical knowledge, and constructed those excellent dials with which the gardens of Charles I. were adorned: and under him Collins made no small progress in the mathematics. The intestine troubles increasing, he left that employment and went to sea, where he spent the greatest part of seven years in an English merchantman, which became a man of war in the Venetian service against the Turks. Here having leisure, he applied himself to merchants accompts, and some parts of the mathematics, for which he had a natural turn; and on coming home, he took to the profession of an accomptant, and composed several useful treatises upon practical subjects. In 1652 he published a work in folio, entitled "An Introduction to Merchants' Accompts," which was reprinted in 1665, with an additional part, entitled "Supplements to accomptantship and arithmetic." A part of this work, relating to interest, was reprinted in 1685, in a small 8vo volume. In 1658 he published in 4to, a treatise called "The Sector on a Quadrant; containing the description and use of four several quadrants, each accommodated for the making of sun-dials, &c. with an appendix concerning reflected dialling, from a glass placed at any reclination." In 1659, 4to, he published his "Geometrical dialling;" and also the same year, his "Mariner's plain Scale new plained." In the Philosophical Transactions of the Royal Society, of which he was now become a member, he fully explained and demonstrated the rule given by the Jesuit De Billy,

[1] Gent. Mag. 1810. Part II.

for "finding the number of the Julian period for any year assigned, the cycles of the sun and moon, with the Roman indiction for the years being given." To this he has added some very neatly-contrived rules for the ready finding on what day of the week any day of the month falls for ever; and other useful and necessary kalendar rules. In the same Transactions he has a curious dissertation concerning the resolution of equations in numbers. In No. 69 for March 1671, he has given a most elegant construction of that chorographical problem, namely: "The distances of three objects in the same plane, and the angles made at a fourth place in that plane, by observing each object, being given; to find the distances of those objects from the place of observation?" In 1680 he published a small treatise in 4to, entitled "A Plea for the bringing in of Irish cattle, and keeping out the fish caught by foreigners; together with an address to the members of parliament of the counties of Cornwall and Devon, about the advancement of tin, fishery, and divers manufactures." In 1682 he published in 4to, "A discourse of Salt and Fishery;" and in the Philosophical Transactions, No. 159, for May 1684, is published a letter of his to Dr. John Wallis, on some defects in algebra. Besides these productions of his own, he was the chief promoter of many other valuable publications in his time. It is to him that the world is indebted for the publication of Barrow's "Optical and geometrical lectures;" his abridgment of "Archimedes's works," and of "Apollonius's Conics;" Branker's translation of "Rhonius's Algebra, with Pell's additions;" "Kersey's Algebra;" Wallis's History of Algebra;" "Strode of Combinations;" and many other excellent works, which were procured by his unwearied solicitations.

While Anthony earl of Shaftesbury was lord chancellor, he nominated Collins, in divers references concerning suits depending in chancery about intricate accounts, to assist in the stating thereof. From this time his talents were in request in other places, and by other persons; by which he acquired, says Wood, some wealth and much fame, and became accounted, in matters of that nature, the most useful and necessary person of his time; and in the latter part of his life, he was made accomptant to the royal fishery company. In 1682, after the act at Oxford was finished, he rode from thence to Malmesbury in Wiltshire, in order to view the ground to be cut for a river between the Isis

and the Avon; but drinking too freely of cyder, when over-heated, he fell into a consumption, of which he died Nov. 10, 1683. About twenty-five years after his death, all his papers and most of his books came into the hands of the learned and ingenious William Jones, esq. fellow of the Royal Society, and father to the more celebrated sir Wm. Jones; among which were found manuscripts upon mathematical subjects of Briggs, Oughtred, Pell, Scarborough, Barrow, and Newton, with a multitude of letters received from, and copies of letters sent to, many learned persons, particularly Pell, Wallis, Barrow, Newton, James Gregory, Flamstead, Townley, Baker, Barker, Branker, Bernard, Slusius, Leibnitz, Ischirphaus, father Bertet, and others. From these papers it is evident, that Collins held a constant correspondence for many years with all the eminent mathematicians of his time, and spared neither pains nor cost to procure what was requisite to promote real science. Many of the late discoveries in physical knowledge, if not actually made, were yet brought about by his endeavours. Thus, in 1666, he had under consideration the manner of dividing the meridian line on the true nautical chart; a problem of the utmost consequence in navigation: and some time after he engaged Mercator, Gregory, Barrow, Newton, and Wallis, severally, to explain and find an easy practical method of doing it; which excited Leibnitz, Halley, Bernoulli, and all who had capacity to think upon such a subject, to give their solutions of it; and by this means the practice of that most useful proposition is reduced to the greatest simplicity imaginable. He employed some of the same persons upon the shortening and facilitating the method of computations by logarithms, till at last that whole affair was completed by Halley. It was Collins who engaged all that were able to make any advances in the sciences, in a strict inquiry into the several parts of learning, for which each had a peculiar talent; and assisted them by shewing where the defect was in any useful branch of knowledge; by pointing out the difficulties attending such an inquiry; by setting forth the advantages of completing that subject; and lastly, by keeping up the spirit of research and improvement.

Collins was likewise the register of all the new improvements made in the mathematical science; the magazine, to which all the curious had recourse; and the common repository, where every part of useful knowledge was to

be found. It was upon this account that the learned styled him "the English Mersenus." If some of his correspondents had not obliged him to conceal their communications, there could have been no dispute about the priority of the invention of a method of analysis, the honour of which evidently belongs to the great Newton. This appears undeniably from the papers printed in the "Commercium epistolicum D. Joannis Collins & aliorum de analysi promota: jussu societatis regiæ in lucem editum, 1712," in 4to.[1]

COLLINS (William), an unfortunate but excellent English poet, was born at Chichester, Dec. 25, about 1720, the son of a reputable hatter in that city. In 1733 he was admitted scholar of Winchester college under Dr. Burton, and at nineteen was elected upon the foundation to New-college in Oxford. He was first upon the list; and, in order to wait for a vacancy in that society, was admitted a commoner of Queen's college in the same university; but no such vacancy occurring, his tutor, very sensible of his desert, recommended him to the society of Magdalen; and this recommendation, backed by an uncommon display of genius and learning in the exercises performed on the occasion, procured him to be elected a demy of that college in July 1741. During his residence in this place, which was till he had taken a bachelor's degree, he applied himself to poetry, and published an epistle to sir Thomas Hanmer on his edition of Shakspeare, and the "Persian," or, as they have been since entitled, "Oriental Eclogues," which, notwithstanding their merit, were not attended with any great success; and it was objected to them, that though the scenery and subjects are oriental, the style and colouring are purely European. Of the force of this objection, Mr. Collins himself became sensible in the latter part of his life. Yet their poetical merit is very great; and Dr. Langhorne has not scrupled to assert, "that in simplicity of description and expression, in delicacy and softness of numbers, and in natural and unaffected tenderness, they are not to be equalled by any thing of the pastoral kind in the English language."

About 1744 he suddenly left the university, and came to London, a literary adventurer, with many projects in his head, and very little money in his pocket. He design-

[1] Biog. Brit.—Ward's Gresham Professors.—Martin's Biog. Philos.—Ath. Ox. vol. II.

ed many works, but either had not perseverance in himself, or the frequent calls of immediate necessity broke his schemes, and suffered him to pursue no settled purpose. Among other designs he published proposals for a "History of the Revival of Learning;" and Dr. Johnson has heard him speak with great kindness of Leo X. and with keen resentment of his tasteless successor. But probably not a page of the history was ever written. He also planned several tragedies, but he only planned them. Yet there were times when his poetical genius triumphed over his indolence; and produced in 1746, his "Odes descriptive and allegorical." The success of this publication was inferior to that of the Oriental Eclogues. Mr. Millar, the bookseller, gave the author a handsome price, as poems were then estimated, for the copy, but the sale of them was not sufficient to pay the expence of printing. Mr. Collins, justly offended at the bad taste of the public, as soon as it was in his power, returned Mr. Millar the copy-money, indemnified him for the loss he had sustained, and consigned the unsold part of the impression to the flames. Highly as Mr. Collins's Odes deserved a superior fate, it is not surprising that they were not popular at their first appearance. Allegorical and abstracted poetry is not suited to the bulk of readers.

About this time Dr. Johnson fell into his company, who tells us, that "the appearance of Collins was decent and manly; his knowledge considerable, his views extensive, his conversation elegant, and his disposition cheerful. By degrees," adds the doctor, "I gained his confidence; and one day was admitted to him when he was immured by a bailiff, that was prowling in the street. On this occasion recourse was had to the booksellers, who, on the credit of a translation of 'Aristotle's Poetics,' which he engaged to write with a large commentary, advanced as much money as enabled him to escape into the country. He shewed me the guineas safe in his hand. Soon afterwards his uncle, Mr. Martin, a lieutenant-colonel, left him about 2000*l.* a sum which Collins could scarcely think exhaustible, and which he did not live to exhaust. The guineas were then repaid; and the translation neglected. But man is not born for happiness: Collins, who, while he studied to live, felt no evil but poverty, no sooner lived to study, than his life was assailed by more dreadful calamities, disease and insanity."

Dr. Johnson's character of him, while it was distinctly impressed upon that excellent writer's memory, is here at large inserted: "Mr. Collins was a man of extensive literature, and of vigorous faculties. He was acquainted, not only with the learned tongues, but with the Italian, French, and Spanish languages. He had employed his mind chiefly upon works of fiction, and subjects of fancy; and by indulging some peculiar habits of thought, was eminently delighted with those flights of imagination which pass the bounds of nature, and to which the mind is reconciled only by a passive acquiescence in popular traditions. He loved fairies, genii, giants, and monsters; he delighted to rove through the meanders of enchantment, to gaze on the magnificence of golden palaces, to repose by the water-falls of Elysian gardens. This was, however, the character rather of his inclination than his genius; the grandeur of wildness, and the novelty of extravagance, were always desired by him, but were not always attained. Yet as diligence is never wholly lost; if his efforts sometimes caused harshness and obscurity, they likewise produced in happier moments sublimity and splendour. This idea which he had formed of excellence, led him to Oriental fictions and allegorical imagery; and, perhaps, while he was intent upon description, he did not sufficiently cultivate sentiment. His poems are the productions of a mind not deficient in fire, nor unfurnished with knowledge either of books or life, but somewhat obstructed in its progress by deviation in quest of mistaken beauties. His morals were pure, and his opinions pious: in a long continuance of poverty, and long habits of dissipation, it cannot be expected that any character should be exactly uniform. There is a degree of want by which the freedom of agency is almost destroyed; and long association with fortuitous companions will at last relax the strictness of truth, and abate the fervour of sincerity. That this man, wise and virtuous as he was, passed always unentangled through the snares of life, it would be prejudice and temerity to affirm; but it may be said that at least he preserved the source of action unpolluted, that his principles were never shaken, that his distinctions of right and wrong were never confounded, and that his faults had nothing of malignity or design, but proceeded from some unexpected pressure, or casual temptation. The latter part of his life cannot be remembered but with pity

and sadness. He languished some years under that depression of mind which enchains the faculties without destroying them, and leaves reason the knowledge of right without the power of pursuing it. These clouds which he perceived gathering on his intellects, he endeavoured to disperse by travel, and passed into France; but found himself constrained to yield to his malady, and returned. He was for some time confined in a house of lunatics, and afterwards retired to the care of his sister in Chichester *, where death, in 1756, came to his relief. After his return from France, the writer of this character paid him a visit at Islington, where he was waiting for his sister, whom he had directed to meet him: there was then nothing of disorder discernible in his mind by any but himself; but he had withdrawn from study, and travelled with no other book than an English Testament, such as children carry to the school: when his friend took it into his hand out of curiosity, to see what companion a man of letters had chosen: 'I have but one book,' says Collins, 'but that is the best.' Such was the fate of Collins, with whom I once delighted to converse, and whom I yet remember with tenderness. He was visited at Chichester in his last illness by his learned friends Dr. Warton and his brother; to whom he spoke with disapprobation of his 'Oriental Eclogues,' as not sufficiently expressive of Asiatic manners, and called them his 'Irish Eclogues.' He shewed them, at the same time, an ode inscribed to Mr. John Hume, 'On the Superstitions of the Highlands;' which they thought superior to his other works, but which no search has yet found. His disorder was not alienation of mind, but general laxity and feebleness, a deficiency rather of his vital than intellectual powers. What he spoke wanted neither judgment nor spirit; but a few minutes exhausted him, so that he was forced to rest upon the couch, till a short cessation restored his powers, and he was again able to talk with his former vigour. The approaches of this dreadful malady he began to feel soon after his uncle's death; and with the usual weakness of men so diseased, eagerly snatched that temporary relief with which the table and the bottle flatter and seduce. But his health continually declined, and he grew more and more burthensome to himself.

* Mrs. Durnford, wife of Dr. Durnford. He expired in her arms. This lady died in 1789.

"To what I have formerly said of his writings may be added, that his diction was often harsh, unskilfully laboured, and injudiciously selected. He affected the obsolete when it was not worthy of revival; and he puts his words out of the common order, seeming to think, with some later candidates for fame, that not to write prose is certainly to write poetry. His lines commonly are of slow motion, clogged and impeded with clusters of consonants. As men are often esteemed who cannot be loved, so the poetry of Collins may sometimes extort praise when it gives little pleasure *."

From this opinion of Collins's genius many critics have differed, whose more favourable sentiments appear to have revived his reputation of late years; and Mrs. Barbauld's prefatory Essay to an elegant edition of his works, published in 1797, has contributed not a little to the same effect. It is necessary, however to add, that the Ode on the "Superstitions of the Highlands," mentioned in Dr. Johnson's account as having been lost, has been recovered. The manuscript, in Mr. Collins's hand-writing, fell into the hands of Dr. Alexander Carlyle, among the papers of a friend of his and Mr. John Home's, who died in 1754. Soon after Dr. Carlyle found the poem, he shewed it to Mr. Home, who told him that it had been addressed to him by Mr. Collins, on his leaving London in the year 1749, and that it was hastily composed and incorrect. This is apparent from the ode itself. It is evidently the *prima cura* of the poem, as will easily be perceived from the alterations made in the manuscript, by the blotting out of many lines and words, and the substitution of others. In particular, the greatest part of the twelfth stanza is modelled in that manner. The poem, which is entitled "An Ode on the Popular Superstitions of the Highlands of Scotland, considered as the subject of Poetry," was first published in the first volume of the "Transactions of the Royal Society of Edinburgh," with the fifth stanza and part of the sixth, which were lost, supplied by Mr. Mackenzie. Though there are evident proofs that it was hastily composed, it evinces, at the same time, the vigour of the author's imagination, and the ready command he possessed of harmonious numbers. The construction of the stanza is different

* By two letters from Dr. Johnson, in Wooll's Life of Warton, p. 219. 239. it appears that he had a great regard for Collins, and was deeply affected by his misfortunes.

from what Mr. Collins has used on any former occasion, not perfectly pleasing, and too operose and formal. That the poem is highly beautiful, every man of taste must strongly feel; but still there will probably be found persons who will give the preference to the "Ode upon the Passions*."

In 1795 a monument of exquisite workmanship was erected by public subscription to the memory of Collins, the whole executed by Flaxman, with an epitaph by Mr. Hayley.[1]

COLLINSON (Peter), was an ingenious botanist, whose family is of ancient standing in the north. Peter and James were the great grandsons of Peter Collinson, who lived on his paternal estate called Hugal-Hall, or Height of Hugal, near Windermere Lake, in the parish of Stavely, about ten miles from Kendal in Westmoreland. Peter, who was born Jan. 14, 1693-4, whilst a youth, discovered his attachment to natural history. He began early to make a collection of dried specimens of plants; had access to the best gardens at that time in the neighbourhood of London; and became early acquainted with the most eminent naturalists of his time; the doctors Derham, Woodward, Dale, Lloyd, and Sloane, were amongst his friends. Among the great variety of articles which form that superb collection, now (by the wise disposition of sir Hans Sloane and the munificence of parliament) the British Museum, small was the number of those with whose history Collinson was not well acquainted, he being one of those few who visited sir Hans at all times familiarly; their inclinations and pursuits in respect to natural history being the same, a firm friendship had early been established between them. Peter Collinson was elected F. R. S. Dec. 12, 1728; and perhaps was one of the most diligent and useful members, not only in supplying them with many curious observations, but in promoting and preserving a most extensive correspondence with learned and ingenious foreigners, in all countries, and on every useful subject. Besides his attention to natural history, he minuted every striking hint

* It may be necessary to guard the Reader against a spurious edition of the "Ode on the Superstitions," published in London in 1788, 4to, pretendedly for the first time, although the genuine Ode had appeared in the Transactions of the Royal Society of Edinburgh.

[1] Biog. Brit.—Johnson's Lives of the Poets.—Censura Lit. vol. I. and VI.—Seward's Anecdotes, vol. II. p. 383.—Trans. of the Royal Society of Edinburgh, vol. I.—Gent. Mag. LXV.

that occurred either in reading or conversation; and from this source he derived much information, as there were very few men of learning and ingenuity, who were not of his acquaintance at home; and most foreigners of eminence in natural history, or in arts and sciences, were recommended to his notice and friendship. His diligence and economy of time was such, that though he never appeared to be in a hurry, he maintained an extensive correspondence with great punctuality; acquainting the learned and ingenious in distant parts of the globe, with the discoveries and improvements in natural history in this country, and receiving the like information from the most eminent persons in almost every other. His correspondence with the ingenious Cadwallader Colden, esq. of New-York, and the celebrated Dr. Franklin of Philadelphia, furnish instances of the benefit resulting from his attention to all improvements. The latter of these gentlemen communicated his first essays on electricity to Collinson, in a series of letters, which were then published, and have been reprinted in a late edition of the doctor's works. Perhaps, at the present period, the account procured of the management of sheep in Spain, published in the Gentleman's Magazine for May and June 1764, may not be considered among the least of the benefits accruing from his extensive and inquisitive correspondence. His conversation, cheerful and usefully entertaining, rendered his acquaintance much desired by those who had a relish for natural history, or were studious in cultivating rural improvements; and secured him the intimate friendship of some of the most eminent personages in this kingdom, as distinguished by their taste in planting and horticulture, as by their rank and dignity. He was the first who introduced the great variety of trees and shrubs, which are now the principal ornaments of every garden; and it was owing to his indefatigable industry, that so many persons of the first distinction are now enabled to behold groves transplanted from the Western continent flourishing so luxuriantly in their several domains, as if they were already become indigenous to Britain. He had some correspondents in almost every nation in Europe; some in Asia, and even at Pekin, who all transmitted to him the most valuable seeds they could collect, in return for the treasures of America. Linnæus, during his residence in England, contracted an intimate friendship with Mr. Collinson, which

was reciprocally increased by a multitude of good offices, and continued to the last. Besides his attachment to natural history, he was very conversant in the antiquities of our own country, having been elected F. S. A. April 7, 1737; and he supplied the society with many curious articles of intelligence, and observations respecting both our own and other countries. In the midst of all these engagements, he was a mercer by trade, and lived at the Red Lion, in Gracechurch-street. His person was rather short than tall; he had a pleasing and social aspect; of a temper open and communicative, capable of feeling for distress, and ready to relieve and sympathize. Excepting some attacks of the gout, he enjoyed, in general, perfect health and great equality of spirits, and had arrived at his 75th year; when, being on a visit to lord Petre, for whom he had a singular regard, he was seized with a total suppression of urine, which, baffling every attempt to relieve it, proved fatal Aug. 11, 1768. Mr. Collinson left behind him many materials for the improvement of natural history; and the present refined taste of horticulture may in some respects be attributed to his industry and abilities. He married, in 1724, Mary, the daughter of Michael Russell, esq. of Mill Hill, with whom he lived very happily till her death, in 1753. He left issue a son, named Michael, who resided at Mill Hill, and died Aug. 11, 1795, whose son is still living; and a daughter, Mary, married to the late John Cator, esq. of Beckenham, in Kent. Both his children inherited much of the taste and amiable disposition of their father.[1]

COLLIUS (FRANCIS), a doctor of the Ambrosian college at Milan, and grand penitentiary of that diocese, who died in 1640, at a very advanced age, made himself famous by a treatise "De Animabus Paganorum," published in two volumes 4to at Milan, in 1622 and 1623. He here examines into the final state in the world to come of several illustrious pagans, and hazards bold and ingenious conjectures on matters far beyond the reach of his intellect. He saves the Egyptian midwives, the queen of Sheba, Nebuchadnezzar, &c. and does not despair of the salvation of the seven sages of Greece, nor of that of Socrates; but condemns Pythagoras, Aristotle, and several

[1] From "Some Account of the late Peter Collinson," by Dr. Fothergill and Michael Collinson, esq. his nephew, 1770, 4to.—Biog Brit.—Nichols's Bowyer.—Lettsom's Memoirs of Fothergill.—Gent. Mag. vol. LXXXII. part 1, p. 206.

others; though he acknowledges that they knew the true God. This work, properly speaking, seems to be nothing more than a vehicle for the display of the author's erudition, of which it doubtless contains a great deal. It is now ranked among the curious and rare. He also wrote "Conclusiones theologicæ," 1609, 4to, and a treatise "De sanguine Christi," full of profound disquisition and citations innumerable, Milan, 1617, 4to, but in less estimation than his treatise "de Animabus."[1]

COLMAN (GEORGE), an eminent dramatic author and manager, the son of Thomas Colman, esq. British resident at the court of the grand duke of Tuscany at Pisa, whose wife was a sister of the countess of Bath, was born at Florence about the year 1733, and placed at a very early age in Westminster-school, where he soon distinguished himself by the rapidity of his attainments, and the dawning splendour of his talents. He was elected to Christ Church college, Oxford, in 1751, and took the degree of M. A. in 1758. During his progress at Westminster, and while at college, he formed those literary connections with whom he remained in friendship till they severally dropped off the stage of life. Lloyd, Churchill, Bonnel Thornton, Cowper, and other celebrated wits of that period, were among the intimate associates of Mr. Colman, and gave a lustre to his name, by noticing him in some of their compositions. Even so early as the publication of the "Rosciad," Churchill proposed Mr. Colman as a proper judge to decide on the pretensions of the several candidates for the chair of Roscius; and only complains that he may be thought too juvenile for so important an award.

It was during his residence at Oxford that he engaged with his friend Bonnel Thornton, in publishing the "Connoisseur," a periodical paper, which appeared once a week, and was continued from January 31, 1754, to September 30, 1756. When the age of the writers of this entertaining miscellany is considered, the wit and humour, the spirit, the good sense, and shrewd observations on life and manners, with which it abounds, will excite some degree of wonder, but will, at the same time, evidently point out the extraordinary talents which were afterwards to be more fully displayed in the "Jealous Wife" and the "Clandestine Marriage."

1 Moreri.—Dupin.—Clement, Bibl. Curieuse.

When he came to London, the recommendation of his friends, or his choice, but probably the former, induced him to fix upon the law for his profession, and he was received with great kindness by lord Bath, who seemed to mark him for the object of his patronage: a circumstance that gave rise to the suspicion that his lordship had a natural bias in favour of young Colman. He was entered of the society of Lincoln's-inn, and in due season called to the bar. He attended there a very short time, though, from the frequency of his attendance on the courts, we must conclude that it was not for want of encouragement that he abandoned the profession. It is reasonable to suppose that he felt more pleasure in attending to the muse than to briefs and reports; and it will therefore excite no surprise, that he took the earliest opportunity of relinquishing pursuits not congenial to his taste. "Apollo and Littleton," says Wycherley, "seldom meet in the same brain." At this period Lloyd addressed to him a very pleasant poem on the importance of his profession, and the seducements to which he was liable, on account of his attachment to the sisters of Helicon. His first poetical performance is a copy of verses addressed to his cousin lord Pulteney, written in the year 1747, while he was yet at Westminster, and published in the St. James's Magazine, a work conducted by his unfortunate friend Robert Lloyd; in conjunction with whom he wrote the best parodies of modern times, the "Odes to Oblivion and Obscurity." In 1760, his first dramatic piece, "Polly Honeycomb," was acted at Drury-lane with great success; and next year he was one of three different candidates for public favour in the higher branch of the drama; viz. Mr. Murphy, who exhibited the "Way to keep him;" Mr. Macklin, the "Married Libertine;" and Mr. Colman, "The Jealous Wife." The former and latter of these were successful, and Colman in a very high degree. About the same time the newspaper entitled "The St. James's Chronicle" was established; of which he became a proprietor, and exerted the full force of his prosaic talents to promote its interest, in a series of essays and humourous sketches on occasional subjects. Among these he opened a paper called "The Genius," which he published at irregular intervals as far as the fifteenth number. These papers appear, upon the whole, to be superior to the general merit of the Connoisseurs; they have rather

more solidity, and the humour is more chaste and classical. His occasional contributions to the St. James's Chronicle were very numerous, and upon every topic of the day, politics, manners, the drama, &c. A selection from them appears in his prose works, published by himself in 1787.

In the establishment of the St. James's Chronicle, he had likewise Mr. Thornton for a colleague, who was one of the original proprietors: and by their joint industry they drew the productions of many of the wits of the times to this paper, which, as a depository of literary intelligence, literary contests and anecdotes, and articles of wit and humour, soon eclipsed all its rivals. It appears that the principal departments were for some time filled by the following persons: the papers entitled "The Genius," by Mr. Colman; "Smith's Letters," by Peregrine Phillips, esq.; short essays of wit, by Bonnel Thornton, esq.; longer essays of wit, by —— Waller, esq.; rebusses and letters, signed "Nick Testy" and "Alexander Grumble," —— Forest; letters signed "Oakly," Mr. Garrick.

In July 1764, lord Bath died, and left Mr. Colman a very comfortable annuity, and he now found himself in circumstances fully sufficient to enable him to follow the bent of his genius. The first publication which he produced, after this event, was a translation of the comedies of Terence, in the execution of which he rescued that author from the hands of his former tasteless and ignorant translators.

The successor of lord Bath, general Pulteney, died in 1767; and Mr. Colman found himself also remembered in his will by a second annuity, which confirmed the independency of his fortune. He seems, however, to have taken the first opportunity to engage in active life; as, about the year 1768, Mr. Beard, being incapable of bearing any longer the fatigues of a theatrical life, and wishing to retire from the management of Covent-garden theatre, disposed of his property in that house to Messrs. Colman, Harris, Powell, and Rutherford. These gentlemen carried on the management conjointly; but, in a short time, Mr. Colman appearing to aspire to a greater authority than the other patentees, excepting Mr. Powell, were disposed to grant, Mr. Colman, after a severe literary contest, which was published, sold his share, and retired. Soon after, Mr. Foote, then proprietor of the Haymarket theatre, having been induced to withdraw from the stage, disposed

of his theatre to Mr. Colman for a handsome annuity, which he did not long enjoy. On his death, Mr. Colman obtained the license; and, from that period, conducted the theatre with great judgment and assiduity, occasionally supplying many dramas from his own fancy, as well as many pleasant translations from the French.

While Mr. Colman was thus shewing his attention to the theatre, he did not entirely neglect his classical studies. He gave the public, in 1783, a new translation of "Horace's Art of Poetry," accompanied with a commentary, in which he produced a new system to explain that very difficult poem. In opposition to Dr. Hurd, he supposes, "that one of the sons of Piso, undoubtedly the elder, had either written or meditated a poetical work, most probably a tragedy; and that he had, with the knowledge of the family, communicated his piece or intention to Horace; but Horace, either disapproving of the work, or doubting of the poetical faculties of the elder Piso, or both, wished to dissuade him from all thoughts of publication. With this view he formed the design of writing this epistle, addressing it with a courtliness and delicacy perfectly agreeable to his acknowledged character, indifferently to the whole family, the father and his two sons: Epistola *ad Pisones* de arte poetica." This hypothesis is supported with much learning, ingenuity, and modesty; and the bishop of Worcester, on its publication, said to Dr. Douglas, the late bishop of Salisbury: "Give my compliments to Colman, and thank him for the handsome manner in which he has treated me, and tell him, that *I think he is right.*" It may be added, that the late Dr. Warton and Dr. Beattie were of the same opinion.

Some time about the year 1790 Mr. Colman had a stroke of the palsy, which nearly deprived him of the use of one side of his body; and in a short time afterwards he gave evident signs of mental derangement; in consequence of which, he was placed under proper management at Paddington, and the conduct of the theatre was vested in his son. He died the 14th of August 1794. Mr. Colman, as a scholar, holds a very respectable rank, as may be seen by his translations of Horace's Art of Poetry, and of the comedies of Terence; and his manners were as pleasing as his talents were respectable. His various dramatic pieces have been published in 4 vols. 8vo.

The year after his death appeared a pamphlet, entitled "Some Particulars of the Life of the late George Colman, esq. written by himself, and delivered by him to Richard Jackson, esq. one of his executors, for publication after his decease." The object of this pamphlet was to contradict two reports which had long been current. The one, that by his literary pursuits and dramatic compositions, he lost the favour and affection of the earl of Bath; the other, that by his purchase of a fourth of the patent of Covent-garden theatre, he knowingly and voluntarily forfeited the intended bequest of a certain estate under the will of general Pulteney. In opposition to these reports, he proves very clearly that he did not lose the favour of the earl of Bath, and that general Pulteney, while he did not openly resist his becoming a manager of the theatre, but rather consented to it, changed his intentions towards him, and left him, in lieu of the estate, an annuity of four hundred pounds. The general appears, however, to have considered the family as disgraced by Mr. Colman's becoming a manager, for the latter is obliged to remind him of *gentlemen* who had been managers, of sir William Davenant, sir Richard Steele, sir John Vanburgh, and Mr. Congreve.[1]

COLOCCI (ANGELO), in Latin ANGELUS COLOTIUS, an elegant Italian scholar, descended of an ancient and noble family, was born at Jesi, in 1467. He obtained in his youth the honour of knighthood, which was conferred upon him by the hands of Andreas Palæologus Despota, when, then a refugee at Rome, he was recognized as the legitimate heir to the imperial diadem of Constantinople. Colocci was a disciple of Georgius Valla, under whom he made great progress in philosophy, but particularly in polite literature. For political reasons, which are detailed by Ubaldinus, in his life of this illustrious scholar, the family of Colocci were obliged, in the pontificate of Innocent VIII. to abandon the city of Rome where they had taken up their residence. Angelo, in consequence, repaired to Naples, where he became a member of the Pontana academy, under the assumed name of Angelus Colotius Bassus, and acquired an intimacy with the most eminent poets and wits of his time. Six years afterwards, having been permitted to return to his country, he divided

[1] Biog. Dram.—British Essayists, vol. XXX. preface to the Connoisseur.

his time betwixt his literary pursuits and the official duties entrusted to him by his countrymen, who sent him as ambassador to Alexander VI. in 1498. He then took up his residence at Rome, where his house became an elegant and liberal resort for men of learning and genius, and where the academy of Rome, which after the death of Pomponius Lætus had fallen into decay, was again revived under his care. Here also his extensive gardens, which, in addition to the most captivating scenery resulting from a happy combination of nature and art, were adorned with a profusion of statues, inscriptions, and other elegant remains of classic antiquity, revived the magnificence and amenity of the celebrated gardens of Sallust, of which they were supposed to occupy the actual site. On such objects, and on the patronage of learning and learned men, he employed his riches. The senate of Rome, struck with his liberality, bestowed on him the title of patrician, which extended to his family; and he was held in the highest estimation by the popes Leo X. Clement VII. and Paul III. Leo, independently of 4000 crowns with which he rewarded him for some verses in his praise, made him his secretary, and gave him the reversion of the bishopric of Nocera in 1521, Colocci having at that time survived two wives. This gift was afterwards confirmed to him by Clement VII. who also appointed him governor of Ascoli. These favours, however, were insufficient to secure him when Rome was sacked in 1527. On that occasion, his house was burnt, his gardens pillaged, and he was obliged to pay a large sum for his life and liberty. He then went for some time to his country, and on coming back to Rome, his first care was to invite together the members of the academy who had been dispersed. In 1537 he took possession of the bishopric of Nocera, and died at Rome in 1549. His Latin and Italian poems were published in 1772, but our authority does not mention where or in what shape. Most of them had, however, previously appeared in his life by Ubaldinus, Rome, 1673, 8vo.[1]

COLOMBIERE (Claude de la), a famous Jesuit, born at St. Symphorien, two leagues from Lyons, in 1641, acquired great reputation among his order by his extraordinary talents in the pulpit. He was preacher for two years at the court of James II. of England, who listened to

[1] Greswell's Memoirs of Politian.—Moreri.—Dict. Hist.

his sermons with great pleasure, and, as it is said by the Romanists, with edification; but, falling under the suspicion, though not convicted, of being concerned in a conspiracy, he was banished England, and betook himself to Parai, in the Charolois, where he died, Feb. 15, 1682. In conjunction with Marie Alacoque, he recommended the celebration of the solemnity of the heart of Jesus, and composed an office for the occasion. The first inventor of this rite, however, was Thomas Goodwin, president of Magdalen college, Oxford, an Arminian, who excited great notice in England, in the middle of the seventeenth century, by his ascetical and theological writings. His book entitled "Cor Christi in cœlis erga peccatores in terris," printed in 1649, comprises the whole system of this devotion; and was intended to promote the spread of it in England. La Colombiere, who was sent to London as confessor and preacher to the duchess of York, afterwards queen, found there a numerous sect, who, after Goodwin's example, paid adoration to the fleshly heart of Jesus, as the symbolical image of divine love. He was astonished at the novelty of so ravishing a devotion, which had so long escaped the fertile invention of his fraternity; and carried it in triumph back with him to France, where, under the influence of heavenly visions and miracles, it struck deep root, and was extensively propagated. Among other agents a nun of the name of Marie Alacoque, who, in her heavenly visions, pretended to have conversed familiarly with Christ, was employed by the Jesuits to aid the deception, and in one of her visions, asserted that she had received orders from heaven to acquaint father la Colombiere, that he should institute a yearly festival to the heart of Jesus, propagate this devotion with all his might, and announce to such as should dedicate themselves to it, the assurance of their predestination to eternal life. The Jesuits immediately and zealously complied with the celestial mandate. There appeared at once in all quarters of the world, and in all languages, an innumerable swarm of publications, manuals, copper-plates, and medals, with hearts decorated with crowns of thorns, with lambent flames, transpiercing swords, or other symbolical impresses. They distributed scapularies to be worn day and night upon the breast, and tickets to be swallowed for driving out fevers. In all Spain there was not a nun who had not a present from the Jesuits of a heart cut out of red cloth, to be

worn next the skin. In every catholic city and town, in all parts of the world, fraternities were erected, passion-masses and nine-day devotions were instituted, to the honour of the heart of Jesus; and panegyrical sermons delivered, exhorting the faithful to augment their zeal. The proselytes must vow, before the holy sacrament of the altar, an eternal fidelity to the heart of Jesus; and every soul was made responsible for the increase and growth of this new devotion; nay, the display of a burning zeal for making proselytes was regarded as the peculiar characteristic of the true worshipper of the heart. This devotion was represented in their sermons and writings, as a necessary means to the enjoyment of a blissful hereafter: it was no wonder, then, that the partisans of this devotion were in a short time as numerous in all catholic Christendom as the sands of the sea. The bishops approved and confirmed the brotherhoods, and consecrated churches, altars, and chapels, erected to the promotion of this enthusiasm. Kings and queens preferred petitions to the papal throne, that a proper office might be appointed in the breviary and choir, and a peculiar mass for the solemnization of the anniversary; and even at Rome fraternities arose and flourished that devoted themselves to the worship of the heart of Jesus. In recommendation of it the Jesuits were not wanting either in prophecies or miracles; among the foremost of whom was la Colombiere, who had an excellent taste in his compositions, and a noble delivery in the pulpit. His masterly eloquence displays itself amidst the extreme simplicity of his style, as we are told by the abbé Trublet, speaking of his sermons, published at Lyons 1757, in 6 volumes 12mo. He had an impetuous and lively imagination, and the warmth of his heart appears through all his discourses: it is the unction of pere Chéminais, only more ardent and glowing. All his sermons breathe the most gentle, and at the same time the most fervent piety: he has been equalled by few in the art of affecting his hearers, and no enthusiast ever fell less into the familiar. The celebrated Patru, his friend, speaks of him as the best skilled of his time in the refinements and niceties of the French language. There are likewise by him, "Moral Reflections," and "Spiritual Letters." [1]

[1] Moreri.—Dict. Hist.—Varieties of Literature, 1795. 2 vol. 8vo.

COLOMIES (PAUL), or COLOMESIUS, a learned French protestant, was born at Rochelle in 1638, where his father was a physician, and where he was probably educated. His application to various reading must evidently have been very extensive, and although he has no decided claims to originality, his works ranked in his own day, and some of them may still, as ably illustrating the history of learning and learned men. He faithfully treasured what he found in old, scarce, and almost unknown authors, and knew how to render the reproduction of learned curiosities both agreeable and useful. His great intimacy and high regard for Vossius, induced him to visit England, where Vossius was then canon of Windsor, and by his interest or recommendation he was appointed librarian at Lambeth, with a competent salary. This, however, he lost at the revolution, when his patron, archbishop Sancroft, was deprived for not taking the oaths to the new government. After this it is said that he fell into poverty, and died in Jan. 1692; and was buried in St. Martin's church-yard. His principal works are, 1. "Gallia Orientalis," reprinted at Hamburgh, 1709, in 4to, under the care of the learned Fabricius; and containing an account of such French as were learned in the Oriental languages. 2. "Hispania & Italia Orientalis," giving an account of the Spanish and Italian Oriental scholars. 3. "Bibliotheque Choisie;" reprinted at Paris, 1731, with notes of M. de la Monnoye, 12mo. This was published at Hamburgh, 4to, by Christ. Wolf, an useful work, and of great erudition. 4. "Theologòrum Presbyterianorum Icon," in which he shews his attachment to episcopacy; and for which he was attacked by Jurieu (who had not half his candour and impartiality) in a book entitled "De l'esprit d'Arnauld." 5. "Des opuscules critiques & historiques," collected and published in 1709, by Fabricius. 6. "Melanges Historiques," &c. 7. "La vie du pere Sirmond," &c. His "Colomesiana," make a volume of the collection of Anas.[1]

COLOMNA, or COLONNA (FABIO), an eminent botanist, was born at Naples in 1567, the son of Jerome, who was the natural son of the cardinal Pompeio Colonna. He devoted himself from his youth to the pursuit of natural history, and particularly to that of plants, which he studied in the writings of the ancients; and, by indefatigable application, was enabled to correct the errata with which the

[1] Gen. Dict.—Moreri.—Dict. Hist.—Morhoff Polyhist.—Saxii Onomast.

manuscripts of those authors abounded. The languages, music, mathematics, drawing, painting, optics, the civil and canon law, filled up the moments which he did not bestow on botany, and the works he published in this last science were considered as master-pieces previous to the appearance of the labours of the latter botanists. He wrote, 1. "Plantarum aliquot ac piscium historia," 1592, 4to, with plates, as some say, by the author himself, executed with much exactness. The edition of Milan, 1744, 4to, is not so valuable as the former. 2. "Minùs cognitarum rariorumque stirpium descriptio; itemque de aquatilibus, aliisque nonnullis animalibus libellus," Rome, 1616, two parts in 4to. This work, which may be considered as a sequel to the foregoing, was received with equal approbation. The author, in describing several singular plants, compares them with the descriptions of them both by the ancients and moderns, which affords him frequently an opportunity of opposing the opinions of Matthiolo, Dioscorides, Theophrastus, Pliny, &c. He published a second part, at the solicitation of the duke of Aqua-Sparta, who had been much pleased with the former. The impression was entrusted to the printer of the academy of the Lyncæi, a society of literati, formed by that duke, and principally employed in the study of natural history. This society, which subsisted only till 1630, that is, till the death of its illustrious patron, was the model on which all the others in Europe were formed. Galileo, Porta, Achillini, and Colonna, were some of its ornaments. 3. "A Dissertation on the Glossopetræ," in Latin, to be found with a work of Augustine Scilla, on marine substances, Rome, 1647, 4to. 4. He was concerned in the American plants of Hernandez, Rome, 1651, fol. fig. 5. A Dissertation on the Porpura, in Latin; a piece much esteemed, but become scarce, was reprinted at Kiel, 1675, 4to, with notes by Daniel Major, a German physician. The first edition is of 1616, 4to.[1]

COLONNA (FRANCIS), a Venetian dominican, who died May 17, 1520, in his eightieth year, is chiefly known by a scarce book, entitled "Poliphili Hypnerotomachia," Venice, 1499, fol. There is an edition of 1545, but none of 1467; the copies which pass for that edition, are of one or the other above mentioned editions; and the

[1] Dict. Hist.—Moreri.—Haller Bibl. Botan.—Clement Bibl. Curieuse.

mistake has arisen from the last leaf, which contained the date of the impressions, being taken out, and the last but one left; on which is the date of the time when the work was written. It is a romance filled with mythological learning, of very little value but for its scarcity and whimsical composition, and has been translated into French by John Martin, Paris, 1561, fol.[1]

COLOTIUS. See COLOCCI.

COLRANE. See HARE.

COLSTON (EDWARD), a person ever memorable for his benefactions and charities, was the eldest son of William Colston, esq. an eminent Spanish merchant in Bristol, and born in that city Nov. 2, 1636. He was brought up to trade, and resided some time in Spain with his brothers, two of whom were inhumanly murdered there by assassins*. He inherited a handsome fortune from his parents, which received continual additions from the fortunes of his brethren; all of whom, though numerous, he survived. This family substance he increased immensely by trade; and having no near relations, he disposed of a great part of it in acts of charity and beneficence. In 1691 he built upon his own ground, at the charge of about 2500*l.* St. Michael's-hill alms-houses in Bristol; and endowed them with lands, of the yearly rent of 282*l.* 3*s.* 4*d.* The same year he gave houses and lands, without Temple-gate in that city, to the society of merchants for ever, towards the maintenance of six poor old decayed sailors, to the yearly value of 24*l.* In 1696 he purchased a piece of ground in Temple-street in the same city, and built at his own charge a school and dwelling-house for a master, to instruct forty boys, who are also to be clothed, instructed in writing, arithmetic, and the church-catechism. The estate given for this charity amounted to 80*l.* yearly, clear of all charges. In 1702 he gave 500*l.* towards rebuilding queen Elizabeth's hospital on the College-green in Bristol; and for the clothing and educating of six boys there, appropriated an

* There is a tradition, that when Mr. Colston and his two brothers were in Spain, in their disputes with the Papists it was often objected to them, "That the reformed religion produced no examples of great and charitable benefactions;" to which they were wont to reply, that if it pleased God to bring them safe home, they would wipe off that aspersion. Upon which, two of them were poisoned, to prevent their return; but their elder brother, Mr. Edward Colston, escaped. Such is the tradition: but it is more certain, that one or both of them, were assassinated by bandittis or bravoes.

[1] Dict. Hist.—Tiraboschi,

estate of 60*l.* a year, clear of charges, besides 10*l.* for placing out the boys apprentices. In 1708 he settled his great benefaction of the hospital of St. Augustine in Bristol, consisting of a master, two ushers, and one hundred boys; for the maintenance of which boys, he gave an estate of 138*l.* 15*s.* 6¾*d.* a year. The charge of first setting up this hospital, and making it convenient for the purpose, amounted, it is said, to about 11,000*l.* He gave also 6*l.* yearly to the minister of All-Saints in Bristol, for reading prayers every Monday and Tuesday morning throughout the year, and 1*l.* a year to the clerk and sexton: also 6*l.* a year for ever, for a monthly sermon and prayers to the prisoners in Newgate there; and 20*l.* yearly for ever to the clergy beneficed in that city, for preaching fourteen sermons in the time of Lent, on subjects appointed by himself. The subjects are these: the Lent fast; against atheism and infidelity; the catholic church; the excellence of the church of England; the powers of the church; baptism; confirmation; confession and absolution; the errors of the church of Rome; enthusiasm and superstition; restitution; frequenting the divine service; frequent communion; the passion of our blessed Saviour. He bestowed, lastly, upwards of 2000*l.* in occasional charities and benefactions to churches and charity-schools, all within the city of Bristol. Beyond that city his benefactions were equally liberal. He gave 6000*l.* for the augmentation of sixty small livings, on the following terms: Any living that was entitled to queen Anne's bounty might have this too, on condition that every parish, which did receive this, should be obliged to raise 100*l.* to be added to the 100*l.* raised by Colston: and many livings have had the grant of this bounty. He gave to St. Bartholomew's hospital in London 2000*l.* with which was purchased an estate of 100*l.* a year, which is settled on that hospital; and he left to the same, by will, 500*l.* To Christ's hospital, at several times, 1000*l.* and 1000*l.* more by will. To the hospitals of St. Thomas and Bethlehem 500*l.* each. To the workhouse without Bishopsgate, 200*l.* To the society for propagating the gospel in foreign parts, 300*l.* He built an almshouse for six poor people at Shene in Surry, and left very handsome legacies to Mortlake in the same county, where he died: viz. 45*l.* yearly, to be continued for twelve years after his death, for clothing and educating twelve boys and twelve girls in that place; and also 85*l.* he being so many

years old, to eighty-five poor men and women there, to each 1*l.* to be distributed at the time of his decease. He gave 100*l.* per annum, to be continued for twelve years after his death, and to be distributed by the direction of his executors: either to place out every year ten boys apprentices, or to be given towards the setting up ten young tradesmen, to each 10*l.* He gave likewise to eighteen charity-schools in several parts of England, and to be continued to them for twelve years after his death, to each school yearly 5*l.* Finally, he gave towards building a church at Manchester in Lancashire 20*l.* and towards the building of a church at Tiverton in Devonshire 50*l.*

Besides these known and public benefactions, he gave away every year large sums in private charities, for many years together; and the preacher of his funeral sermon informs us, that these did not fall much short of his public. In all his charities, Colston seems to have possessed no small share of judgment; for, among other instances of it, he never gave any thing to common beggars, but he always ordered, that poor house-keepers, sick and decayed persons, should be sought out as the fittest objects of his charity. We must not forget to observe, that though charity was this gentleman's shining virtue, yet he possessed other virtues in an eminent degree. He was a person of great temperance, meekness, evenness of temper, patience, and mortification. He always looked cheerful and pleasant, was of a peaceable and quiet disposition, and remarkably circumspect in all his actions. Some years before his decease, he retired from business, and came and lived at London, and at Mortlake in Surry, where he had a country seat. Here he died Oct. 11, 1721, almost 85; and was buried in the church of All-saints, Bristol, where a monument is erected to his memory, on which are enumerated his public charities, mentioned in this article. His funeral sermon was preached by Dr. Harcourt, and printed at London the same year.[1]

COLUCCIO (SALUTATO), an ancient Italian poet and philosopher, was born at Stignano in Pescia, in 1330. His father, who was in the army, being involved in the troubles of his country, was obliged to retire to Bologna, where Coluccio was educated, or rather where he taught himself for some time without a master. It appears indeed

[1] Biog. Brit.—Funeral Sermon, 1721, 4to.

from a letter which he wrote to Bernardo di Moglo, that he did not apply himself to the cultivation of polite literature till he was arrived at man's estate, and that it was then he went to Bologna, and attended the public lectures of the father of the above Bernardo. By his own father's request, he afterwards studied law, but on his death quitted that profession for eloquence and poetry. It is not stated when he left Bologna, nor when he was permitted to return to Florence; but in 1363, in his thirty-eighth year, we find him the colleague of Francis Bruin, as apostolical secretary to pope Urban V, and it is probable that he quitted this employment when Urban went to France. He quitted at the same time the ecclesiastical habit, and married a lady by whom he had ten children. His reputation for knowledge and eloquence procured him the greatest offers from popes, emperors, and kings; but his love for his native country made him prefer, to the most brilliant prospects, the office of chancellor of the republic of Florence, which was conferred on him in 1375, and which he filled very honourably for thirty years. The letters he wrote appeared so striking to John Galeas Visconti, then at war with the republic, that he declared one letter of Coluccio's to be more mischievous to his cause than the efforts of a thousand Florentine knights.

In the midst of his more serious functions, he found leisure to cultivate poetry, and particularly to make a collection of ancient manuscripts, in which he was so successful, that at his death his library consisted of eight hundred volumes, a princely collection before the invention of printing. His contemporaries speak of him in terms of the highest admiration, as a second Cicero and Virgil; but although modern critics cannot acquiesce in this character, his Letters, the only part of his works which are printed, evidently prove him a man of learning and research, and no inconsiderable contributor to the revival of letters. He died May 4, 1406; and his remains, after being decorated with a crown of laurel, were interred with extraordinary pomp in the church of St. Maria de Fiore.

Coluccio was the author of the following works, MS copies of most of which are preserved in the Laurentian library: 1. "De Fato et Fortuna." 2. "De sæculo et religione." 3. "De nobilitate legum et medicinæ." 4. "Tractatus de Tyranno." 5. "Tractatus quod medici eloquentiæ studeant, et de verecundia an sit virtus aut

vitium." 6. De laboribus Herculis." 7. "Historia de casu hominis." 8. "De arte dictandi." 9. "Certamen Fortunæ." 10. "Declamationes." 11. "Invectiva in Antonium Luscum." 12. "Phyllidis querimoniæ." 13. "Eclogæ octo." 14. "Carmina ad Jacobum Allegrettum." 14. "Sonetti." And, lastly, various "Epistles." Of these, except the Epistles, the only article published is his treatise "De nobilitate legum," &c. Venice, 1542. His "Epistles" have appeared in two editions, the one by Mehus, Florence, 1741, with a learned preface and notes; the other by Lami, in the same year: but Mazzuchelli remarks, that it is necessary to have both collections, as they do not contain the same epistles. Some of Coluccio's poems have appeared in various collections of Italian poetry.[1]

COLUMBA (St.), renowned in Scotch history as the founder of a monastery at Icolmkill, and the chief agent in converting the northern Picts, was a native of Ireland, where he was a priest and abbot, and is supposed to have been born at Gartan, in the county of Tyrconnel, in 521. From thence, about the year 565, he arrived in Scotland, and received from Bridius, the son of Meilochon, the then reigning king of the Picts, and his people, the island of Hij, or Hy, one of the Western Isles, which was afterwards called from him Icolmkill, and became the famous burial-place of the kings of Scotland. There he built a monastery, of which he was the abbot, and which for several ages continued to be the chief seminary of North Britain. Columba acquired here such influence, that neither king or people did any thing without his consent. Here he died June 9, 597, and his body was buried on the island; but, according to some Irish writers, was afterwards removed to Down in Ulster, and laid in the same vault with the remains of St. Patrick and St. Bridgit. From this monastery at Iona, of which some remains may yet be traced, and another, which he had before founded in Ireland, sprang many other monasteries, and a great many eminent men; but such are the ravages of time and the revolutions of society, that this island, which was once "the luminary of the Caledonian regions, whence savage clans and roving barbarians derived the benefits of knowledge, and the blessings of religion," had, when Dr.

[1] Ginguené Hist. Litt. d'Italie, vol. III. ch. 17.—Shepherd's Life of Poggio.—Bibl. Germanique, vol. I.

Johnson visited it in 1773, "no school for education, nor temple for worship, only two inhabitants that could speak English, and not one that could write or read."[1]

COLUMBANUS (St.), another eminent missionary for the propagation of the Christian religion in the sixth century, was a native of Ireland according to Jonas, who wrote his life, sir James Ware, and others; but Mackenzie maintains that he was a North Briton. From either Scotland or Ireland, however, he went into England, where he continued some time, and in 589 proceeded to France, and founded the monastery of Luxevil, near Besançon, which he governed during twenty years. In 598 we find him engaged in a controversy with pope Gregory concerning the proper time of keeping Easter, which was then a frequent object of dispute; but Columbanus at last submitted to the court of Rome. After so long residence in France, he was banished for censuring the immoralities of Theodoric and his queen. He then went to Switzerland, where he was kindly received by Theodebert, king of that country, and was successful in converting the pagans; but the Swiss army being defeated by the French, he was obliged to remove to Italy, where, under the protection of the king of the Lombards, he founded, in 613, the abbey of Bobio, near Naples. Over this monastery he presided but a short time, dying Nov. 21, 615. Authors are not agreed as to the order of monks to which Columbanus belonged, but it is certain that his disciples conformed to the rules of the Benedictines. His works are printed in the Bibl. Patrum, and consist of monastic rules, sermons, poems, letters, &c.[2]

COLUMBUS (Christopher), a Genoese, and frequently mentioned in history as the discoverer of America, was born in 1442. Ferdinand his son, who wrote his life, would suggest to us, that he was descended from an ancient and considerable family; but it is generally believed that his father was a woolcomber, and that he himself was of the same trade, till, by having been at sea, he had acquired a taste for navigation. In his early years he applied himself much to the study of geometry and astronomy at Pavia, in order to understand cosmography: and learnt to draw, in order to describe lands, and set down cosmogra-

[1] Mackenzie's Scotch writers.—Cave, vol. I.—Butler's Lives of the Saints.—Britannia Sancta.—Tanner.—Johnson's Journey to the Western Isles.

[2] Mackenzie.—Cave, vol. I.—Dupin.—Tanner.

phical bodies, plains, or rounds. He went to sea at the age of fourteen: his first voyages were to those ports in the Mediterranean frequented by the Genoese; after which he took a voyage to Iceland; and proceeding still further north, advanced several degrees within the polar circle. After this, Columbus entered into the service of a famous sea-captain of his own name and family, who commanded a small squadron fitted out at his own expence; and by cruising against the Mahometans and Venetians, the rivals of his country in trade, had acquired both wealth and reputation. With him Columbus continued for several years, no less distinguished for his courage than his experience as a sailor. At length, in an obstinate engagement, off the coast of Portugal, with some Venetian caravals returning richly laden from the Low Countries, his ship took fire, together with one of the enemy's ships to which it was first grappled. Columbus threw himself into the sea, laid hold of a floating oar, and by the support of it, and his dexterity in swimming, reached the shore, though above two leagues distant.

After this disaster he went to Lisbon, where he married a daughter of Bartholomew Perestrello, one of the captains employed by Prince Henry in his early navigations, and who had discovered and planted the islands of Porto Santo and Madeira, and by getting possession of his journals and charts, Columbus was seized with an irresistible desire of visiting unknown countries. He first made a voyage to Madeira; and continued during several years to trade with that island, the Canaries, Azores, the settlements in Guinea, and all the other places which the Portuguese had discovered on the continent of Africa. By these means he soon became one of the most skilful navigators in Europe. At this time the great object of discovery was a passage by sea to the East Indies, which was at last accomplished by the Portuguese, by doubling the Cape of Good Hope. The danger and tediousness of the passage, however, induced Columbus to consider whether a shorter and more direct passage to these regions might not be found out; and at length he became convinced that, by sailing across the Atlantic Ocean, directly towards the West, new countries, which probably formed a part of the vast continent of India, must infallibly be discovered. In 1474, he communicated his ideas on this subject to one Paul, a physician in Florence, a man eminent for his knowledge in cosmo-

graphy, who suggested several facts in confirmation of the plan, and warmly encouraged Columbus to persevere in an undertaking so laudable, and which must redound so much to the honour of his country and the benefit of Europe. Columbus, fully satisfied of the truth of his system, was impatient to set out on a voyage of discovery, and to secure the patronage of some of the considerable powers of Europe, capable of undertaking such an enterprize. He applied first to the republic of Genoa; afterwards to the courts of Portugal, Spain, and England, successively, but met with a variety of mortifying interruptions. At last his project was so far countenanced by Ferdinand of Spain and queen Isabella, that our adventurer set sail with three small ships, the whole expence of which did not exceed 4000*l.* During his voyage he met with many difficulties from the mutinous and timid disposition of his men. He was the first who observed the variation of the compass, which threw the sailors into the utmost terror. For this phenomenon Columbus was obliged to invent a reason, which, though it did not satisfy himself, yet served to dispel their fears, or silence their murmurs. At last, however, the sailors lost all patience; and the admiral was obliged to promise solemnly, that in case land was not discovered in three days, he should return to Europe. That very night, however, the island of San Salvador was discovered, and the sailors were then as extravagant in the praise of Columbus as they had before been insolent in reviling and threatening him. They threw themselves at his feet, implored his pardon, and pronounced him to be a person inspired by heaven with more than human sagacity and fortitude, in order to accomplish a design so far beyond the ideas and conception of all former ages. Having visited several of the West India islands, and settled a colony in Hispaniola, he again set sail for Spain; and after escaping great dangers from violent tempests, arrived at the port of Palos on the 15th of March 1493.

As soon as Columbus's ship was discovered approaching, all the inhabitants of Palos ran eagerly to the shore, where they received the admiral with royal honours. The court was then at Barcelona, and Columbus took care immediately to announce his arrival to the king and queen, who were no less delighted than astonished with this unexpected event, and gave orders for conducting him into the city with all imaginable pomp; receiving him clad in their

royal robes, and seated on a throne under a magnificent canopy. Notwithstanding all this respect, however, Columbus was no longer regarded than he was successful. The colonists he afterwards carried over were to the last degree unreasonable and unmanageable; so that he was obliged to use some severities with them; and complaints were made to the court of Spain against him for cruelty. On this, Francis de Bovadilla, a knight of Calatrava, was appointed to inquire into the conduct of Columbus; with orders, in case he found the charge of mal-administration proved, to supersede him, and assume the office of governor of Hispaniola. The consequence of this was, that Columbus was sent to Spain in chains. From these, however, he was freed immediately on his arrival, and had an opportunity granted him of vindicating his innocence. He was, however, deprived of all power; and notwithstanding his great services, and the solemnity of the agreement between him and Ferdinand, Columbus never could obtain the fulfilment of any part of that treaty. At last, disgusted with the ingratitude of a monarch whom he had served with such fidelity and success, and exhausted with fatigues, he died May 29th, 1506.

Ferdinand, who had slighted his well-founded claims when living, bestowed upon him funeral honours, and confirmed to his children their hereditary rights. Columbus was buried in the cathedral at Seville, and on his tomb was engraven an epitaph, in memory of his renowned actions and discovery of a New World, which, in justice, ought to have been denominated Columbia, in order that the name might for ever excite the remembrance of the hero who, in spite of every obstacle, succeeded in realizing a project, esteemed by his contemporaries as the chimera of a disturbed imagination.

Justinianus, in his curious edition of the Polyglot Psalter, 1516, of which a beautiful copy is preserved in the Cracherode collection in the British Museum, has introduced, by way of commentary on Ps. xix. 4, " their words are gone forth to the ends of the earth," a very curious sketch of the life of Columbus, an account of his discovery of America, and also a description of the inhabitants, particularly of the female native Americans. But before the Reader can completely allow the praise of original discovery to Columbus, it will be necessary to peruse with attention our article of MARTIN BEHEM, where his claims are

powerfully controverted. Don Ferdinand Columbus, the son of Christopher, and writer of his life, entered into the ecclesiastical state; and founded a library, which he bequeathed to the church of Seville, to this day called the Columbine Library. He died in 1560.[1]

COLUMBUS (DON BARTHOLOMEW), brother of Christopher, acquired a reputation by the sea-charts and the spheres, which he made in a superior manner, considering the time in which he lived. He had passed from Italy to Portugal before his brother, whose tutor he had been in cosmography. Don Ferdinand Columbus, his nephew, says, that his uncle having embarked for London, was taken by a corsair, who carried him into an unknown country, where he was reduced to the extremity of distress, from which he delivered himself by making charts for navigation; and, having amassed a considerable sum of money, he went to England, presented to the king a map of the world in his own method, explained to him the plan his brother had formed of striking much farther forward on the ocean than had ever yet been done: the prince intreated him to invite over Christopher, promising to defray the whole expence of the expedition; but the latter had already entered into an engagement with the crown of Castile. Part of this story, and especially the proposal made by the king of England, seems totally without foundation: but it appears that Bartholomew had a share in the bounty bestowed on Christopher by the king of Castile; and in 1493 these two brothers, and Diego Columbus, who was the third, were ennobled. Don Bartholomew underwent with Christopher the fatigues and dangers inseparable from such long voyages as those in which they both engaged, and built the town of St. Domingo. He died in 1514, possessed of riches and honours.[2]

COLUMELLA (LUCIUS JUNIUS MODERATUS), a native of Spain, was a Latin writer, of whom nothing is known, except that he flourished under the Roman Emperor Claudius, about the year of Christ 42; and has left some books upon agriculture, and a "Treatise upon Trees." These works are curious and valuable, as well for their matter as

[1] Life by his son, written about 1530, of which there is a French translation, Paris, 1681, 2 vols. 12mo.—Della patria di Colombo, Florence, 1808, in the Turin Memoirs.—Robertson's Hist. of America.—Inquiry into the Discovery of America by Dr. Williams, 8vo, 1791.—Character of Columbus, Gent. Mag. vol. LXI. p. 1104. See also art. BEHEM, in this Dictionary.

[2] Ferdinand's Life.—Moreri.

style, which latter is thought by some to be not very remote from the Latin of the Augustan age. They have usually been published with the "Scriptores de re rustica."[1]

COLUMNA (GUY), was a native of Messina in Sicily, who followed Edward I. into England, on his return from the Holy Land. About the year 1287 he compiled a chronicle in 36 books, and wrote several historical tracts in relation to England. His most curious work is, "The history of the siege of Troy," in Latin, Cologne 1477, 4to, and Strasbourg 1486, fol. These editions are very scarce, as are the Italian translations 1481, Venice, in fol. and Florence 1610, 4to; but the edition of Naples 1655, 4to, is not so rare.[2]

COLUTHUS, a Greek poet, was a native of Lycopolis, a city of Thebais, in Upper Egypt, of whose parentage or education nothing is recorded; but we learn from Suidas that he lived in the reign of Anastasius, who succeeded Zeno in the government of the Eastern empire, about the year 491. He wrote Caledonics, Persics, and Encomia; but none of his works now remain, except the "Rape of Helen," and that in a mutilated state. It is not, however, destitute of imagery, and is adorned by a variety of striking and expressive epithets, although we may infer from it, that the true poetic spirit had then ceased to flourish. The first edition of this work is that by Aldus, 8vo, without a date, along with Quintus Calaber; and the last, if we mistake not, was by Harles, 1776, 8vo, but the best is said to be that of Lanness, Gr. & Lat. 1747, 8vo. The Italians and French have good translations in their respective languages, and there are three in English; the first by sir Edward Sherborne in 1701, valuable chiefly for his learned notes; the second partly by Fawkes, and partly by a nameless coadjutor, in 1780; and the third, inferior to that of Fawkes, by an anonymous writer, was published in 1786.[3]

COLWIL (ALEXANDER), a Scotch divine and poet, was born near St. Andrew's in Fifeshire, 1620, and educated in the university of Edinburgh, where he took his degree of D.D. and was settled minister at Dysart. In 1662 he complied with the act of uniformity, and was appointed principal of the university of Edinburgh, in the room of

[1] Moreri.—Fabric. Bibl. Lat.—Saxii Onomast.
[2] Moreri.—Dict. Hist.
[3] Moreri.—Dict. Hist.—Month. Rev. vol. LXXVI.—Vossius de Poet. Græc.

Dr. Leighton, promoted to the see of Dumblane. He wrote several controversial tracts, most of which are now forgotten; but that which particularly recommends him to the notice of the public, is a humorous poem entitled "Scotch Hudibras," written in the manner of Butler. This book gave great offence to the presbyterians; but still, although little known in England, is well esteemed in Scotland. He died at Edinburgh 1676, aged 58.

This account, we know not on what authority, appeared in the last edition of this Dictionary, and we suspect is erroneous, unless there were two Colwils, or Colvils, who both wrote in imitation of Butler. In 1681 one Samuel Colvil published, at London, "The mock poem, or the Whig's supplication," 12mo.[1]

COMBEFIS (FRANCIS), a learned Dominican, was born in 1605 at Marmande, and distinguished for his learning and piety. The clergy of France appointed him a pension of 1000 livres in 1650, as a reward for his merit, and an encouragement to complete those editions of the Greek fathers which have procured him a name. He died at Paris March 23, 1679, aged 74. He published the works of St. Amphilochus, St. Methodius, St. Andrew of Crete, and several opuscula of the Greek fathers, and an addition to the library of the fathers, 3 vols. folio, Gr. and Lat. He also contributed to the edition of the Byzantine history, "Historiæ Bizant. Script. post Theophanem," 1685, folio; and there is a library of the fathers by him, for the preachers, 1662, 8 vols. folio, and other works. The chief objection to this laborious writer is the inelegance of his Latin style, which renders some of his translations obscure.[2]

COMBER (THOMAS), dean of Durham, the son of James Comber, and Mary Burton, who, when she married his father was the widow of Mr. Edward Hampden of Westerham in Kent, was born at Westerham March 19, 1644, and was the last child baptised in that parish church according to the rites of the church of England, before those rites were prohibited by the usurping powers. His father was so persecuted in that tumultuous period, for his loyalty, as to be compelled to take refuge in Flanders, leaving his son entirely under the care of his mother. His early education he received at the school of Westerham, under

[1] Last edit. of this Dict.—Irving's Lives of the Scotch Poets.—Campbell's Introduction to the History of Scotish Poetry.
[2] Moreri.—Dict. Hist.—Saxii Onomasticon.

the rev. Thomas Walter, a teacher of piety as well as learning. Here his progress was so rapid that he could read and write Greek before he was ten years old, and in other respects was accounted a pupil of great promise. From this place he removed in 1653 to London, and passed some time under a schoolmaster, a distant relation, but without adding much to his stock of knowledge, and in 1656 returned to his first master at Westerham, and on his death, read Greek and Latin, for a year, assisted by the rev. William Holland.

In 1659 he was admitted of Sidney-Sussex college, Cambridge, April 18, after having completed his fourteenth year. Here he was under the care of the rev. Edmund Matthews, B. D. senior fellow and president of the college. To this gentleman he acknowledges his obligations for the pains he took in teaching him experimental philosophy, geometry, astronomy, and other parts of the mathematics, music, painting, and even the oriental languages, and the elements of philosophy and divinity. His family having been sufferers by the rebellion, he was obliged to husband his little property with the utmost care, and seems to have considered an exhibition of ten pounds annually as a very important acquisition; because with the addition of five pounds from a private benefactor, he informs us, "it enabled him to live very well, and from that time, he put his parents to no other expence, but that of providing him his clothes and books." In January 1662 he was chosen scholar of the house, with another pension of five pounds *per annum*, which cheered an œconomist of such humble expectations with the prospect of absolute plenty. Having been admitted to the degree of A. B. Jan. 21, 1662, he now indulged the natural wish of a young scholar, to continue in the university, and was led to entertain hopes of obtaining a fellowship, either in his own college, or in St. John's, the master of which, Dr. Gunning, had made him many promises; but these proving abortive, and the ten pound exhibition being withdrawn (which did not come from the college, but from a fund raised by certain Kentish men resident in London) he was obliged to leave the university, and retire to his father's house. In this situation, however, he was not without friends; a Mr. John Holney of Eden-bridge, a pious old gentleman, and his father's particular friend, found out his merit, and made him a handsome present, with a request that he would draw upon

him at any time for any sum he might want; and so many other friends from other quarters appeared, that Mr. Comber never found it necessary to avail himself of Mr. Holney's munificence in the future periods of his life.

Early in 1663, he accepted an invitation to the house of his late preceptor Mr. Holland, now rector of All-hallows Staining, London, and being ordained deacon Aug. 18, he read prayers for Mr. Holland, and employed the week in studying at Sion college. Soon after he was invited to be curate to the rev Gilbert Bennet, who held the living of Stonegrave in Yorkshire, and who promised, if he liked him, to resign in his favour in a year or two, as he was possessed of other preferment. Having accepted this offer, he was next year ordained priest at York minster by archbishop Sterne, and no objection was made to his age (twenty years) on account of his uncommon qualifications; and when this circumstance, which had not passed unobserved, was afterwards objected to the archbishop, as an irregularity, he declared he had found no reason to repent. In 1666 he was admitted at Cambridge to his master's degree by proxy, the plague then raging at the university. At Stonegrave, his character having recommended him to the notice of Mr. Thornton of East-Newton in Yorkshire, he was invited to reside at that gentleman's house, and he afterwards married one of his daughters. While he lived with this family, he wrote various theological pieces, and also amused himself with poetical compositions. In 1669 Mr. Bennet resigned the living of Stonegrave, and Mr. Comber was inducted in October of that year.

Having long been an admirer of the church-service, he determined to recommend it to the public, which at that time was frequently interested in disputes respecting set forms and extempore prayer; and with this view published, about 1672, the first part of his "Companion to the Temple;" in 1674 the second part; and in 1675, the third part, of which a different arrangement was adopted in the subsequent editions. In 1677, he was installed prebend of Holme in the metropolitan church of York, and the same year, so rapid was the sale, a third edition of his "Companion to the Temple" was published, and at the same time a new edition of a very useful tract, to which he did not put his name, entitled "Advice to the Roman Catholics," and his first book of "The Right of Tithes," &c. against Elwood the quaker, and also without his name.

The same year appeared his "Brief Discourse on the Offices of Baptism, Catechism, and Confirmation," dedicated to Tillotson. In 1678 the living of Thornton becoming vacant, he was presented to it by sir Hugh Cholmeley; and as this place was only ten miles from Stonegrave, he found no difficulty in obtaining a dispensation from the archbishop of Canterbury, who also created him, by patent, D. D. In 1680 we find him combating an adversary, on the subject of tithes, far more considerable than Elwood, namely, John Selden, so justly celebrated for his learning and abilities. In confutation of Selden's "History of Tithes," he now published the first part of his "Historical Vindication of the Divine right of Tithes," and in 1681, the second part. Some time in this year, he published a tract, entitled "Religion and Loyalty," which he informs us was intended to convince the duke of York, that no person in succession to the throne of England ought to embrace popery; and to persuade the people of England not to alter the succession. As in this pamphlet he seemed to favour the doctrine of non-resistance, he was attacked by the popular party as an enemy to freedom; but his biographer has defended him with success against such charges.

Some inferior preferments, obtained by Dr. Comber, were followed (in 1683) by a grant of the dignity of precentor of York. He was in this situation when a series of imprudent and arbitrary measures roused that national spirit which drove James II. from his throne. The precentor was not slow in promoting this spirit; and, when the prince and princess of Orange had been called to the throne, he vindicated the legality of the new government against the calumnies of the Tory party. His patriotic exertions were not unrewarded; for he was promoted in 1691 to the valuable deanry of Durham, partly by the interest of archbishop Tillotson, but was not a little affected in owing the vacancy to the deprivation of his friend Dr. Dennis Grenville, a nonjuror. He would probably have been at length advanced to the episcopal dignity, had not a consumption put an end to his life in 1699, before he had completed his fifty-fifth year.

Besides the works already noticed, Dr. Comber wrote, 1. "A Scholastical History of the primitive and general use of Liturgies in the Christian Church; together with an Answer to Mr. David Clarkson's late Discourse concerning

Liturgies," Lond. 1690, dedicated to king William and queen Mary. 2. "A Companion to the Altar; or, an Help to the worthy Receiving of the Lord's Supper, by Discourses and Meditations upon the whole Communion-office." 3. "A brief Discourse upon the Offices of Baptism, Catechism, and Confirmation," printed at the end of the Companion to the Altar." 4. "A Discourse on the occasional Offices in the Common Prayer, viz. Matrimony, Visitation of the Sick, Burial of the Dead, Churching of Women, and the Commination." 5. "A Discourse upon the Manner and Form of making Bishops, Priests, and Deacons," London, 1699, 8vo, dedicated to archbishop Tenison. 6. "Short Discourses upon the whole Common Prayer, designed to inform the judgment, and excite the devotion of such as daily use the same;" chiefly by way of paraphrase, London, 1684, 8vo, dedicated to Anne, princess of Denmark, to whom the author was chaplain. 7. "Roman Forgeries in the Councils during the first four Centuries; together with an Appendix, concerning the forgeries and errors in the annals of Baronius," ibid. 1689, 4to. It seems doubtful whether the edition of Fox's "Christus Triumphans," which appeared in 1672, was published by him. From his correspondence, and from a MS account of his life left in his family, his great grandson, the rev. T. Comber of Jesus college, Cambridge, published in 1799, an interesting volume, entitled "Memoirs of the Life and Writings of Thomas Comber, D. D. some time dean of Durham; in which is introduced a candid view of the scope and execution of the several works of Dr. Comber, as well printed as MS.; also a fair account of his literary correspondence." Of this we have availed ourselves as to the preceding facts, and must still refer to it for a more satisfactory detail of Dr. Comber's public services and private character. He was unquestionably a pious, learned, and indefatigable supporter of the doctrine and discipline of the church of England; and his private character added a very striking lustre to his public professions. His principal works, not of the controversial kind, are those he wrote on the various parts of the liturgy, which, although in less reputation now than formerly, unquestionably were the first of the kind, and rendered the labours of his successors Nichols, Wheatley, &c. more easy. His style is in general perspicuous, although void of ornament, and the phraseology, somewhat

peculiar; but these liturgical commentaries are chiefly valuable for the accumulation of learned references and authorities. As to his private character, his biographer assures us, that "his modesty and inambition were singularly remarkable. Content with a moderate fortune, he was desirous of continuing in a private station, though possessed of abilities and integrity capable of adorning the most exalted and splendid rank. Insensible equally to the calls of ambition and the allurements of wealth, we behold him declining situations of honour and emolument, to obtain which thousands have made shipwreck of their honour and conscience. When the importunity of his friends had at last prevailed on him to lay aside his thoughts of continuing in obscurity, and induced him to step forward into a more public life, we see him respected by all the great and good men of his time, and frequently receiving public marks of esteem from the lips of royalty itself. The same modesty which had made him desirous of continuing in a private station, still adhered to him when preferred to an eminent dignity in the church: unassuming and humble in private life, in public he was dignified without pride, and generous without ostentation."

There was also another Thomas Comber, D. D. who lived in the same century, and was of Trinity college in Cambridge. He was born in Sussex, Jan. 1, 1575; admitted scholar of Trinity college, May 1593; chosen fellow of the same, October 1597; preferred to the deanery of Carlisle, August 1630; and sworn in master of Trinity college, Oct. 1631. In 1642, he was imprisoned, plundered, and deprived of all his preferments; and died February 1653, at Cambridge. He was a man of very extensive learning, particularly in the classical and oriental languages; and Neal, the historian of his persecutors, bears testimony to the excellence of his character in this and other respects. He is here however noticed, chiefly to correct the mistakes of the Biog. Britannica, Wood's Athenæ, &c. in which he is confounded with the dean of Durham, and said to have entered into a controversy with Selden on the subject of tithes. He was, however, related to him, the dean's grandfather John Comber, esq. being his uncle.[1]

COMBER (THOMAS), LL. D. grandson to the preceding Dr. Comber, dean of Durham, was educated at Jesus col-

[1] Memoirs as above.—Birch's Tillotson.—Of the Dean of Carlisle, see Walker's Sufferings, and his Funeral Sermon by Boreman, 1653, 4to.

lege, Cambridge, where he took his degrees of B. A. 1744, M. A. 1770, and LL. D. 1777. He was rector of Kirkby Misperton, Yorkshire, and afterwards rector of Morborne and Buckworth in Huntingdonshire. He was a man of considerable parts and learning, and the author of several controversial tracts, among which are: 1. "The Heathen rejection of Christianity in the first ages considered," 1747, 8vo. 2. "An Examination of a late introductory Discourse concerning Miraculous Power," by Dr. Middleton, a pamphlet in which Warburton discovered marks of genius and sense, but with some puerilities. 3. "A Vindication of the great Revolution in England in 1688, &c." 1758, 8vo. 4. "A Free and Candid Correspondence on the Farmer's Letter to the people of England, &c. with the Author," 1770, 8vo. 5. "A Treatise of Laws, from the Greek of Sylburgius's edition of Theodoret, bishop of Cyprus, &c." 1776, 8vo. 6. "Memoirs of the Life and Death of the right hon. the Lord Deputy Wandesforde," Cambridge, 1778, 12mo. Dr. Comber was great great grandson to this nobleman. This last is a very curious and a very scarce performance. It is marked on the title-page, vol. II. and was to be considered as the second volume of a work published by our author in 1777, entitled "A Book of Instructions, written by sir Christopher Wandesforde to his son, but they are seldom found together." Dr. Comber died in 1778.[1]

COMENIUS (JOHN AMOS), a celebrated grammarian and protestant divine, was born in Moravia in 1592. Having studied in several places, and particularly at Herborn, he returned to his own country in 1614, and was made rector of a college there. He was ordained minister in 1616, and two years after became pastor of the church of Fulnec: at which time he was appointed master of a school lately erected. He then appears to have projected the introduction of a new method for teaching the languages. He published some essays for this purpose in 1616, and had prepared other pieces on that subject, which were destroyed in 1621, when the Spaniards plundered his library, after having taken the city. The ministers of Bohemia and Moravia being outlawed by an edict in 1624, and the persecution increasing the year after, Comenius fled to Lesna, a city of Poland, and taught Latin. There he pub-

[1] Memoirs of Dr. Comber, dean of Durham.—Nichols's Bowyer.

lished in 1631, his book entitled "Janua linguarum reserata," or, "the gate of languages unlocked:" of which he gives us an account which is universally allowed to be true: "I never could have imagined," says he, "that this little book, calculated only for children, should have met with universal applause from the learned. This has been justified by the letters I have received from a great number of learned men of different countries, in which they highly congratulate me on this new invention; as well as by the versions which have been emulously made of it into several modern tongues. For it has not only been translated into twelve European languages, namely, Latin, Greek, Bohemian, Polish, German, Swedish, Dutch, English, French, Spanish, Italian, Hungarian; but likewise into the Asiatic languages, as, Arabic, Turkish, Persian, and even the Mogul, which is spoken all over the East Indies." It was afterwards reprinted under the title of "Orbis sensualium pictus," and is still, according to baron Born, used in the schools of Bohemia, Comenius being particularly skilled in the language of that country.

This book gained Comenius such reputation, that the governing powers of Sweden wrote to him in 1638, and offered him a commission for new regulating all the schools in that kingdom; which offer, however, he did not think proper to accept, but only promised to assist with his advice those who should be appointed to execute that commission. He then translated into Latin, a piece which he had written in his native tongue, concerning the new method of instructing youth, a specimen of which appeared under the title of "Pansophiæ prodromus," or "The forerunner of universal learning," printed at London, 1639, 12mo, and translated by Jer. Collier, 1651. This made him considered as one very capable of reforming the method of teaching; and the parliament of England desired his assistance to reform the schools of this kingdom. He arrived at London, Sept. 1641, but the rebellion then commencing, shewed Comenius that this was not a juncture favourable to his designs; he went therefore to Sweden, whither he had been invited by Lewis de Geer, a gentleman of great merit, who had the public welfare very much at heart. He arrived there in August 1642, and discoursed with Oxenstiern about his method: the result of which conference was, that he should go and fix at Elbing in Prussia, and compose it. In the mean time

Lewis de Geer settled a considerable stipend upon him, by which means, being delivered from the drudgery of teaching a school, he employed himself wholly in finding out general methods for those who instructed youth: Having spent four years at Elbing in this study, he returned to Sweden to shew his composition, which was examined by three commissioners, and declared worthy of being made public when completed. He spent two more years upon it at Elbing, and then was obliged to return to Lesna. In 1650 he took a journey to the court of Sigismund Ragotski, prince of Transilvania; where a conference was desired with him on the subject of education. He gave this prince some pieces, containing instructions for regulating the college of Patak, pursuant to the maxims laid down in his "Pansophia;" and, during four years, he was allowed to propose whatever he pleased with regard to the government of that college. After this he returned to Lesna, and did not leave it till it was burnt by the Poles; of which calamity, as we shall see below, Comenius was charged with being the cause. He lost there all his manuscripts, except what he had written on Pansophia, and on the Revelations. He fled into Silesia, thence to Brandenburgh, afterwards to Hamburgh, and lastly to Amsterdam; where he met with so much encouragement, that he was tempted to continue there for the remainder of his life. He printed there, in 1657, at the expence of his Mæcenas, the different parts of his new method of teaching. The work is in folio, and divided into four parts. "The whole," says Bayle, "cost the author prodigious pains, other people a great deal of money, yet the learned received no benefit from it; nor is there, in my opinion, any thing practically useful in the hints of that author."

But Comenius was not only intent upon the reformation of schools; he had become a deep researcher into prophecies, revolutions, the ruining of antichrist, the millennium, &c. and had collected with prodigious care the chimeras of Kotterus, those of Christiana Poniatovia, and of Drabicius, and published them at Amsterdam. These writers promised miracles to those who should endeavour to extirpate the house of Austria and the pope. Gustavus Adolphus, and Charles Gustavus, kings of Sweden, Cromwell and Ragotski, had been promised as those who should accomplish those splendid prophecies; to which, however, the event did not correspond. We are told that

Comenius, not knowing how to extricate himself, at last took it into his head to address Lewis XIV. of France; that he sent him a copy of Drabicius's prophecies, and insinuated that it was to this monarch God promised the empire of the world, by the downfall of those who persecuted Christ. He wrote some books at Amsterdam; one particularly against des Marets concerning the millennium, and Des Marets answered with contempt and asperity, representing him as an impostor.

Comenius became at last sensible of the vanity of his labours, as we learn from the book he published in 1668 at Amsterdam, entitled "Unius necessarii," or "Of the one thing needful;" in which he acquaints us also with the resolution he had made, of employing all his future thoughts wholly on his salvation, and this he probably kept. He died at Amsterdam, 1671, in his eightieth year. Had he lived much longer, he would have seen the falsity of his prophecies with regard to the millennium, which he affirmed would begin in 1672, or 1673. Whatever mortification Comenius must have felt on the score of his prophecies, his enemies have brought more serious charges against him. He was first reproached with having done great prejudice to his brethren, who were banished with him from Moravia. Most of them had fled from their country with considerable sums of money; but, instead of being œconomists, they squandered it away in a short time, because Comenius prophesied they should return to their country immediately, and thus they were very soon reduced to beggary. He was also accused of having been the cause of the plundering and burning of Lesna, where his brethren had found an asylum, by the panegyric he made so unseasonably upon Charles Gustavus of Sweden, when he invaded Poland. Comenius proclaimed him in a prophetic manner to be the immediate destroyer of popery; by which the protestants of Poland became extremely odious to the Roman catholics of that kingdom. He did not seem to be undeceived when the king of Sweden turned his arms against Denmark; for he made him a second panegyric, wherein he congratulated him no less on this new invasion than he had done upon the former. But whatever credit the protestants of Lesna might give to Comenius, that city was surprised and burnt by the Polish army; on which occasion Comenius lost his house, his furniture, and his library; a proof that, if he was an impostor, he had

first deceived himself. Part of his apocalyptic treatises, and some other pieces relating to his Pansophia, escaped the flames; he having just time to cover them in a hole under ground, from which they were taken ten days after the fire: but his "Lexicon Bohemicum," a work which baron Born conceives would have been of the highest utility, was totally destroyed. On this he had spent above forty years of his life.

Besides the works already mentioned, Comenius wrote, 1. "Synopsis Physicæ, ad lumen divinum reformatæ," Amst. 1643, and 1645, 12mo, published in English, 1651, 12mo. This book has procured him a place in Brucker's class of scriptural philosophers. Comenius, according to his analysis of the work, supposes three principles of nature—matter, spirit, and light: the first, a dark, inactive, corporeal substance, which receives forms: the second, the subtle, living, invisible substance, which animates material bodies; the third, a middle substance between the two former, lucid, visible, moveable, capable of penetrating matter, which is the instrument by which spirit acts upon matter, and which performs its office by means of motion, agitation, or vibration. Of these three principles he conceived all created beings to be composed. This doctrine he attempts to derive from the Mosaic history of the creation; but the scholastic fictions which men of this cast ascribe to Moses, Moses himself would probably never have owned. 2. "Ecclesiæ Slavoniæ, &c. brevis historiola," Amst. 1660, afterwards published by Buddeus under the title of "Historia Fratrum Bohemorum," 1702, 4to. Several other of his publications, now of little interest, are enumerated in our authorities.[1]

COMES (NATALIS), or NOEL CONTI, an Italian writer, was born at Venice about the commencement of the sixteenth century, and became greatly distinguished for classical learning. He translated from Greek into Latin the "Deipnosophistæ of Athenæus," the "Rhetoric of Hermogenes," and he published original poems in both these languages. He wrote a history of his own times from 1545 to 1581, fol. 1612, a very scarce edition. The first was that of 1572, 4to, but his principal work is a system of

[1] Gen. Dict.—Baron Born's Effigies Virorum Bohemiæ, vol. I.—Morhoff Polyhist. who speaks with much severity of his "Janua Linguarum."—Foppen Bibl. Belg.—Brucker's Hist. of Philosophy.—Freytag Adparat. Lit.—Saxii Onomasticon.

mythology entitled "Mythologiæ, sive explicationis Fabularum, lib. X." Padua, 1616, 4to, and often reprinted. It was dedicated to Charles IX. of France. He died in 1589, and on account of his love of allegory and mysticism he was denominated by Joseph Scaliger, rather harshly, "Homo futilissimus.[1]

COMIERS (CLAUDE), canon of Embrun, his native place, was professor of mathematics at Paris, and was employed some time on the Journal des Savans, but becoming blind, he entered the Quinze-Vingts of Paris, where he died in 1693. The chief of his works are, 1. "The new science of the nature of Comets." 2. "A Discourse on Comets." 3. "Three Discourses on the art of prolonging Life," suggested by an article in the Gazette of Holland concerning a Louis Galdo, who was said to have lived 400 years. These discourses are curious from the number of anecdotes they contain. 4. "A Tract on Spectacles for assisting the Sight," 1682. 5. A Treatise on Prophecies, Vaticinations, Predictions and Prognostications," against M. Jurieu, 12mo. 6. "A Treatise on Speech, on Languages, and Writings, and on the art of secret speaking and writing," Liege, 1691, 12mo, which, says our authority, although it passed through two editions, is extremely rare.[2]

COMINES, or COMMINES, Lat. COMINÆUS (PHILIP DE), an excellent French historian, was born of a noble family in Flanders, 1446. He was a man of great abilities, which, added to his illustrious birth, soon recommended him to the notice of Charles the Bold, duke of Burgundy, with whom he lived in intimacy for about eight years. He was afterwards invited to the court of France by Louis XI. and became a man of consequence, not only from the countenance which was given him by the monarch, but from other great connections also, which he formed by marrying into a noble family. Louis made him his chamberlain, and seneschal or chief magistrate of the province of Poictou. He also employed him in several negotiations, which he executed in a satisfactory manner, and enjoyed the high favour of his prince. But after the death of Louis, when his successor Charles VIII. came to the throne, the envy of his adversaries prevailed so far, that he was

[1] Moreri.—Dict. Hist.—Saxii Onomast.— Clement Bibl. Curieuse.
[2] Moreri.—Dict. Hist.

imprisoned at Loches, in the county of Berry, and treated with great severity; but by the application of his wife, he was removed at length to Paris. After some time he was convened before the parliament, in which he pleaded his own cause with such effect, that, after a speech of two hours, he was discharged. In this harangue he insisted much upon what he had done both for the king and kingdom, and the favour and bounty of his master Louis XI. He remonstrated to them, that he had done nothing either through avarice or ambition; and that if his designs had been only to have enriched himself, he had as fair an opportunity of doing it as any man of his condition in France. He died in a house of his own called Argenton, Oct. 17, 1509; and his body, being carried to Paris, was interred in the church belonging to the Augustines, in a chapel which he had built for himself. In his prosperity he had the following saying frequently in his mouth: "He that will not work, let him not eat:" in his adversity he used to say, "I committed myself to the sea, and am overwhelmed in a storm."

He was a man of great parts, but not learned. He spoke several modern languages well, the German, French, and Spanish especially; but he knew nothing of the ancient, which he used to lament. His "Memoirs of his own times," commence from 1464, and include a period of thirty-four years; in which are commemorated the most remarkable actions of the two last dukes of Burgundy, and of Louis XI. and Charles VIII. kings of France; as likewise the most important contemporary transactions in England, Flanders, Germany, Italy, and Spain. The great penetration and judgment which Comines has shewn in these memoirs, the extensive knowlege of men and things, the wonderful skill in unfolding counsels and tracing actions to their first springs, and the variety of excellent precepts, political and philosophical, with which the whole is wrought up, have long preserved the credit of this work. Catherine de Medicis used to say, that Comines had made as many heretics in politics as Luther had in religion. He has one qualification not yet mentioned, which ought particularly to recommend him to our favour; and that is, the great impartiality he shews to the English. Whenever he has occasion to mention our nation, it is with much respect; and though, indeed, he thinks us deficient in political knowledge, when compared with his own country-

men, he gives us the character of being a generous, bold-spirited people; highly commends our constitution, and never conceals the grandeur and magnificence of the English nation. Dryden, in his life of Plutarch, has made the historian some return for his civilities in the following elogium: "Next to Thucydides," says that poet, "in this kind may be accounted Polybius among the Grecians; Livy, though not free from superstition, nor Tacitus from ill-nature, amongst the Romans; amongst the modern Italians, Guicciardini and d'Avila, if not partial: but above all men, in my opinion, the plain, sincere, unaffected, and most instructive Philip de Comines amongst the French, though he only gives his history the humble name of Commentaries. I am sorry I cannot find in our own nation, though it has produced some commendable historians, any proper to be ranked with these." There are a very great number of editions of these "Memoirs" in French, enumerated by Le Long: the best, in the opinion of his countrymen, is that of the abbé Lenglet du Fresnoy, Paris, 1747, 4 vols. 4to, under the title of London. It was translated into English in 1596, as noticed by Ames and Herbert, who have, however, confounded him with Philip de Mornay. The last English translation was that of Uvedale, 1712, 2 vols. 8vo.[1]

COMMANDINE (Frederick), a celebrated mathematician and linguist, who was born at Urbino in Italy, in 1509, and died in 1575, was famous for his learning and knowledge in the sciences. To a great depth and just taste in the mathematics, he joined a critical skill in the Greek language; a happy conjunction which made him very well qualified for translating and expounding the writings of the Greek mathematicians. And, accordingly, with a most laudable zeal and industry, he translated and published several of their works for the first time. On which account, Francis Moria, duke of Urbino, who was very conversant in those sciences, proved a very affectionate patron to him. He is greatly applauded by Bianchini, and other writers; and he justly deserved their encomiums. Of his own works Commandine published the following: 1. "Commentarius in Planisphærium Ptolomæi," 1558, 4to. 2. "De Centro Gravitatis Solidorum," Bonon. 1565,

[1] Moreri.—Dict. Hist.—Foppen Bibl. Belg.—Le Long Bibl. Historique.—Saxii Onomast.

4to. 3. "Horologiorum Descriptio," Rom. 1562, 4to. He translated and illustrated with notes the following works, most of them beautifully printed, in 4to, by the celebrated printer Aldus: 1. "Archimedis Circuli Dimensio; de Lineis Spiralibus; Quadratura Parabolæ; de Conoidibus et Sphæroidibus; de Arenæ Numero," 1558. 2. "Ptolomæi Planisphærium; et Planisphærium Jordani," 1558. 3. "Ptolomæi Analemma," 1562. 4. "Archimedis de iis quæ vehuntur in aqua," 1565. 5. "Apollonii Pergæi Conicorum libri quatuor, una cum Pappi Alexandrini Lemmatibus, et Commentariis Eutocii Ascalonitæ," &c. 1566. 6. "Machometes Bagdadinus de Superficierum Divisionibus," 1570. 7. "Elementa Euclidis," 1572. 8. "Aristarchus de magnitudinibus et distantiis Solis et Lunæ," 1572. 9. "Heronis Alexandrini Spiritualium liber," 1583. 10. "Pappi Alexandrini Collectiones Mathematicæ," 1588.[1]

COMMELIN (JEROME), a celebrated French printer, native of Douay, settled first at Geneva, afterwards at Heidelberg, where he died in 1598. He was a very learned scholar, as appears by all the editions of the Greek and Latin fathers which he corrected, and to which he added notes that are much esteemed. He printed since 1560, in Switzerland, S. Chrysostomus in Nov. Testamentum, 1596, 4 vols. fol. This edition, with that of the Old Testament printed at Paris, makes this work complete, and the best edition. He took up his residence at Heidelberg for the convenience of consulting the MSS. in the Palatine library. He printed many other books; those without his name are known by his mark, which represents Truth sitting in a chair. His edition of Apollodorus is well known in classical libraries, but unfortunately he did not live to finish it, which was accomplished in 1599 by his assistant Bonutius.[2]

COMMELIN (JOHN), a distinguished botanist, was born at Amsterdam, July 23, 1629. He succeeded his father as one of the magistrates of the city, and while holding this office was very active in forming a new botanical garden; the ground occupied by the old garden having been taken into the city. The second and third volumes of the "Hortus Indicus Malabaricus," owe much of their value to his judicious notes and observations. He published

[1] Gen. Dict.—Chaufepie.—Vossius de Scient. Math.—Hutton's Dict.—Saxii Onomast.—Niceron, vol. VI.

[2] Foppen Bibl. Belg.—Dict. Hist.—Moreri.—Saxii Onomast.

"Catalogus Plantarum indigenarum Hollandiæ," 1683, 12mo, containing a list of 776 plants; and, in 1689, "Catalogus Plantarum Horti Medici Amstelodami, pars prior," both which have been frequently reprinted. While preparing to complete this work, he died at Amsterdam in 1692. His nephew, Gaspar Commelin, after taking his degree of doctor in medicine, was appointed professor in botany, and director of the garden at Amsterdam, offices which he filled with distinguished ability and attention. He completed the work begun by his uncle, which he published in 1701. His next production was "Flora Malabarica, seu Horti Malabarici Catalogus," serving as an index to the Hortus Malabaricus. This was followed by "Præludia Anatomica," 1703, 4to; and the same year, "Præludia Botanica," with figures for the benefit of students in those arts. In 1715 he published "Icones Plantarum, presertim ex Indiis collectarum," 4to; and in 1718, "Botanographia Malabarica, a nominum barbarismis restituta," Lugduni Bat. folio.[1]

COMMERSON (Philibert), doctor of physic, king's botanist, and member of the faculty of Montpelier, was born at Chatilon les Dombes near Bourg in Bresse, in 1727. He discovered an early propensity to botany and other branches of natural history, which he pursued with unremitting ardour, and, as it is said, with very little delicacy, performing the same tricks in a garden, which coin and print collectors have been known to perform in museums and libraries. When at Montpelier, he made no scruple to pluck the rarest and most precious plants in the king's botanic garden there, to enrich his herbal; and when on this account the directors of the garden refused him admittance, he scaled the walls by night to continue his depredations. The reputation, however, of a better kind, which he gained during a residence of four years at Montpelier, induced Linnæus to recommend him as a proper person to form the queen of Sweden's collection of the rarest fishes in the Mediterranean, and to compose accurate descriptions of them; which undertaking he executed with great labour and dexterity, producing a complete Ichthyology, 2 vols. 4to, with a Dictionary and Bibliography, containing accounts of all the authors who had treated that branch of natural history. Among his various pro-

[1] Dict. Hist.—Haller Bibl. Botan.—Rees's Cyclopædia.

ductions, is a dissertation entitled "The Martyrology of Botany," containing accounts of all the authors who lost their lives by the fatigues and accidents incident to the zeal for acquiring natural curiosities; a list, in which his own name was destined to be enrolled. Sometimes he has been found in his closet with a candle burning long after sunrise, with his head bent over his herbal, unconscious of its being day-light; and used frequently to return from his botanical excursions torn with briars, bruised with falls from rocks, and emaciated with hunger and fatigue, after many narrow escapes from precipices and torrents. These ardent occupations did not, however, extinguish sentiments of a more tender nature. M. Commerson married in 1760 a wife who died in childbed two years after, and whose memory he preserved by naming a new kind of plant, whose fruit seemed to contain two united hearts, "Pulcheria Commersonia." He arrived at Paris in 1764, where he became connected with all the learned botanists, particularly the celebrated Jussieu; and was recommended to the duke de Praslin, minister for the marine department, to accompany M. Bougainville in his voyage round the world. The duke conceived the highest idea of his merit from the sketch he drew of the observations that might be made relative to natural history in such a voyage; and he sailed accordingly, in 1766, making the most industrious use of every opportunity to fulfil his engagements. He died at the Isle of France in 1773, and by his will left to the king's cabinet all his botanical collections, which, before he engaged in this voyage, amounted to above 200 volumes in folio; those made during the voyage, together with his papers and herbal, were sent home in 32 cases, containing an inestimable treasure of hitherto unknown materials for natural history, and Messrs. Jussieu, D'Aubenton, and Thouin, were commissioned to examine and arrange them.[1]

COMMINES. See COMINES.

COMMIRE (JOHN), a Jesuit, was born March 25, 1625, at Amboise, where his father kept a tennis-court. The study of the ancients, joined to his natural abilities, imbued his writings with a considerable share of taste, beauty, purity, and eloquence. He also taught the belles lettres, and divinity, and died at Paris, December 25, 1702. There

[1] Eloge by La Lande.—Dict. Hist.

is extant a volume of his Latin poems, and a collection of his posthumous works, 1754, 2 vols. 12mo. The odes and fables are particularly admired. He appears to have meditated a history of the "Wars of the English," but it probably was never completed.[1]

COMMODIANUS, of Gaza, a Christian poet of the third century, is the author of a Latin piece entitled "Institutiones." It is composed in the form of verse, but without either measure or quantity: only care is taken that each line comprises a complete sense, and that it begins with something like an acrostic. It lay a long time in obscurity, until Rigaltius published it in his edition of Cyprian, and Davies at the end of Minutius Felix. It is more valuable for the strain of piety which prevails throughout the whole than for any poetical merit. Commodianus appears to have been originally a heathen, and as he informs us, was converted by reading the scriptures, and appears to have been also acquainted with secular authors. Lardner has bestowed a chapter on this work, and on the history of its author, in his "Credibility of the Gospel History."[2]

COMNENA. See ANNA.

COMTE (LEWIS LE), a Jesuit of Bourdeaux, was sent to China, as a missionary and mathematician in 1685, and published a book in considerable reputation before that of Du Halde appeared, entitled "Memoires sur la Chine," 2 vols. 12mo, to which was added a history of the emperor's edict in favour of Christianity. His "Memoirs" were censured by the faculty of divinity at Paris, because of his uncommon prejudices in favour of the Chinese, whom he equalled to the Jews, and maintained that they had worshipped the true God during two thousand years, and sacrificed to him in the most ample temple of the universe, while the rest of mankind were in a state of corruption. The parliament for the same reason ordered the work to be burnt, by a decree passed in 1762. Le Comte died in 1729.[3]

COMPTE (NICHOLAS DE), a French monk, a native of Paris, is known as the author or editor of different works which met with a favourable reception. Among others he published "The remarkable Travels of Peter della Valle,

[1] Moreri.—Dict. Hist.
[2] Lardner's Works, vol. III.—Dupin.—Cave, vol. I.—Davies's Minutius Felix, 1712, 8vo.—Fabric. Bibl. Lat. and Bibl. Med. Lat. [3] Dict. Hist.

a Roman gentleman, translated from the Italian," 4 vols. 4to; "A new and interesting History of the kingdoms of Tonquin and Laos," 4to, translated from the Italian of father Manni, in 1666. In the year preceding this, he published the third volume of father Lewis Coulon's "History of the Jews." He died at Paris in 1689.[1]

COMPTON (SPENCER), only son of William, first earl of Northampton, by Elizabeth, sole daughter and heiress of sir John Spencer, alderman of London, was born in 1601. He was made knight of the bath in 1616, when Charles, duke of York (afterwards Charles I.) was created prince of Wales; with whom he became a great favourite. In 1622 he accompanied him into Spain, in quality of master of his robes and wardrobe; and had the honour to deliver all his presents, which amounted, according to computation, to 64,000*l.* At the coronation of that prince he attended as master of the robes; and in 1639, waited on his majesty in his expedition against the Scots. He was likewise one of those noblemen, who, in May 1641, resolved to defend the protestant religion, expressed in the doctrine of the church of England, and his majesty's royal person, honour, and estate; as also the power and privilege of parliaments, and the lawful rights and liberties of the subject. In 1642 he waited upon his majesty at York, and after the king set up his standard at Nottingham, was one of the first who appeared in arms for him. He did him signal services, supporting his cause with great zeal in the counties of Warwick, Stafford, and Northamptom. He was killed, March 19, 1643, in a battle fought on Hopton-heath, near Stafford; in which, though the enemy was routed, and much of their artillery taken, yet his lordship's horse being unfortunately shot under him, he was somehow left encompassed by them. When he was on his feet, he killed with his own hand the colonel of foot, who first came up to him; notwithstanding which, after his head-piece was struck off with the butt-end of a musquet, they offered him quarter, which he refused, saying, "that he scorned to accept quarter from such base rogues and rebels as they were:" on this he was killed by a blow with an halbert on the hinder part of his head, receiving at the same time another deep wound in his face. The enemy refused to deliver up his body to the young earl of Northampton, unless he

[1] Moreri.

would return, in exchange for it, all the ammunition, prisoners, and cannon he had taken in the late battle: but at last it was delivered, and buried in Allhallows church in Derby, in the same vault with his relation the old countess of Shrewsbury. His lordship married Mary, daughter of sir Francis Beaumont, knt. by whom he had six sons and two daughters. The sons are all said to have inherited their father's courage, loyalty, and virtue; particularly sir WILLIAM, the third son, who had the command of a regiment, and performed considerable service at the taking of Banbury, leading his men on to three attacks, during which he had two horses shot under him. Upon the surrender of the town and castle, he was made lieutenant-governor under his father; and on the 19th of July, 1644, when the parliament's forces came before the town, he returned answer to their summons; "That he kept the castle for his majesty, and as long as one man was left alive in it, willed them not to expect to have it delivered:" also on the 16th of September, they sending him another summons, he made answer, "That he had formerly answered them, and wondered they should send again." He was so vigilant in his station, that he countermined the enemy eleven times, and during the siege, which held thirteen weeks, never went into bed, but by his example so animated the garrison, that though they had but two horses left uneaten, they would never suffer a summons to be sent to them, after the preceding answer was delivered. At length, his brother the earl of Northampton raised the siege on the 26th of October, the very day of the month, on which both town and castle had been surrendered to the king two years before. Sir William continued governor of Banbury, and performed many signal services for the king, till his majesty left Oxford, and the whole kingdom was submitting to the parliament; and then, on the 8th of May, 1646, surrendered upon honourable terms. In 1648, he was major-general of the king's forces at Colchester, where he was so much taken notice of for his admirable behaviour, that Oliver Cromwell called him the sober young man, and the godly cavalier. At the restoration of king Charles II. he was made one of the privy-council, and master-general of the ordnance; and died October 19, 1663, in the 39th year of his age. There is an epitaph to his memory in the church of Compton-Winyate. Henry,

the sixth and youngest, who was afterwards bishop of London, is the subject of the next article.[1]

COMPTON (HENRY), an eminent prelate of the church of England, was the youngest son of the preceding Spencer second earl of Northampton, and born at Compton in 1632. Though he was but ten years old when his father was killed, yet he received an education suitable to his quality; and when he had gone through the grammar-schools, was entered a nobleman of Queen's college, Oxford, in 1649. He continued there till about 1652; and after having lived some little time with his mother, travelled into foreign countries. Upon the restoration of Charles II. he returned to England; and became a cornet in a regiment of horse, raised about that time for the king's guard; but soon quitting that post, he dedicated himself to the service of the church; and accordingly went to Cambridge, where he was created M. A. Then entering into orders, when about thirty years of age, and obtaining a grant of the next vacant canonry of Christ church in Oxford, he was admitted canon-commoner of that college, in the beginning of 1666, by the advice of Dr. John Fell, then dean of the same. In April of the same year, he was incorporated M. A. at Oxford, and possessed at that time the rectory of Cottenham in Cambridgeshire, worth about 500*l. per annum*. In 1667, he was made master of St. Crosse's hospital near Winchester. On May 24, 1669, he was installed canon of Christ church, in the room of Dr. Heylin deceased; and two days after took the degree of B. D. to which, June 28 following, he added that of doctor. He was preferred to the bishopric of Oxford in December 1674; and about a year after was made dean of the chapel royal, and was also translated to the see of London.

King Charles now caused him to be sworn one of his privy council; and committed to his care the educating of his two nieces, the princesses Mary and Anne, which important trust he discharged to the nation's satisfaction. They were both confirmed by him upon January 23, 1676; and it is somewhat remarkable that they were both likewise married by him: the eldest, Mary, with William prince of Orange, November 4, 1677; the youngest, Anne, with George prince of Denmark, July 28, 1683. The attachment of these two princesses to the pro-

[1] Biog. Brit.

testant religion was owing, in a great measure, to their tutor Compton; which afterwards, when popery came to prevail at the court of England, was imputed to him as an unpardonable crime. In the mean time he indulged the hopeless project of bringing dissenters to a sense of the necessity of an union among protestants; to promote which, he held several conferences with his own clergy, the substance of which he published in July 1680. He further hoped, that dissenters might be the more easily reconciled to the church, if the judgment of foreign divines should be produced against their needless separation: and for that purpose he wrote to M. le Moyne, professor of divinity at Leyden, to M. de l'Angle, one of the preachers of the protestant church at Charenton near Paris, and to M. Claude, another eminent French divine. Their answers are published at the end of bishop Stillingfleet's "Unreasonableness of Separation," 1681, 4to; all concurring in the vindication of the church of England from any errors in its doctrine, or unlawful impositions in its discipline, and therefore in condemning a separation from it as needless and uncharitable. But popery was what the bishop most strenuously opposed; and while it was gaining ground at the latter end of Charles the IId's reign, under the influence of the duke of York, there was no method he left untried to stop its progress. This zeal was remembered and resented on the accession of James II.; when, to his honour, he was marked out as the first sacrifice to popish fury, being immediately dismissed from the council-table; and on December 16, 1685, from being dean of the royal chapel. Means were also devised to entrap him into some measure which might affect his office as bishop of London, nor could this be difficult in the case of a man so firm and conscientious. The following is a striking instance of the intentions of the court to overturn the national church. Dr. John Sharp, rector of St. Giles's in the Fields, afterwards archbishop of York, having in some of his sermons vindicated the doctrine of the church of England against popery; the king sent a letter, dated June 14, 1686, to bishop Compton, "requiring and commanding him forthwith to suspend Dr. Sharp from further preaching in any parish church or chapel within his diocese, until he had given the king satisfaction." In order to understand how Sharp had offended the king, it must be remembered, that king James had caused the directions

concerning preachers, published in 1662, to be now reprinted; and reinforced them by a letter directed to the archbishops of Canterbury and York, given at Whitehall, March 5, 1686, to prohibit the preaching upon controversial points; that was, in effect, to forbid the preaching against popery, which Sharp had done. The bishop refusing to suspend Dr. Sharp, because, as he truly alleged, he could not do it according to law, was cited to appear, August 9, before the new ecclesiastical commission: when he was charged with not having observed his majesty's command in the case of Sharp, whom he was ordered to suspend. The bishop, after expressing some surprise, humbly begged a copy of the commission, and a copy of his charge; but was answered by chancellor Jefferies, "That he should neither have a copy of, nor see, the commission: neither would they give him a copy of the charge." His lordship then desired time to advise with counsel; and time was given him to the 16th, and afterwards to the 31st of August. Then his lordship offered his plea to their jurisdiction: which being overruled, he protested to his right in that or any other plea that might be made for his advantage; and observed, "that as a bishop he had a right, by the most authentic and universal ecclesiastical laws, to be tried before his metropolitan, precedently to any other court whatsoever." But the ecclesiastical commissioners would not upon any account suffer their jurisdiction to be called in question; and therefore, in spite of all that his lordship or his counsel could allege, he was suspended on Sept. 6 following, for his disobedience, from the function and execution of his episcopal office, and from all episcopal and other ecclesiastical jurisdiction, during his majesty's pleasure; and the bishops of Durham, Rochester, and Peterborough, were appointed commissioners to exercise ecclesiastical jurisdiction within the diocese of London. But the court did not think fit to meddle with his revenues. For the lawyers had settled that benefices were of the nature of freeholds; therefore, if the sentence had gone to the temporalities, the bishop would have had the matter tried over again in the king's bench, where he was likely to find justice.

While this matter was in dependence, the princess of Orange thought it became her to interpose in the bishop's favour; and wrote to the king, earnestly begging him to be gentle to the bishop, who she could not think would

offend willingly. She also wrote to the bishop, expressing the great share she took in the trouble he was fallen into; as did also the prince. The king wrote an answer to the princess, reflecting severely on the bishop, not without some sharpness on her for meddling in such matters.. The bishop in the mean time acquiesced in his sentence; but being suspended only as a bishop, and remaining still whole in his other capacities, he made another stand against the king, as one of the governors of the Charter-house, in refusing to admit one Andrew Popham, a papist, into the first pensioner's place in that hospital. While he was thus sequestered from his episcopal office, he applied himself to the improvement of his garden at Fulham; and having a great genius for botany, enriched it with a variety of curious plants, domestic and exotic*. His suspension, however, was so flagrant a piece of arbitrary power, that the prince of Orange, in his declaration, could not omit taking notice of it; and when there was an alarm of his highness's coming over, the court was willing to make the bishop reparation, by restoring him, as they did on Sept. 23, 1688, to his episcopal function. But he made no haste to resume his charge, and to thank the king for his restoration; which made some conjecture, and, as appeared afterwards with good reason, that he had no mind to be restored in that manner, and that he knew well enough what had been doing in Holland. On Oct. 3, 1688, however, he waited upon king James, with the archbishop of Canterbury, and seven other bishops, when they suggested to his majesty such advice as they thought conducive to his interest, but this had no effect. The first part the bishop acted in the revolution, which immediately ensued, was the conveying, jointly with the earl of Dorset, the princess Anne of Denmark safe from London to Nottingham; lest she, in the present confusion of affairs, might have been sent away into France, or put under restraint, because the prince, her consort, had left king James, and was gone over to the prince of Orange.

* We learn from Mr. Ray and Plukenet, that he joined to his taste for gardening, a real and scientific knowledge of plants; an attainment not usual among the great in those days. He collected a greater variety of green-house rarities, and planted a greater variety of hardy exotic trees and shrubs, than had been seen in any garden before in England. This repository was ever open to the inspection of the curious and scientific; and we find Ray, Petiver, and Plukenet, in numerous instances, acknowledging the assistance they received from the free communication of rare and new plants out of the garden at Fulham. Pulteney's Sketches.

At his return to London, he discovered his zeal for the revolution, and first set his hand to the association begun at Exeter. He waited on the prince of Orange, Dec. 21, at the head of his clergy; and, in their names and his own, thanked his highness for his very great and hazardous undertaking for their deliverance, and the preservation of the protestant religion, with the ancient laws and liberties of this nation. He gave his royal highness the sacrament, Dec. 30; and upon Jan. 29 following, when the house of lords, in a grand committee, debated the important question, "Whether the throne, being vacant, ought to be filled by a regent or a king?" Compton was one of the two bishops, sir Jonathan Trelawny bishop of Bristol being the other, who made the majority for filling up the throne by a king. On February 14, he was again appointed of the privy-council, and made dean of the royal chapel; from both which places king James had removed him: and was afterwards chosen by king William, to perform the ceremony of his and queen Mary's coronation, upon April 11, 1689. The same year he was constituted one of the commissioners for revising the liturgy, in which he laboured with much zeal to reconcile the dissenters to the church; and also in the convocation, that met Nov. 21, 1689, of which he was president. But the intended comprehension met with insuperable difficulties, the majority of the lower house being resolved not to enter into any terms of accommodation with the dissenters; and his lordship's not complying so far as the dissenters liked, is supposed to have been the reason of Burnet's calling him "a weak man, wilful, and strangely wedded to a party." This however must seem extraordinary to those who consider, that those who are usually called high churchmen have spoken very coolly of him ever since, on that very account: and that even his opposing, as he did, the prosecution against Sacheverell in 1710, declaring him not guilty, and also protesting against several steps taken in that affair, has not been sufficient to reconcile them to his complying so far with the dissenters as he did. The fact appears to have been that the bishop endeavoured to act with moderation, for which no allowance is made in times of violent party-spirit.

King William having soon after named commissioners of trade and plantations, his lordship was made one of them; and the bishop of London, for the time being, is

always to be one, in virtue of his being superintendent of all the churches in the plantations. In the beginning of 1690-1, at his own charge, he attended king William to the famous congress at the Hague, where the grand alliance against France was concluded. But notwithstanding the zealous part he acted in the revolution, and his subsequent services, no sooner was the storm over, but jealousies were infused, and calumnies dispersed, to supplant and undermine him; insomuch, that though the metropolitan see of Canterbury was twice vacant in that reign, yet he still continued bishop of London *. However, he went on consistently, and like himself, despising all other rewards but the quiet and the applause of his own conscience, and the high esteem and intimacy of queen Mary, which he preserved to her dying day. At the accession of queen Anne to the throne, he seemed to stand fairest for the royal favour; and though many things were said to disparage him at court, yet nothing could discourage him from paying his duty and attendance there. About the beginning of May 1702, he was sworn of her majesty's privy-council. The same year, he was put in the commission for the union of England and Scotland, but was left out in the new commission issued out in April 1706. Two years before, he very much promoted the "Act for making effectual her majesty's intention for the augmentation of the maintenance of the poor clergy, by enabling her majesty to grant the revenues of the first fruits and tenths."

He maintained all along a brotherly correspondence with the foreign protestant churches, and endeavoured to promote in them a good opinion of the church of England, and her moderation towards them; as appears, not only by his application to le Moyne, Claude, and de l'Angle before mentioned, but also from letters, afterwards printed at Oxford, which passed between his lordship and the university of Geneva, in 1706. It was this spirit of moderation, which rendered bishop Compton less popular with the clergy, and probably, as we have already noticed, hindered his advancement to Canterbury. Towards the close of his life, he was afflicted with the stone and gout; which, turning at length to a complication of distempers, put an end to it at Fulham, July 7, 1713, at the age of 81. His body

* The two vacancies were supplied by Tillotson, a man unquestionably of superior talents and fame to Compton, and by Tenison, who is supposed to have been more of a courtier, but was likewise a most deserving character.

was interred the 15th of the same month in the church-yard of Fulham, according to his particular direction: for he used to say, that "the church is for the living, and the church-yard for the dead." On the 26th "A sermon on the occasion of his much-lamented death," was preached at St. Paul's, before the mayor and aldermen of London, by Dr. Thomas Gooch, lately one of his domestic chaplains, then fellow, and afterwards master, of Caius college in Cambridge, and bishop, first of Norwich, then of Ely. Over his grave was erected an handsome tomb, surrounded with iron rails, having only this short inscription: "H. Lond. ΕΙ ΜΗ ΕΝ ΤΩ ΣΤΑΥΡΩ. MDCCXIII." That is, "Henry London. Save in the cross. 1713."

Among the many excellent features of his character given by Dr. Gooch, his munificence stands conspicuous. "He disposed of money to every one who could make out (and it was very easy to make that out to him) that he was a proper object of charity. He answered literally the apostle's character, poor enough himself, yet making many rich. He had divers ancient people, men and women, whom he supported by constant annual pensions; and several children at school, at his own cost and charge, besides those educated from children, and brought up to the universities, to the sea, or to trades, &c. The poor of his parish were always attending his gate for their dole, and for the remains of his constant hospitable table, which was always furnished, and free to those whom respect or business drew to him. His hall was frequented in the morning with petitioners of all sorts. More particularly, he spared no cost nor pains to serve the church and clergy. He bought many advowsons out of lay-hands. He gave great sums for the rebuilding of churches, and greater still for the buying in impropriations, and settling them on the poor vicars. There was no poor honest clergyman, or his widow, in want, but had his benevolence when applied for: not any in the reformed churches abroad, to whom he was not a liberal patron, steward, and perpetual solicitor for. The French refugees drank deep of his bounty for many years; so did the Irish in their day of affliction; and likewise the Scotch episcopal party," when ejected from their livings at the revolution. It may truly be said, that by his death the church lost an excellent bishop; the kingdom a consistent and able statesman; the protestant religion, at home and abroad, an ornament and refuge; and the

whole Christian world, an eminent example of virtue and piety.

His works are: 1. "A translation from the Italian, of the Life of Donna Olympia Maldachini, who governed the church during the time of Innocent X. which was from the year 1644 to 1655," London, 1667. 2. "A translation from the French, of the Jesuits' intrigues; with the private instructions of that society to their emissaries," 1669. 3. "A treatise of the Holy Communion," 1677. 4. "A Letter to the Clergy of the diocese of London, concerning Baptism, the Lord's Supper, Catechising, dated April 25, 1679." 5. "A second letter concerning the Half-communion, Prayers in an unknown tongue, Prayers to Saints, July 6, 1680." 6. "A third letter, on Confirmation, and Visitation of the Sick, 1682." 7. "A fourth letter, upon the 54th Canon," April 6, 1683. 8. "A fifth letter, upon the 118th Canon, March 19, 1684." 9. "A sixth letter, upon the 13th Canon, April 18, 1685." They were all reprinted together in 1686, 12mo, under the title of "Episcopalia, or Letters of the right reverend father in God, Henry lord bishop of London, to the Clergy of his Diocese." There is also, 10. "A Letter of his to a Clergyman in his Diocese, concerning Nonresistance:" written soon after the revolution, and inserted in the Memoirs of the life of Mr. John Kettlewell.[1]

CONANT (Dr. JOHN), a learned English divine, was born Oct. 18, 1608, at Yeatenton in Devonshire. He was educated in classical learning at private schools, and, in 1626, sent to Exeter college in Oxford. He soon distinguished himself for uncommon parts and learning; by means of which he grew highly in favour with Dr. John Prideaux, then rector of Exeter college, and king's professor in divinity, who, according to the fashion of wit in those times, used to say of him, "*Conanti* nihil est difficile." He took his degrees regularly; and, July 1633, was chosen fellow of his college, in which he became an

[1] In Percy's Relics we are told that the Latin translation of Chevy Chase in Dryden's Miscellanies, by Mr. Henry Bold of New college, Oxford, was undertaken at the command of Dr. Compton, who, Dr. Percy adds, thought it no derogation to his episcopal character, to avow a fondness for this excellent old ballad. The life of Dr. Compton was first published without a name in an 8vo pamphlet, and without a date, but probably soon after his death. From this the account in the Biog. Brit. is evidently taken, but without acknowledgment.—See also Burnet's Own Times, who seems much prejudiced against Compton.—Birch's Tillotson.—Ath. Ox. vol. II.—Nichols's Atterbury, vol. II. p. 461.—Salmon's Lives of the Bishops.—Dr. Cockburn published a Funeral Sermon for Bishop Compton, but there is not much in it.

eminent tutor. Upon the breaking out of the civil war, he judged it convenient to leave the university in 1642. He retired first to Lymington, a living of his uncle's in Somersetshire; where, his uncle being fled, and he in orders, he officiated as long as he could continue there with safety. While he was at Lymington, he was constituted by the parliament one of the assembly of divines; but it is said that he never sat among them, or at least very seldom, since it is certain that he never took the covenant. He afterwards followed his uncle to London, and for some time assisted him in the church of St. Botolph Aldgate. He then became a domestic chaplain to lord Chandos, in whose family he lived at Harefield. He is said to have sought this situation, for the sake of keeping himself as clear from all engagements and difficulties as the nature and fickle condition of those times would permit. Upon the same motive he resigned his fellowship of Exeter college, Sept. 27, 1647; but, June 7, 1649, was unanimously chosen rector of it by the fellows, without any application of his own; and Wood allows that under his care it flourished more than any other college.

In a very short time, however, after being thus settled, he was in great danger of being driven out of all public employment again, by the parliament's enjoining what was called the engagement, which he did not take within the time prescribed. He had a fortnight given him to consider further of it; at the end of which he submitted, but under a declaration, subscribed at the same time with the engagement, which in fact enervated that instrument entirely. The terms of the engagement were; "You shall promise to be true and faithful to the commonwealth of England, as it is now established without king or house of lords." Conant's declaration before the commissioners, when he took the engagement, was in this form and manner: "Being required to subscribe, I humbly premise, first, that I be not hereby understood to approve of what hath been done in order unto, or under this present government, or the government itself: nor will I be thought to condemn it; they being things above my reach, and I not knowing the grounds of the proceedings. Secondly, that I do not bind myself to do any thing contrary to the word of God. Thirdly, that I do not so hereby bind myself, but that, if God shall remarkably call me to submit to any other power, I may be at liberty to obey that call, notwithstand-

ing the present engagement. Fourthly, in this sense, and in this sense only, I do promise to be true and faithful to the present government, as it is now established without king or house of lords."

This difficulty being got over, he went on to discharge his office of rector of Exeter college with great approbation. In 1652 he received priest's orders at Salisbury, and, in Dec. 1654, became divinity-professor of the university of Oxford. In 1657 he accepted the impropriate rectory of Abergely near St. Asaph in Denbighshire, as some satisfaction for the benefices formerly annexed to the divinity chair, which he never enjoyed; but knowing it to have belonged to the bishopric of St. Asaph, he immediately quitted it, upon the re-establishment of episcopacy. Oct. 19, 1657, he was admitted vice-chancellor of the university; which high dignity he held till August 5, 1660. During his office he was very instrumental in procuring Mr. Selden's large and valuable collection of books for the public library; and was the principal means of defeating a design, to which the protector Oliver gave his consent, of erecting a kind of university at Durham. He was yet more serviceable in preventing some persons in the university from sacrificing their rights and privileges, by a petition to the protector Richard's parliament. Upon the restoration of Charles II. Dr. Conant, as vice-chancellor of Oxford, came up to London, attended by the proctors and many of the principals; and was introduced to the king, to whom he made a Latin speech, and presented a book of verses written by the members of the university. March 25, 1661, the king issued a commission for the review of the book of Common-prayer, in which Conant was one of the commissioners, and assisted at the Savoy conferences: but after this, upon the passing of the act of uniformity, not thinking it right to conform, he suffered himself to be deprived of his preferments; and accordingly his rectory of Exeter college was pronounced vacant, Sept. 1, 1662.

At length, after eight years' serious deliberation upon the nature and lawfulness of conformity, his conscience was satisfied, and he resolved to comply in all parts; and in particular with that about which he had probably most scruple, the being re-ordained. To this, however, he consented, and the ceremony was performed Sept. 28, 1670, by Reynolds bishop of Norwich; whose daughter he had married in August 1651, and by whom he had six

sons and as many daughters. Preferments were offered him immediately, and the same year he was elected minister of St. Mary Aldermanbury, in London; but, having spent some years in the town of Northampton, where he was much beloved, he chose rather to accept the invitation of his neighbours to remain among them; and Dr. Simon Ford, who was then minister of All-saints in Northampton, going to St. Mary's Aldermanbury, he was nominated to succeed him. On Sept. 20, 1675, he had the mortification to see the greatest part of his parish, together with his church, burnt to the ground, though providentially his own house escaped. In 1676, the archdeaconry of Norwich becoming vacant, the bishop offered him that preferment, with this singular compliment, "I do not expect thanks from you, but I will be very thankful to you, if you will accept of it." He accepted it after some deliberation, and discharged the office worthily, as long as health permitted him. Dec. 3, 1681, he was installed a prebendary in the church of Worcester. The earl of Radnor, an old friend and contemporary of his at Exeter college, asked it for him from Charles II. in these terms: "Sir, I come to beg a preferment of you for a very deserving person, who never sought any thing for himself:" and upon naming him, the king very kindly consented. In 1686, after his eyes had been for some time weak, he lost his sight entirely: but he did not die till March 12, 1693, when he was in his 86th year. He was buried in his own parish church of All-saints in Northampton, where a monument was erected over him by his widow, with a suitable inscription.

He was a man of great piety, and of solid and extensive learning; and so very modest, it is said, that though he understood most of the Oriental languages, and was particularly versed in the Syriac, yet few people knew it. There have been published six volumes of his sermons: the first in 1693, and dedicated by himself to the inhabitants of Northampton; the second, after his death, in 1697, by John bishop of Chichester; the third in 1698, the fourth in 1703, the fifth in 1708, by the same editor; the sixth in 1722, by Digby Cotes, M. A. principal of Magdalen-hall in Oxford. Many more of his sermons and visitation charges are still in the hands of his descendants, as is a life of him written by his son John Conant, LL. D. also in manuscript, but communicated to the editors of the first edition of the Biog. Britannica. For want of attention to

this account, which must undoubtedly be deemed authentic, Mr. Palmer, in his "Nonconformists' Memorial," (a new edition, with continuations of Calamy's work), has introduced him for the purpose of giving some extracts from an unpublished MS. relative to the oppressions he suffered from the bishop of Bath and Wells, all which story evidently belongs to his uncle John Conant, B. D. and rector of Lymington.[1]

CONCA (SEBASTIAN), a very popular artist, was born at Gaeta in 1676. He studied under Solimene, and by persevering practice soon became an able machinist. At little less than forty, the desire of seeing Rome prompted him to visit that city, where he became once more a student, and spent five years in drawing after the antique and the masters of design: but his hand, debauched by manner, refused to obey his mind, till wearied by hopeless fatigue, he followed the advice of the sculptor le Gros, and returned to his former practice, though not without considerable improvements, and nearer to Pietro da Cortona than his master. He had fertile brains, a rapid pencil, and a colour which at first sight fascinated every eye by its splendor, contrast, and the delicacy of its flesh tints. His dispatch was equal to his employment, and there is scarcely a collection of any consequence without its Conca. He was courted by sovereigns and princes, and pope Clement XI. made him a cavaliere at a full assembly of the academicians of St. Luke. He died, far advanced in age, in 1764. Sir Robert Strange, in whose possession was a "Virgin and Child," by Conca, observes that, with all his defects, he was a great painter, and must be regarded as one of the last efforts which this expiring art made in Italy.[2]

CONCANEN (MATTHEW), a miscellaneous writer of some note in his day, was born in Ireland, and bred to the law, in which we do not find that he ever made any great figure. From thence he came over to London, in company with a Mr. Stirling, a dramatic poet of little note, to seek his fortune; and finding nothing so profitable, and so likely to recommend him to public notice, as political writing, he soon commenced an advocate for the government. There goes a story of him, however, but we will

[1] Biog. Brit.—Ath. Ox. vol. II.—Prince's Worthies of Devon.—Nichols's Leicestershire.—Gent. Mag. vol. LXXV.

[2] Pilkington.—Sir R. Strange's Catalogue.

hope it is not a true one, that he and his fellow-traveller, who was embarked in the same adventure, for the sake of making their trade more profitable, resolved to divide their interests; the one to oppose, the other to defend the ministry. Upon which they determined the side each was to espouse by lots, or, according to Mr. Reed's account, by tossing up a halfpenny, when it fell to Concanen's part to defend the ministry. Stirling afterwards went into orders, and became a clergyman in Maryland. Concanen was for some time concerned in the "British" and "London Journals," and in a paper called "The Speculatist," which last was published in 1730, 8vo. In these he took occasion to abuse not only lord Bolingbroke, who was naturally the object of it, but also Pope; by which he procured a place in the Dunciad. In a pamphlet called "A Supplement to the Profound," he dealt very unfairly by Pope, as Pope's commentator informs us, in not only frequently imputing to him Broome's verses (for which, says he, he might seem in some degree accountable, having corrected what that gentleman did), but those of the duke of Buckingham and others. His wit and literary abilities, however, recommended him to the favour of the duke of Newcastle, through whose interest he obtained the post of attorney-general of the island of Jamaica in 1732, which office he filled with the utmost integrity and honour, and to the perfect satisfaction of the inhabitants, for near seventeen years; when, having acquired an ample fortune, he was desirous of passing the close of his life in his native country; with which intention he quitted Jamaica and came to London, proposing to pass some little time there before he went to settle entirely in Ireland. But the difference of climate between that metropolis and the place he had so long been accustomed to, had such an effect on his constitution, that he fell into a consumption, of which he died Jan. 22, 1749, a few weeks after his arrival in London. His original poems, though short, have considerable merit; but much cannot be said of his play, entitled "Wexford Wells." He was also concerned with Mr. Roome and other gentlemen in altering Richard Broome's "Jovial Crew" into a ballad opera, in which shape it is now frequently performed. Concanen has several songs in "The Musical Miscellany, 1729," 6 vols. But a memorable letter addressed to him by Dr. Warburton will perhaps be remembered longer than any writing of his own

pen. This letter, which Mr. Malone first published (in his Supplement to Shakspeare, vol. I. p. 222), shews that, in 1726, Warburton, then an attorney at Newark, was intimate with Concanen, and an associate in the attacks made on Pope's fame and talents. In 1724, Concanen published a volume of "Miscellaneous Poems, original and translated," by himself and others.[1]

CONCINA (DANIEL), a very celebrated Dominican divine, of the congregation of St. James Salomoni, was born about 1686 in Friuli, on one of the estates of the signiors Savoriani, noble Venetians. He entered the Dominican order 1708, preached, with great applause, in the principal towns of Italy, gained the esteem of pope Clement XII. and Benedict XIV, and wrote incessantly against the opinions of the relaxed casuists. He died February 21, 1756, at Venice, aged 69. His works are numerous, both in Latin and Italian: the latter are: "The Lent of the litigious ecclesiastical Courts," Venice, 1739, 4to; "The Church discipline respecting the fast of Lent," &c, Venice, 1742, 4to; "Dissertations theological, moral, and critical, on the history of probability and rigourism," &c. Venice, 1743, 2 vols. 4to, and two pieces in defence of this work, 4to; an "Explanation of the four paradoxes which are in vogue in our age," Lucca, 1746, 4to. This work has been translated into French, 12mo. "The dogma of the Roman Church respecting Usury," Naples, 1746, 4to; an "Historical Memoir on the use of chocolate upon fast days," Venice," 1748; a "Treatise on revealed Religion, against atheists, deists, materialists, and indifferents," Venice, 1754, 4to; "Instructions for confessors and penitents," Venice, 1753, 4to. The following are written in Latin; three volumes upon Usury, 4to; three others on "Monastic discipline and poverty;" "Nine letters on relaxed morality." But the most valuable of all his works is his "Theologia Christiana dogmatico-moralis," Rome, 1746, 12 vols. 4to.[2]

CONDAMINE (CHARLES MARIE DE LA), chevalier de St. Lazare, member of a great number of academies, and a celebrated traveller, was born at Paris in 1701. He began his journey to the east very young; and after having coasted along the shores of Africa and Asia in the Mediter-

[1] Biog. Dram.—Cibber's Lives.—Warburton's Letters, 4to, p 159, 160.—Nichols's Bowyer.—Reed's MS Notes on a copy of the Speculatist.
[2] Moreri.—Dict. Hist.

ranean, he was chosen, in 1736, to accompany M. Godin to Peru, for the purpose of determining the figure of the earth at the equator. The difficulties and dangers he surmounted in this expedition are almost incredible; and at one time he had nearly perished by the imprudence of one of his companions, M. Seniergues, whose arrogance had so much irritated the inhabitants of New Cuença, that they rose tumultuously against the travellers; but, fortunately for the rest, the offender was the only victim. On his return home, la Condamine visited Rome, where pope Benedict XIV. made him a present of his portrait, and granted him a dispensation to marry one of his nieces, which he accordingly did, at the age of fifty-five. By his great equanimity of temper, and his lively and amiable disposition, he was the delight of all that knew him. Such was his gaiety or thoughtlessness, that two days before his death he made a couplet on the surgical operation that carried him to the grave; and, after having recited this couplet to a friend that came to see him, "You must now leave me," added he, "I have two letters to write to Spain; probably, by next post it will be too late." La Condamine had the art of pleasing the learned by the concern he shewed in advancing their interests, and the ignorant by the talent of persuading them that they understood what he said. Even the men of fashion sought his company, as he was full of anecdotes and singular observations, adapted to amuse their frivolous curiosity. He was, however, himself apt to lay too much stress on trifles; and his inquisitiveness, as is often the case with travellers, betrayed him into imprudencies. Eager after fame, he loved to multiply his correspondences and intercourse; and there were few men of any note with whom he had not intimacies or disputes, and scarcely any journal in which he did not write. Replying to every critic, and flattered with every species of praise, he despised no opinion of him, though given by the most contemptible scribbler. Such, at least, is the picture of him, drawn by the marquis de Condorcet in his eloge. Among his most ingenious and valuable pieces are the following: 1. "Distance of the tropics," London, 1744. 2. "Extract of observations made on a voyage to the river of the Amazons," 1745. 3. "Brief relation of a voyage to the interior of South America," 8vo. 1745. 4. "Journal of the voyage made by order of the king to the equator; with the supplement," 2 vols. 4to. 1751, 1752. 5. "On the Inocula-

tion of the Small-pox," 12mo, 1754. 6. "A letter on Education," 8vo. 7. "A second paper on the Inoculation of the Small pox," 1759. 8. "Travels through Italy," 1762, 12mo. These last three were translated and published here. 9. "Measure of the three first degrees of the meridian in the southern hemisphere," 1751, 4to. The style of the different works of la Condamine is simple and negligent; but it is strewed with agreeable and lively strokes that secure to him readers. Poetry was also one of the talents of our ingenious academician; his productions of this sort were, "Vers de société," of the humorous kind, and pieces of a loftier style, as the Dispute for the armour of Achilles and others, translated from the Latin poets; the Epistle from an old man, &c. He died the 4th of February 1774, in consequence of an operation for the cure of a hernia, with which he had been afflicted.[1]

CONDER (JOHN), D. D. a dissenting divine, was born at Wimple, in Cambridgeshire, June 3, 1714, and educated in London under Dr. Ridgley, an eminent dissenting minister. He was ordained in 1738, and his first settlement was at Cambridge, where he had a considerable congregation for about sixteen years; but having written an essay on the importance of the ministerial character in the independent line, he was in 1755 placed at the head of the academy for preparing young men for the ministry, then situated at Mile End, but since removed to Hommerton. In 1759 he was chosen one of the preachers of the "Merchants' lecture" at Pinner's Hall, and in May 1760 assistant to Mr. Hall in the pastoral office in the meeting on the pavement near Moorfields, whom he succeeded in 1763, and where he continued to officiate till the time of his death, May 30, 1781, aged 67. Besides the essay above mentioned, he printed several sermons on public occasions, particularly funerals and ordinations.[2]

CONDILLAC (STEPHEN-BONNOT DE), of the French academy and that of Berlin, abbé of Mureaux, preceptor of the infant don Ferdinand duke of Parma, was born at Grenoble about the year 1715, and died of a putrid fever at his estate of Flux near Baugenci, the 2d of August 1780. Strong sense, sound judgment, a clear and profound knowledge of metaphysics, a well chosen and extensive reading, a sedate character, manners grave without austerity, a style

[1] Eloges, by Condorcet, &c. vol. I.—Dict. Hist.
[2] Middleton's Biog. Evangelica, vol. IV.

rather sententious, a greater facility in writing than in speaking, more philosophy than sensibility and imagination; form, according to the opinion of his countrymen, the principal features in the portrait of the abbé de Condillac. A collection in 3 vols. 12mo, under the title of his Works, contains his essay on the origin of human sciences, his treatise of sensations, his treatise of systems; all performances replete with striking and novel ideas, advanced with boldness, and in which the modern philosophic style seems perfectly natural to the author. His "Course of Study," 1776, 16 vols. 12mo, composed for the instruction of his illustrious pupil, is esteemed the best of his works. He also wrote "Commerce and Government considered in their mutual relations," 12mo, a book which has been decried by anti-œconomists, and it is allowed by his admirers that it might have been as well if the author had not laid down certain systems on the commerce of grain; that he had given his principles an air less profound and abstracted, and that on those matters that are of moment to all men, he had written for the perusal of all men. It is observed in some of the abbé Condillac's works, that he had a high opinion of his own merit, and thought it his duty not to conceal it. He has also been more justly censured for having, in his treatise of "Sensations," established principles from which the materialists have drawn pernicious conclusions; and that in his course of study, he has, like an incompetent judge, condemned several flights of Boileau, by submitting poetry, which in its very nature is free, irregular, and bold, to the rules of geometry. His works we may suppose are still in favour in France, as a complete edition was printed in 1798, in 25 vols. 8vo.[1]

CONDIVI (Ascanio), of Ripa Transona, the most obscure of modern artists, though a biographer of some celebrity, owes that and a place here to his connexion with Michael Angelo, whose life he published in 1553. If we believe Vasari, his imbecility was at least equal to his assiduity in study and desire of excelling, which were extreme. No work of his exists in painting or in sculpture. Hence Gori, the modern editor of his book, is at a loss to decide on his claim to either, though from the qualities of the writer, and the familiarity of M. Angelo, he surmises

[1] Dict. Hist.

that Condivi must have had merit as an artist. From the last no conclusion can be formed; the attachment of M. Angelo, seldom founded in congeniality, was the attachment of the strong to the weak, it was protection; it extended to Antonio Mini of Florence, another obscure scholar of his, to Giuliano Bugiardini, to Jacopo L'Indaco: all men unable to penetrate the grand motives of his art, and more astonished at the excrescences of his learning in design, than elevated by his genius. Condivi intended to publish a system of rules and precepts on design, dictated by Michael Angelo, a work, if ever he did compose it, now perhaps irretrievably lost; from that, had destiny granted it to us, we might probably have formed a better notion of his powers as an artist, than we can from a biographic account, of which simplicity and truth constitute the principal merit. Condivi published this life, consisting of fifty pages, under the title "Vita de Michelagnolo Buonarroti, raccolta per Ascanio Condivi da la Ripa Transone. In Roma appresso Antonio Blado Stampatore Camerale nel M. D. LIII. alli XVI. di Luglio." According to Beyero, in his "Memoriæ Historico-criticæ, lib. rariorum," this is one of the scarcest books in Europe. In 1746, Gori republished it in folio, and as it was originally published ten years before the death of Michael Angelo, continued it to that period. Gori's work is a small folio, printed at Florence, 1746.[1]

CONDORCET (JOHN ANTONY NICOLAS CARITAT MARQUIS DE), an eminent French philosopher and mathematician, was born at Ribemont in Picardy, three leagues from Saint-Quintin and De la Fere, September 17, 1743, of a very ancient family. At the age of fifteen he was sent to study philosophy at the college of Navarre, under Giraud de Kéroudon, who has since distinguished himself by several scientific works, and was an able teacher of mathematics. During the first year of his residence there, young Condorcet exhibited but little relish for the metaphysical questions relative to the nature of ideas, of sensations, and of memory, but in the course of the following year, mathematics and natural philosophy decided his future vocation; and although he had more than one hundred and twenty fellow-students, he acquired a greater portion of fame than any of them. At Easter he supported a public

[1] Pilkington.—Duppa's Life of M. Angelo, preface, p. 5 and 6.

thesis, at which Clairaut, D'Alembert, and Fontaine, the first geometricians of France, assisted; and his conduct on this occasion obtained their approbation. After his course of philosophy was finished, he returned to his family, but still continued to cultivate geometry; and his attachment to it carried him back to Paris in 1762, where he lived with his old professor, in order to have more frequent opportunities of indulging his ruling passion. He at the same time attended the chemical lectures of Macquer and Beaumé, and soon distinguished himself among the geometricians.

In 1765 he published his first work "Sur le Calcul Integrel," in which he proposed to exhibit a general method of determining the finite integral of a given differential equation, either for differences infinitely small, or finite differences. D'Alembert and Bezout, the commissioners of the academy, employed to examine the merits of this performance, bestowed high praises on it as a work of invention, and a presage of talents worthy of encouragement. In 1767 he published a second work, the problem of three bodies, "Probleme des Trois corps," in which he presented the nine differential equations of the movement of the bodies of a given system, supposing that each of these bodies should be propelled by a certain force, and that a mutual attraction subsisted among them. He also treated of the movement of three bodies of a given figure, the particles of which attracted each other in the inverse ratio of the square of the distance. In addition to this, he explained a new method of integers, by approximation, with the assistance of infinite series; and added to the methods exhibited in his first work, that which M. de la Grange had convinced him was still wanting. Thus Condorcet, says his eulogist La Lande, was already numbered with the foremost mathematicians in Europe. "There was not," he adds, "above ten of that class; one at Petersburgh, one at Berlin, one at Basle, one at Milan, and five or six at Paris; England, which had set such an illustrious example, no longer produced a single geometer that could rank with the former." It is mortifying to us to confess that this remark is but too much founded on truth. Yet, says a late writer of the life of Condorcet, we doubt not but there are in Great Britain at present mathematicians equal in profundity and address to any who have existed since the illustrious Newton: but these men are not known

to the learned of Europe, because they keep their science to themselves. They have no encouragement from the taste of the nation, to publish any thing in those higher departments of geometry which have so long occupied the attention of the mathematicians on the continent *.

In 1768, under the title of the first part of his "Essais d'Analyse," he published a letter to D'Alembert, in which he resumed the subjects treated of in his two former works, and endeavoured, by means of new exhibitions, to extend his methods of integral calculation, in the three hypotheses of evanescent differences, finite differences, and partial differences. He there also gave the application of infinite or indefinite series to the integration; the methods of approximation, and the use of all the methods for the dynamic problems, especially the problem of three bodies: these modes might have become an useful help, that would have led to important discoveries, but he only pointed out the road necessary to be followed, without pursuing it.

He was received into the French academy on the 8th of March, 1769, and in the course of the same year he published a memoir on the nature of infinite series, on the extent of solutions afforded by this mode, and on a new method of approximation for the differential equations of all the orders. In the volumes of 1770, and the following years, he presented the fruits of his researches on the equations with partial and finite differences; and in 1772 he published "L'Essai d'une methode pour distinguer les Equations differentielles possibles en termes finis de celles qui ne le sont pas," an essay on a method to distinguish possible differential equations in finite terms, from those which are not so. The mode of calculation here presented, although an admirable instrument, is still very far distant from that degree of perfection to which it may be brought.

In the midst of these studies, he published an anonymous pamphlet, entitled "A Letter to a Theologian," in which he replied with keen satire to the attacks made by the author of "The Three Centuries of Literature," against the philosophic sect. "But (subjoins the prudent La Lande) he pushed the matter somewhat too far, for, even supposing his system demonstrated, it would be advantageous to confine those truths within the circle of the ini-

* Gleig's Suppl. to the Encyclopædia Britannica.

tiated, because they are dangerous, in respect to the greater part of mankind, who are unable to replace, by means of principles, that which they are bereaved of in the shape of fear, consolation, and hope." Condorcet was now in fact leagued with the atheists; and La Lande, who wished well to the same sect, here censures not his principles, but only regrets his rashness. In 1773 he was appointed secretary to the academy of sciences, when he composed eulogies upon several deceased members who had been neglected by Fontenelle; and in 1782 he was received into the French academy, on which occasion he delivered a discourse concerning the influence of philosophy. In the following year he succeeded D'Alembert as secretary to that academy, and pronounced an able eulogy to the memory of his deceased friend, whose literary and scientific merits are set forth with great ability. The death of Euler afforded Condorcet another opportunity of displaying his own talents by appreciating those of the departed mathematician. The lives of Turgot and Voltaire, and the eulogy pronounced upon the death of the celebrated Franklin, were decided testimonies to the abilities of Condorcet as a biographical writer. Turgot had occupied much of his time and attention with moral and political sciences, and was particularly anxious that the certainty of which different species of knowledge are susceptible, might be demonstrated by the assistance of calculation, hoping that the human species would necessarily make a progress towards happiness and perfection, in the same manner as it had done towards the attainment of truth. To second these views of Turgot, Condorcet undertook a work replete with geometrical knowledge. He examined the probability of an assembly's rendering a true decision, and he explained the limits to which our knowledge of future events, regulated by the laws of nature, considered as the most certain and uniform, might extend. If we do not possess a *real*, yet he thought, we have at least a *mean* probability, that the law indicated by events, is the same constant law, and that it will be perpetually observed. He considered a forty-five thousandth part as the value of the risk, in the case when the consideration of a new law comes in question; and it appears from his calculation, that an assembly consisting of 61 votes, in which it is required that there should be a plurality of nine, will fulfil this condition, provided there is a probability of each vote being

equal to four-fifths, that is, that each member voting shall be deceived only once in five times. He applied these calculations to the creation of tribunals, to the forms of elections, and to the decisions of numerous assemblies; inconveniences attendant on which were exhibited by him. This work, says his eulogist, furnished a grand, and at the same time, an agreeable proof of the utility of analysis in important matters to which it had never before been applied, and to which we may venture to assert it never will be applied while human reason is allowed any share in human transactions. There are many of these paradoxes in geometry, which, we are told, it is impossible to resolve without being possessed of metaphysical attainments, and a degree of sagacity not always possessed by the greatest geometricians; but where such attainments and sagacity are to be found, even Condorcet himself has not exemplified. In his "Euler's Letters," published in 1787-89, he started the idea of a dictionary, in which objects are to be discovered by their qualities or properties, instead of being searched for under their respective names; he also intimated a scheme for constructing tables by which ten *milliards* of objects might be classed together, by means of only ten different modifications.

In October 1791 he sat as a member of the national assembly, and for the last time in the academy on Nov. 25, 1792, after which it was suppressed by the barbarians who then were in power. Of their conduct, however, Condorcet, who had contributed to place them there, could not complain with a good grace. In the mean time the members of the academy considered it as allowable to assemble, but terror soon dispersed them, and that dispersion continued during nearly two years. At length Daunou delivered in his report relative to the National Institute, which was read to the convention in the name of the commission of eleven, and the committee of public safety. The consequence was, that the restoration of the academies was decreed, under the title of a National Institute, the first class of which contained the whole of the academy of sciences. This assembly was installed soon after, and Condorcet furnished the plan.

The political labours of Condorcet entirely occupied the last years of his existence. Among them were, his work, "Sur les assemblées provinciales," and his "Reflexions sur le commerce des blés," two of the most harmless.

In 1788, Roucher undertook to give a new translation of an excellent English work by Smith, entitled "The Wealth of Nations," with notes by Condorcet, who, however, had but little concern with it, and on this and other occasions he was not unwilling to sell his name to the booksellers to give a reputation to works with which he had no concern. Chapelier and Peissonel announced a periodical collection, entitled "Bibliotheque de l'homme Public, &c." (The statesman's library, or the analysis of the best political works.) This indeed was one way of enabling the deputies of the assembly to learn what it was important for them to become acquainted with; it was supposed that the name of Condorcet might be useful on this occasion also, and it was accordingly made use of. The work itself contained one of his compositions which had been transmitted to the academy at Berlin. The subject discussed was, "Est il permis de tromper le peuple?" (Ought the people to be deceived?) This question, we presume, must have always been decided in the affirmative by such politicians as Condorcet, since what amounts to the same effect, almost all his writings tended to pave the way for a revolution in which the people were completely deceived. He was afterwards a member of the popular clubs at Paris, particularly that of the jacobins, celebrated for democratic violence, where he was a frequent but by no means a powérful speaker. He was chosen a representative for the metropolis, when the constituent assembly was dissolved, and joined himself to the Brissotine party, which finally fell the just victims to that revolutionary spirit which they had excited. Condorcet at this period was the person selected to draw up a plan for public instruction, which he comprehended in two memoirs, and which it is acknowledged were too abstract for general use. He was the author of a Manifesto addressed from the French people to the powers of Europe, on the approach of war; and of a letter to Louis XVI. as president of the assembly, which was dictated in terms destitute of that respect and consideration to which the first magistrate of a great people has, as such, a just claim. He even attempted to justify the insults offered to the sovereign by the lowest, the most illiterate, and most brutal part of a delirious populace. On the trial of the king, his conduct was equivocal and unmanly; he had declared that he ought not to be arraigned, yet he had not courage to defend his

opinion, or justify those sentiments which he had deliberately formed in the closet.

After the death of Louis, Condorcet undertook to frame a new constitution, which was approved by the convention, but which did not meet the wishes and expectations of the nation. A new party, calling themselves the Mountain, were now gaining an ascendancy in the convention over Brissot and his friends. At first the contest was severe; the debates, if tumult and discord may be so denominated, ran high, and the utmost acrimony was exercised on all sides. Condorcet, always timid, always anxious to avoid danger, retired as much as possible from the scene. By this act of prudence he at first escaped the destruction which overwhelmed the party; but having written against the bloody acts of the mountain, and of the monster Robespierre, a decree was readily obtained against him. He was arrested in July 1793, but contrived to escape from the vigilance of the officers under whose care he was placed. For nine months he lay concealed at Paris, when, dreading the consequences of a domiciliary visit, he fled to the house of a friend on the plain of Mont-Rouge, who was at the time in Paris. Condorcet was obliged to pass eight-and-forty hours in the fields, exposed to all the wretchedness of cold, hunger, and the dread of his enemies. On the third day he obtained an interview with his friend; he, however, was too much alive to the sense of danger to admit Condorcet into his habitation, who was again obliged to seek the safety which unfrequented fields and pathless woods could afford. Wearied at length with fatigue and want of food, on March 26 he entered a little inn and demanded some eggs. His long beard and disordered clothes, having rendered him suspected by a member of the revolutionary committee of Clamar, who demanded his passport, he was obliged to repair to the committee of the district of Bourg-la-Reine. Arriving too late to be examined that night, he was confined in the prison, by the name of Peter Simon, until he could be conveyed to Paris. He was found dead next day, March 28, 1794. On inspecting the body, the immediate cause of his death could not be discovered, but it was conjectured that he had poisoned himself. Condorcet indeed always carried a dose of poison in his pocket, and he said to the friend who was to have received him into his house, that he had been often tempted to make use of it, but that the idea of a wife

and daughter, whom he loved tenderly, restrained him. During the time that he was concealed at Paris, he wrote a history of the "Progress of the Human Mind," in two volumes, of which it is necessary only to add, that among other wonderful things, the author gravely asserts the possibility, if not the probability, that the nature of man may be improved to absolute perfection in body and mind, and his existence in this world protracted to immortality, a doctrine, if it deserves the name, which, having been afterwards transfused into an English publication, has been treated with merited ridicule and contempt.

Condorcet's private character is described by La Lande, as easy, quiet, kind, and obliging, but neither his conversation nor his external deportment bespoke the fire of his genius. D'Alembert used to compare him to a volcano covered with snow. His public character may be estimated by what has been related. Nothing was more striking in him than the dislike, approaching to implacable hatred, which he entertained against the Christian religion; his philosophical works, if we do not consider them as the reveries of a sophist, have for their direct tendency a contempt for the order Providence has established in the world. But as a philosopher, it is not very probable that Condorcet will hereafter be known, while his discoveries and improvements in geometrical studies will ever be noticed to his honour. If he was not superior to his contemporaries, he excelled them all in the early display of talent; and it would have been happy for him and his country, had he been only a geometrician.[1]

CONFUCIUS, or CON-FU-TSEE, the celebrated Chinese philosopher, was born in the kingdom of Lou, which is at present the province of Chan Long, in the 21st year of the reign of Ling van, the 23d emperor of the race of Tcheou, 551 years B. C. He was contemporary with Pythagoras, and a little before Socrates. He was but three years old when he lost his father Tcho leang hè, who had enjoyed the highest offices of the kingdom of Long; but left no other inheritance to his son, except the honour of descending from Ti ye, the 27th emperor of the second race of the Chang. His mother, whose name was Ching, and who sprung originally from the illustrious family of the Yen,

[1] Eloge by La Lande.—Condorcet's Works were published in 21 vols. 8vo, in Paris, 1804, exclusive of his mathematical writings.

lived twenty-one years after the death of her husband. Confucius did not grow in knowledge by degrees, as children ordinarily do, but seemed to arrive at reason and the perfect use of his faculties almost from his infancy. Taking no delight in amusements proper for his age, he had a grave and serious deportment, which gained him respect, and was joined with an appearance of unexampled and exalted piety. He honoured his relations; he endeavoured in all things to imitate his grandfather, who was then alive in China, and a most holy man: and it was observable, that he never ate any thing but he prostrated himself upon the ground, and offered it first to the supreme Lord of heaven. One day, while he was a child, he heard his grandfather fetch a deep sigh; and going up to him with many bowings and much reverence, "May I presume," says he, "without losing the respect I owe you, to inquire into the occasion of your grief? perhaps you fear that your posterity should degenerate from your virtue, and dishonour you by their vices." "What put this thought into your head," says Coum-tse to him, "and where have you learnt to speak after this manner?" "From yourself," replied Confucius: "I attend diligently to you every time you speak; and I have often heard you say, that a son, who does not by his virtue support the glory of his ancestors, does not deserve to bear their name." After his grandfather's death he applied himself to Tcem-se, a celebrated doctor of his time; and, under the direction of so great a master, soon made a surprising progress in antiquity, which he considered as the source from whence all genuine knowledge was to be drawn. This love for the ancients very nearly cost him his life when he was not more than sixteen years of age. Falling into discourse one day about the Chinese books with a person of high quality, who thought them obscure, and not worth the pains of searching into, "The books you despise," says Confucius, "are full of profound knowledge, which is not to be attained but by the wise and learned: and the people would think cheaply of them, could they comprehend them of themselves. This subordination of spirits, by which the ignorant are dependent upon the knowing, is very useful, and even necessary in society. Were all families equally rich and equally powerful, there could not subsist any form of government; but there would happen a yet stranger disorder, if mankind were all equally knowing,

viz. every one would be for governing, and none would think themselves obliged to obey. Some time ago," added Confucius, "an ordinary fellow made the same observation to me about the books as you have done, and from such a one indeed nothing better could be expected: but I wonder that you, a doctor, should thus be found speaking like one of the lowest of the people." This rebuke had indeed the good effect of silencing the mandarin, and bringing him to a better opinion of the learning of his country; yet vexed him so at the same time, as it came from almost a boy, that he would have revenged it by violence, if he had not been prevented.

At the age of nineteen he took a wife, who brought him a son, called Pe yu. This son died at fifty, but left behind him a son called Tsou-tse, who, in imitation of his grandfather, applied himself entirely to the study of wisdom, and by his merit arrived to the highest offices of the empire. Confucius was content with his wife only, so long as she lived with him; and never kept any concubines, as the custom of his country would have allowed him to have done, because he thought it contrary to the law of nature. He divorced her, however, after some time, and for no other reason, say the Chinese, but that he might be free from all incumbrances and connexions, and at liberty to propagate his philosophy throughout the empire. In his twenty-third year, when he had gained a considerable knowledge of antiquity, and acquainted himself with the laws and customs of his country, he began to project a scheme of general reformation. All the petty kingdoms of the empire now depend upon the emperor; but then every province was a distinct kingdom, which had its particular laws, and was governed by a prince of its own. Hence it often happened that the imperial authority was not sufficient to keep them within the bounds of their duty and allegiance, and a taste for luxury, the love of pleasure, and a general dissolution of manners, prevailed in all those little courts.

Confucius, wisely persuaded that the people could never be happy under such circumstances, resolved to preach up a severe morality; and, accordingly, he began to enforce temperance, justice, and other virtues, to inspire a contempt of riches and outward pomp, to excite to magnanimity and a greatness of soul, which should make men incapable of dissimulation and insincerity; and used all

the means he could think of to redeem his countrymen from a life of pleasure to a life of reason. In this pursuit, his extensive knowledge and great wisdom soon made him known, and his integrity and the splendour of his virtues made him beloved. Kings were governed by his counsels, and the people reverenced him as a saint. He was offered several high offices in the magistracy, which he sometimes accepted, but always with a view of reforming a currupt state, and amending mankind; and never failed to resign those offices, as soon as he perceived that he could be no longer useful. On one occasion he was raised to a considerable place of trust in the kingdom of Lou, his own native country: before he had exercised his charge about three months, the court and provinces, through his counsels and management, became quite altered. He corrected many frauds and abuses in traffic, and reduced the weights and measures to their proper standard. He inculcated fidelity and candour amongst the men, and exhorted the women to chastity and a simplicity of manners. By such methods he wrought a general reformation, and established every where such concord and unanimity, that the whole kingdom seemed as if it were but one great family. This, however, instead of exciting the example, provoked the jealousy of the neighbouring princes, who fancied that a king, under the counsels of such a man as Confucius, would quickly render himself too powerful; since nothing can make a state flourish more than good order among the members, and an exact observance of its laws. Alarmed at this, the king of Tsi assembled his ministers to consider of putting a stop to the career of this new government; and, after some deliberations, the following expedient was resolved upon. They got together a great number of young girls of extraordinary beauty, who had been instructed from their infancy in singing and dancing, and were perfectly mistresses of all those charms and accomplishments which might please and captivate the heart. These, under the pretext of an embassy, they presented to the king of Lou, and to the grandees of his court. The present was joyfully received, and had its desired effect. The arts of good government were immediately neglected, and nothing was thought of but inventing new pleasures for the entertainment of the fair strangers. In short, nothing was regarded for some months but feasting, dancing, shows, &c. and the court

was entirely dissolved in luxury and pleasure. Confucius had foreseen all this, and endeavoured to prevent it by advising the refusal of the pressnt; and he now laboured to take off the delusion they were fallen into, and to bring them back to reason and their duty. But all his endeavours proved ineffectual, and the severity of the philosopher was obliged to give way to the overbearing fashion of the court. Upon this he immediately quitted his employment, exiling himself at the same time from his native country, to try if he could find in other kingdoms, minds and dispositions more fit to relish and pursue his maxims.

He passed through the kingdoms of Tsi, Guci, and Tson, but met with insurmountable difficulties every where, as at that time, rebellion, wars, and tumults, raged throughout the empire, and men had no time to listen to his philosophy, and were in themselves ambitious, avaricious, and voluptuous. Hence he often met with ill treatment and reproachful language, and it is said that conspiracies were formed against his life: to which may be added, that his neglect of his own interests had reduced him to the extremest poverty. Some philosophers among his contemporaries were so affected with the state of public affairs, that they had rusticated themselves into the mountains and deserts, as the only places where happiness could be found; and would have persuaded Confucius to have followed them. But, "I am a man," says Confucius, "and cannot exclude myself from the society of men, and consort with beasts. Bad as the times are, I shall do all I can to recall men to virtue: for in virtue are all things, and if mankind would but once embrace it, and submit themselves to its discipline and laws, they would not want me or any body else to instruct them. It is the duty of a good man, first to perfect himself, and then to perfect others. Human nature," said he, "came to us from heaven pure and perfect; but in process of time, ignorance, the passions, and evil examples have corrupted it. All consists in restoring it to its primitive beauty; and to be perfect, we must re-ascend to that point from which we have fallen. Obey heaven, and follow the orders of him who governs it. Love your neighbour as yourself. Let your reason, and not your senses, be the rule of your conduct: for reason will teach you to think wisely, to speak prudently, and to behave yourself worthily upon all occasions."

Confucius in the mean time, though he had withdrawn himself from kings and palaces, did not cease to travel about and do what good he could among the people, and among mankind in general. He had often in his mouth the maxims and examples of their ancient heroes, Yao, Chun, Yu, Tischin tang, &c. who were thought to be revived in the person of this great man; and hence he proselyted great numbers, who were inviolably attached to his person. He is said to have had at least 3000 followers, 72 of whom were distinguished above the rest by their superior attainments, and ten above them all by their comprehensive view and perfect knowledge of his whole philosophy and doctrines. He divided his disciples into four classes, who applied themselves to cultivate and propagate his philosophy, each according to his particular distinction. The first class were to improve their minds by meditation, and to purify their hearts by virtue: The second were to cultivate the arts of reasoning justly, and of composing elegant and persuasive discourses: The study of the third class was, to learn the rules of good government, to give an idea of it to the mandarins, and to enable them to fill the public offices with honour: The last class were concerned in delivering the principles of morality in a concise and polished style to the people; and these chosen disciples were the flower of Confucius's school.

He sent 600 of his disciples into different parts of the empire, to reform the manners of the people; and, not satisfied with benefiting his own country only, he made frequent resolutions to pass the seas, and propagate his doctrine to the farthest parts of the world. Hardly any thing can be added to the purity of his morality. He seems rather to speak like a doctor of a revealed law, than a man who had no light but what the law of nature afforded him, and he taught as forcibly by example as by precept. In short, his gravity and sobriety, his rigorous abstinence, his contempt of riches, and what are commonly called the goods of this life, his continual attention and watchfulness over his actions, and, above all, that modesty and humility which are not to be found among the Grecian sages; all these would almost tempt one to believe that he was not a mere philosopher formed by reason only, but a man raised up for the reformation of the world, and to check that torrent of idolatry and superstition which was about to overspread that particular part of it. He is said to have lived

secretly three years, and to have spent the latter part of his life in sorrow. A few days before his last illness, he told his disciples with tears in his eyes, that he was overcome with grief at the sight of the disorders which prevailed in the empire: "The mountain," said he, "is fallen, the high machine is demolished, and the sages are all fled." His meaning was, that the edifice of perfection, which he had endeavoured to raise, was entirely overthrown. He began to languish from that time; and the 7th day before his death, "the kings," said he, "reject my maxims; and since I am no longer useful on the earth, I may as well leave it." After these words he fell into a lethargy, and at the end of seven days expired in the arms of his disciples, in his seventy-third year. Upon the first hearing of his death, Ngai cong, who then reigned in the kingdom of Lou, could not refrain from tears: "The Tien is not satisfied with me," cried he, "since it has taken away Confucius." Confucius was lamented by the whole empire, which from that moment began to honour him as a saint. Kings have built palaces for him in all the provinces, whither the learned go at certain times to pay him homage. There are to be seen upon several edifices, raised in honour of him, inscriptions in large characters, "To the great master." "To the head doctor." "To the saint." "To the teacher of emperors and kings." They built his sepulchre near the city Kio fou, on the banks of the river Su, where he was wont to assemble his disciples; and they have since inclosed it with walls, which look like a small city to this very day.

Confucius did not trust altogether to the memory of his disciples for the preservation of his philosophy; but composed several books: and though these books were greatly admired for the doctrines they contained, and the fine principles of morality they taught, yet such was the unparalleled modesty of this philosopher, that he ingenuously confessed, that the doctrine was not his own, but was much more ancient; and that he had done nothing more than collect it from those wise legislators Yao and Chun, who lived 1500 years before him. These books are held in the highest esteem and veneration, because they contain all that he had collected relating to the ancient laws, which are looked upon as the most perfect rule of government. The number of these classical and canonical books, for so it seems they are called, is four. The first is entitled "Ta-

Hio, the Grand Science, or the School of the Adults." It is this that beginners ought to study first, as the porch of the temple of wisdom and virtue. It treats of the care we ought to take in governing ourselves, that we may be able afterwards to govern others: and of perseverance in the chief good, which, according to him, is nothing but a conformity of our actions to right reason. It was chiefly designed for princes and grandees, who ought to govern their people wisely. "The whole science of princes," says Confucius, "consists in cultivating and perfecting the reasonable nature they have received from Tien, and in restoring that light and primitive clearness of judgment, which has been weakened and obscured by various passions, that it may be afterwards in a capacity to labour the perfections of others. To succeed then," says he, "we should begin within ourselves; and to this end it is necessary to have an insight into the nature of things, and to gain the knowledge of good and evil; to determine the will toward a love of this good, and an hatred of this evil: to preserve integrity of heart, and to regulate the manners according to reason. When a man has thus renewed himself, there will be less difficulty in renewing others: and by this means concord and union reign in families, kingdoms are governed according to the laws, and the whole empire enjoys peace and tranquillity."

The second classical or canonical book is called "Tchong Yong, or the Immutable Mean;" and treats of the mean which ought to be observed in all things. Tchong signifies *means*, and by Yong is understood that which is constant, eternal, immutable. He undertakes to prove, that every wise man, and chiefly those who have the care of governing the world, should follow this mean, which is the essence of virtue. He enters upon his subject by defining human nature, and its passions; then he brings several examples of virtue and piety, as fortitude, prudence, and filial duty, which are proposed as so many patterns to be imitated in keeping this mean. In the next place he shews, that this mean, and the practice of it, is the right and true path which a wise man should pursue, in order to attain the highest pitch of virtue.—The third book, "Yun Lu, or the Book of Maxims," is a collection of sententious and moral discourses, and is divided into 20 articles, containing only questions, answers, and sayings of Confucius and his disciples, on virtue, good works, and the art of govern-

ing well; the tenth article excepted, in which the disciples of Confucius particularly describe the outward deportment of their master. There are some maxims and moral sentences in this collection, equal to those of the seven wise men of Greece, which have always been so much admired.—The fourth book gives an idea of a perfect government; it is called "Meng Tseë, or the Book of Mentius;" because, though numbered among the classical and canonical books, it is more properly the work of his disciple Mentius. To these four books they add two others, which have almost an equal reputation; the first is called "Hiao King," that is, "of Filial Reverence," and contains the answers which Confucius made to his disciple Tseng, concerning the respect which is due to parents. The second is called "Sias Hio," that is, "the Science, or the School of Children;" which is a collection of sentences and examples taken from ancient and modern authors. They who would have a perfect knowledge of all these works, will find it in the Latin translation of father Noel, one of the most ancient missionaries of China, which was printed at Prague in 1711.

We must not conclude our account of this celebrated philosopher, without mentioning one most remarkable particular relating to him, which is this; viz. that in spite of all the pains he had taken to establish pure religion and sound morality in the empire, he was nevertheless the innocent occasion of their corruption. There goes a tradition in China, that when Confucius was complimented upon the excellency of his philosophy, and his own conformity thereto, he modestly declined the honour that was done him, and said, that "he greatly fell short of the most perfect degree of virtue, but that in the west the most holy was to be found." Most of the missionaries who relate this are firmly persuaded that Confucius foresaw the coming of the Messiah, and meant to predict it in this short sentence; but whether he did or not, it is certain that it has always made a very strong impression upon the learned in China: and the emperor Mimti, who reigned 65 years after the birth of Christ, was so touched with this saying of Confucius, together with a dream, in which he saw the image of a holy person coming from the west, that he fitted out a fleet, with orders to sail till they had found him, and to bring back at least his image and his writings. The persons sent upon this expedition, not daring to ven-

ture farther, went a-shore upon a little island not far from the Red Sea, where they found the statue of Fohi, who had infected the Indies with his doctrines 500 years before the birth of Confucius. This they carried back to China, together with the metempsychosis, and the other reveries of this Indian philosopher. The disciples of Confucius at first oppossed these newly imported doctrines with all the vigour imaginable; inveighing vehemently against Mimti, who introduced them, and denouncing the judgment of heaven on such emperors as should support them. But all their endeavours were vain; the torrent bore hard against them, and the pure religion and sound morality of Confucius were soon corrupted, and in a manner overwhelmed, by the prevailing idolatries and superstitions which were introduced with the idol Fohi.

By his sage counsels, says Brucker, his moral doctrine, and his exemplary conduct, Confucius obtained an immortal name as the reformer of his country. After his death, his name was held in the highest veneration; and his doctrine is still regarded, among the Chinese, as the basis of all moral and political wisdom. His family enjoys by inheritance the honourable title and office of Mandarins; and religious honours are paid to his memory. It is nevertheless asserted by the missionaries of the Franciscan and Dominican orders, that Confucius was either wholly unacquainted with, or purposely neglected, the doctrine of a future life, and that in his moral system he paid little regard to religion.[1]

CONGREVE (WILLIAM), an English dramatic writer and poet, the son of William Congreve of Bardsey Grange, about eight miles from Leeds, was born in Feb. 1669-70. He was bred at the school of Kilkenny in Ireland, to which country he was carried over when a child by his father, who had a command in the army there. In 1685 he was admitted in the university of Dublin, and after having studied there some years, came to England, probably to his father's house, who then resided in Staffordshire. On the 17th of March 1690-1, he became a member of the society of the Middle Temple; but the law proving too dry for him, he troubled himself little with it, and continued to pursue his former studies. His first production

[1] Preceding editions of this Dictionary, principally from Du Halde, Le Compte, and the Ancient and Modern Universal History.—Brucker.—Moreri.

as an author, was a novel, which, under the assumed name of Cleophil, he dedicated to Mrs. Catherine Leveson. The title of it was, "Incognita, or Love and Duty reconciled," which has been said to have considerable merit as the production of a youth of seventeen, but it is certain he was now full twenty-one, and had sense enough to publish it without his name, and whatever reputation he gained by it, must have been confined within the circle of a few acquaintance.

Soon after, he applied himself to dramatic composition, and wrote a comedy called "The Old Bachelor;" of which Dryden, to whom he was recommended by Southerne, said, "That he never saw such a first play in his life; and that it would be a pity to have it miscarry for a few things, which proceeded not from the author's want of genius or art, but from his not being acquainted with the stage and the town." Dryden revised and corrected it; and it was acted in 1693. The prologue, intended to be spoken, was written by lord Falkland; the play was admirably performed, and received with such general applause, that Congreve was thenceforward considered as the prop of the declining stage, and as the rising genius in dramatic poesy. It was this play, and the very singular success that attended it upon the stage, and after it came from the press, which recommended its author to the patronage of lord Halifax: who, being desirous to place so eminent a wit in a state of ease and tranquillity, made him immediately one of the commissioners for licensing hackney-coaches, which was followed soon after by a place in the Pipe-office; and the office of a commissioner of wine licenses, worth 600*l.* per annum. After such encouragement as the town, and even the critics, had given him, he quickly made his appearance again on the stage, by bringing on "The Double Dealer;" but this play, though highly approved and commended by the best judges, was not so universally applauded as his last, owing, it is supposed, to the regularity of the performance; for regular comedy was then a new thing.

Queen Mary dying at the close of this year, Congreve wrote a pastoral on that occasion, entitled "The Mourning Muse of Alexis;" which, for simplicity, elegance, and correctness, was long admired, and for which the king gave him a gratuity of 100*l.* In 1695 he produced his comedy called "Love for Love," which gained him much

applause; and the same year addressed to king William an ode "Upon the taking of Namur;" which was very successful. After having established his reputation as a comic writer, he attempted a tragedy; and, in 1697, his "Mourning Bride" was acted at the new theatre in Lincoln's-inn-fields, which completely answered the very high expectations of the public and of his friends. His attention, however, was now called off from the theatre to another species of composition, which was wholly new, and in which he was not so successful. His four plays were attacked with great sharpness by that zealous reformer of the stage, Jeremy Collier; who, having made his general attack on the immorality of the stage, included Congreve among the writers who had largely contributed to that effect. The consequence of the dispute which arose between Collier and the dramatic writers we have related in Collier's article *. It may be sufficient in this place to add, that although this controversy is believed to have created in Congreve some distaste to the stage, yet he afterwards brought on another comedy, entitled "The Way of the World;" of which it gave so just a picture, that the world seemed resolved not to bear it. This completed the disgust of our author to the theatre; upon which the celebrated critic Dennis, though not very famous for either, said with equal wit and taste, "That Mr. Congreve quitted the stage early, and that comedy left it with him." This play, however, recovered its rank, and is still a favourite with the town. He amused himself afterwards with composing original poems and translations, which he collected in a volume, and published in 1710, when Swift describes him as "never free from the gout," and "almost blind," yet amusing himself with writing a "Tatler."

* Congreve's comedies are certainly among the most licentious of the English series, and have been oftener censured on that account than the writings of any other dramatist. The late lord Kames is peculiarly severe in his notice of Congreve, but it is impossible to say that he is unjust; "How odious ought those writers to be, who thus spread infection through their country, employing the talents they have from their Maker most ungratefully against himself, by endeavouring to corrupt and disfigure his creatures! If the comedies of Congreve did not rack him with remorse in his last moments, he must have been lost to all sense of virtue. Nor will it afford any excuse to such writers, that their comedies are entertaining, unless it could be maintained, that wit, sprightliness, and other such qualifications, are better suited to a vicious than a virtuous character; the direct contrary of which holds true in theory; and is exemplified in practice from the Merry Wives of Windsor, where we are highly entertained with the conduct of two ladies, not more remarkable for mirth and spirit than for the strictest purity of manners." Elements of Criticism.

He had a taste for music as well as poetry; as appears from his "Hymn to Harmony in honour of St. Cecilia's day, 1701," set by Mr. John Eccles, his great friend, to whom he was also obliged for composing several of his songs. His early acquaintance with the great had procured him an easy and independent station in life, and this freed him from all obligations of courting the public favour any longer. He was still under the tie of gratitude to his illustrious patrons; and as he never missed an opportunity of paying his compliments to them, so on the other hand he always shewed great regard to persons of a less exalted station, who had been serviceable to him on his entrance into public life. He wrote an epilogue for his old friend Southerne's tragedy of Oroonoko; and we learn from Dryden himself, how much he was obliged to his assistance in the translation of Virgil. He contributed also the eleventh satire to the translation of "Juvenal," published by that great poet, and wrote some excellent verses on the translation of Persius, written by Dryden alone.

The greater part of the last twenty years of his life was spent in ease and retirement; but towards the end of it, he was much afflicted with gout, which brought on a gradual decay. It was for this, that in the summer of 1728, he went to Bath for the benefit of the waters, where he had the misfortune to be overturned in his chariot; from which time he complained of a pain in his side, which was supposed to arise from some inward bruise. Upon his return to London, his health declined more and more; and he died at his house in Surry-street in the Strand, Jan. 19, 1729. On the 26th, his corpse lay in state in the Jerusalem chamber; whence the same evening it was carried with great solemnity into Henry VIIth's chapel at Westminster, and afterwards interred in the abbey. The pall was supported by the duke of Bridgewater, earl of Godolphin, lord Cobham, lord Wilmington, the hon. George Berkeley, esq. and brigadier-general Churchill; and colonel Congreve followed as chief mourner. Some time after, a neat and elegant monument was erected to his memory *, by Henrietta duchess of Marlborough, to whom he be-

* It is remarkable that on this monument he is said to be only fifty-six years old, whereas he had nearly completed his sixtieth year, but at that time, neither the time of his birth was known, nor even his country. Southerne patronized him so warmly from thinking that he was one of his countrymen (an Irishman). Jacob only, although not frequently quoted as a good authority, maintained what is now known to be the truth, that he was born in Yorkshire.

queathed a legacy of about 10,000*l.* the accumulation of attentive parsimony, which, though to her superfluous and useless, might have given great assistance to the ancient family from which he descended, at that time, by the imprudence of his relation, reduced to difficulties and distress.

It has been observed of Congreve, that no man ever passed through life with more ease and less envy than he. No change of ministries affected him in the least, nor was he ever removed from any post that was given him, except to a better. His place in the Custom House, and his office of secretary in Jamaica, are said to have brought him in upwards of 1200*l.* per annum; and though he lived suitably to such a fortune, yet by his economy he raised from thence a competent estate. He was always upon good terms with the wits of his time, and never involved in any of their quarrels, nor did he receive from any of them the least mark of distaste or dissatisfaction. On the contrary, they were solicitous for his approbation, and received it as the highest sanction of merit. Addison testified his personal regard for him, and his high esteem of his writings, in many instances. Steele considered him as his patron upon one occasion, in dedicating his Miscellanies to him, and was desirous of submitting to him as an umpire on another, in the address prefixed to Addison's "Drummer." Even Pope, though jealous, it is said, of his poetical character, has honoured him with the highest testimony of deference and esteem in the postscript to his translation of Homer's Iliad, and he preserved a high respect for him. About two years after his death, in a conversation with Tonson the bookseller, who happened to mention Congreve, Pope said with a sigh, "Ay, Mr. Tonson, Congreve was *ultimus Romanorum* *!"

"Congreve," says Dr. Johnson, "has merit of the highest kind; he is an original writer, who borrowed neither the models of his plot, nor the manner of his dialogue. Of his plays I cannot speak distinctly, for since I inspected them many years have passed; but what remains upon my memory is, that his characters are commonly fictitious and artificial, with very little of nature, and not much of life. He formed a peculiar idea of comic excellence, which he

* He afterwards added, that "Garth, Vanburgh, and Congreve, were the three most honest-hearted, real good men, of the poetical members of the Kit-Cat Club." Spence's Anecdotes, MS.

supposed to consist in gay remarks and unexpected answers; but that which he endeavoured, he seldom failed of performing. His scenes exhibit not much of humour, imagery, or passion: his personages are a kind of intellectual gladiators; every sentence is to ward or strike; the contest of smartness is never intermitted; his wit is a meteor playing to and fro with alternate corruscations. His comedies have therefore, in some degree, the operation of tragedies; they surprise rather than divert, and raise admiration oftener than merriment. But they are the works of a mind replete with images, and quick in combination. Of his miscellaneous poetry I cannot say any thing very favourable. The powers of Congreve seem to desert him when he leaves the stage, as Antæus was no longer strong than he could touch the ground. It cannot be observed without wonder, that a mind so vigorous and fertile in dramatic compositions, should on any other occasion discover nothing but impotence and poverty. He has in these little pieces neither elevation of fancy, selection of language, nor skill in versification; yet if I were required to select from the whole mass of English poetry the most poetical paragraph, I know not what I could prefer to an exclamation in 'The Mourning Bride:'

ALM. It was a fancy'd noise; for all is hush'd.
LEON. It bore the accent of a human voice.
ALM. It was thy fear, or else some transient wind
Whistling thro' hollows of this vaulted isle:
We'll listen——
LEON. Hark!
ALM. No, all is hush'd, and still as death.—'Tis dreadful!
How reverend is the face of this tall pile;
Whose ancient pillars rear their marble heads,
To bear aloft its arch'd and pond'rous roof,
By its own weight made steadfast and immoveable,
Looking tranquillity! it strikes an awe
And terror on my aching sight; the tombs
And monumental caves of death look cold,
And shoot a chillness to my trembling heart.
Give me thy hand, and let me hear thy voice;
Nay, quickly speak to me, and let me hear
Thy voice—my own affrights me with its echoes.

"He who reads those lines enjoys for a moment the powers of a poet; he feels what he remembers to have felt before, but he feels it with great increase of sensibility; he recognizes a familiar image, but meets it again ampli-

fied and expanded, embellished with beauty, and enlarged with majesty.

"The 'Birth of the Muse' is a miserable fiction. One good line it has, which was borrowed from Dryden: of his irregular poems, that to Mrs. Arabella Hunt seems to be the best: his 'Ode for Cecilia's Day,' however, has some lines which Pope had in his mind when he wrote his own. His Imitations of Horace are feebly paraphrastical, and the additions which he makes are of little value. He sometimes retains what were more properly omitted, as when he talks of *vervain* and *gums* to propitiate Venus. Of his translations, the 'Satire of Juvenal' was written very early, and may therefore be forgiven, though it have not the massiness and vigour of the original. In all his versions strength and sprightliness are wanting: his Hymn to Venus, from Homer, is perhaps the best. His lines are weakened with expletives, and his rhymes are frequently imperfect.

"His petty poems are seldom worth the cost of criticism: sometimes the thoughts are false, and sometimes common. In his 'Verses on Lady Gethin,' the latter part is an imitation of Dryden's 'Ode on Mrs. Killigrew;' and 'Doris,' that has been so lavishly flattered by Steele, has indeed some lively stanzas, but the expression might be mended; and the most striking part of the character had been already shewn in 'Love for Love.' His 'Art of Pleasing' is founded on a vulgar but perhaps impracticable principle, and the staleness of the sense is not concealed by any novelty of illustration or elegance of diction. This tissue of poetry, from which he seems to have hoped a lasting name, is totally neglected, and known only as it is appended to his plays. While comedy or while tragedy is regarded, his plays are likely to be read; but, except what relates to the stage, I know not that he has ever written a stanza that is sung, or a couplet that is quoted. The general character of his 'Miscellanies' is, that they shew little wit and little virtue. Yet to him it must be confessed that we are indebted for the correction of a national error, and the cure of our Pindaric madness. He first taught the English writers that Pindar's odes were regular; and though certainly he had not the fire requisite for the higher species of lyric poetry, he has shewn us that enthusiasm has its rules, and that in mere confusion there is neither grace nor greatness."

We will conclude our account of Congreve, with the character given of him by Voltaire; who has not failed to do justice to high merit, at the same time that he has freely animadverted on him, for a foolish piece of affectation. "He raised the glory of comedy," says Voltaire, "to a greater height than any English writer before or since his time. He wrote only a few plays, but they are excellent in their kind. The laws of the drama are strictly observed in them. They abound with characters, all which are shadowed with the utmost delicacy; and we meet with not so much as one low or coarse jest. The language is every where that of men of fashion, but their actions are those of knaves; a proof, that he was perfectly well acquainted with human nature, and frequented what we call polite company. He was infirm, and come to the verge of life when I knew him. Mr. Congreve had one defect, which was his entertaining too mean an idea of his first profession, that of a writer; though it was to this he owed his fame and fortune. He spoke of his works as of trifles that were beneath him; and hinted to me, in our first conversation, that I should visit him upon no other foot than that of a gentleman, who led a life of plainness and simplicity. I answered, that had he been so unfortunate as to be a mere gentleman, I should never have come to see him; and I was very much disgusted at so unseasonable a piece of vanity."[1]

CONNOR (Dr. BERNARD), a physician and learned writer, was descended of an ancient family in Ireland, and born in the county of Kerry about 1666. His family being of the popish religion, he was not educated regularly in the grammar-schools or university, but was assisted by private tutors, and when he grew up, applied himself to the study of physic. About 1686 he went to France, and resided for some time in the university of Montpelier; and from thence to Paris, where he distinguished himself in his profession, particularly in the branches of anatomy and chemistry. He professed himself desirous of travelling; and as there were two sons of the high chancellor of Poland

[1] Biog. Brit.—Malone's Dryden, vol. I. p. 222.—Memoirs of the Life, &c. of W. Congreve, by Charles Wilson, esq. 8vo, 1730. This Charles Wilson, esq. was one of Curll's writers, and probably Oldmixon. The work contains very little life, but has many of Congreve's letters, his Essay on Humour, and a few other miscellanies. Lord Orford has a judicious character of Congreve in his Works, vol. II. p. 315.—See also Fitzosborne's Letters, Letter 70.—Kames's Elements, vol. I. p. 57.—Blair's Lectures.—Bowles's edition of Pope, &c. &c.

then on the point of returning to their own country, it was thought expedient that they should take that long journey under the care and inspection of Connor. He accordingly conducted them very safely to Venice, where, having an opportunity of curing the honourable William Legge, afterwards earl of Dartmouth, of a fever, he accompanied him to Padua; whence he went through Tyrol, Bavaria, and Austria, down the Danube, to Vienna; and after having made some stay at the court of the emperor Leopold, passed through Moravia and Silesia to Cracow, and thence in eight days to Warsaw. He was well received at the court of king John Sobieski, and was afterwards made his physician, a very extraordinary preferment for a young man of only twenty-eight. But his reputation in the court of Poland was raised by the judgment he made of the duchess of Radzevil's distemper, which the physicians of the court pronounced to be an ague, from which she might easily be recovered by the bark; and Connor insisted, that she had an abscess in her liver, and that her case was desperate. As this lady was the king's only sister, his prediction made a great noise, more especially when it was justified by the event; for she not only died within a month, but, upon the opening of her body, the doctor's opinion of her malady was fully verified. Great as Connor's fame was in Poland, he did not propose to remain longer there than was requisite to finish his inquiries into the natural history, and other curiosities of that kingdom; and foreseeing the king's decease, and that he had no prospects of advantage afterwards, he resolved to quit that country, and to return to England, for which a very advantageous opportunity occurred. The king had an only daughter, the princess Teresa Cunigunda, who had espoused the Elector of Bavaria by proxy in August 1694. As she was to make a journey from Warsaw to Brussels, of near 1000 miles, and in the midst of winter, it was thought necessary that she should be attended by a physician. Connor procured himself to be nominated to that employment; and, after reaching Brussels, took leave of the princess, set out for Holland, and thence to England, where he arrived in Feb. 1695.

He staid some short time at London, and then went to Oxford, where he read public lectures upon the animal œconomy. In his travels through Italy, he had conversed with Malpighi, Bellini, Redi, and other celebrated persons, of whose abilities he availed himself; and he now explained

the new discoveries in anatomy, chemistry, and physic, in so clear and judicious a manner, that his reputation was soon raised to a considerable height. It was increased by printing, during his residence at Oxford, some learned and accurate dissertations in Latin, under the following general title, "Dissertationes medico-physicæ." Many curious questions are discussed, and curious facts related, in these dissertations, which discover their author to have been a man of much thought and observation, as well as of great reading and general knowledge. He returned in the summer of 1695 to London, where he read lectures as he had done at Oxford; and became soon after a member of the Royal Society, and also of the college of physicians. In 1696 he went to Cambridge, and read lectures there; and upon his return to London was honoured with a letter from the bishop of Pleskof, in which was contained the case of his old master the king of Poland. His advice was desired upon it; but before he could send it, the news came of that monarch's death.

In 1697 he published his "Evangelium medici: seu medicina mystica de suspensis naturæ legibus, sive de miraculis, reliquisque εν τοις βιβλιοις memoratis, quæ medicæ indagini subjici possunt." This little treatise, containing 16 sections only, was reprinted within the year, and procured the author a mixed reputation. Some admired his ingenuity, but his orthodoxy and religion were called in question by others, as he attempts in this work to account for the miracles of the Bible upon natural principles.

The Polish election, upon the death of Sobieski, having a strong influence upon the general system of affairs in Europe, and being a common topic of discourse at that time, induced many considerable persons to seek the acquaintance of Connor, that they might learn from him the state of that kingdom: which being little known, he was desired to publish what he knew of the Polish nation and country. In compliance with this request, he wrote "The History of Poland, in several letters," &c. The two volumes, of which this work consists, were published separately: and the last evidently bears many marks of precipitation, but the information was new and interesting. Connor would probably have become eminent in his profession; but in the flower of his age, and just as he began to reap the fruits of his learning, study, and travels, he was attacked by a fever, which after a short illness carried him off, Oct. 1698,

when he was little more than 32 years of age. He had, as we observed before, been bred in the Romish religion; but had embraced that of the church of England upon his first coming over from Holland. It has nevertheless been a matter of doubt, in what communion he died; but from his funeral sermon preached by Dr. Hayley, rector of St. Giles's in the Fields, where he was interred, it has been inferred that, according to every appearance, he died in the protestant profession.[1]

CONON was a mathematician and philosopher of Samos, who flourished about the 130th olympiad, being a contemporary and friend of Archimedes, to whom Conon communicated his writings, and sent him some problems, which Archimedes received with approbation, saying they ought to be published while Conon was living, for he comprehended them with ease, and could give a proper demonstration of them. At another time he laments the loss of Conon, thus admiring his genius: "How many theorems in geometry," says he, "which at first seemed impossible, would in time have been brought to perfection! Alas! Conon, though he invented many, with which he enriched geometry, had not time to perfect them, but left many in the dark, being prevented by death." He had an uncommon skill in mathematics, joined to an extraordinary patience and application. This is farther confirmed by a letter sent to Archimedes by a friend of Conon's. "Having heard of Conon's death, with whose friendship I was honoured, and with whom you kept an intimate correspondence; as he was thoroughly versed in geometry, I greatly lament the loss of a sincere friend, and a person of surprising knowledge in mathematics. I then determined to send to you, as I had before done to him, a theorem in geometry, hitherto observed by no one."

Conon had some disputes with Nicoteles, who wrote against him, and treated him with too much contempt. Apollonius confesses it; though he acknowledges that Conon was not fortunate in his demonstrations. Conon invented a kind of volute, or spiral, different from that of Dynostratus; but because Archimedes explained the properties of it more clearly, the name of the inventor was forgotten, and it was hence called Archimedes's volute or spiral. As to Conon's astrological or astronomical know-

[1] Biog. Brit.

ledge, it may in some measure be gathered from the poem of Catullus, who describes it in the beginning of his verses on the hair of Berenice, the sister and wife of Ptolomy Euergetes, upon the occasion of Conon having given out that it was changed into a constellation among the stars, to console the queen for the loss, when it was stolen out of the temple, where she had consecrated it to the gods.[1]

CONRART (VALENTIN), secretary of the French king's council, was born at Paris 1603. The French Academy, to which he was perpetual secretary, considers him as its father and founder. It was in his house that this illustrious society took its birth in 1629, and continued to assemble till 1634; and he contributed much to render these meetings agreeable by his taste, his affability, and politeness. He therefore deservedly still enjoys a degree of celebrity in the republic of letters, though he does not rank among eminent scholars, being unacquainted with Greek, and knowing but little of Latin. He published some pieces of no great merit; as, 1. "Letters to Felibien," Paris, 1681, 12mo. 2. "A treatise on oratorical action," Paris, 1657, 12mo, reprinted in 1686, under the name of Michel le Faucheur. 3. "Extracts from Martial," 2 vols. 12mo, and a few other trifles. He died Sept. 23, 1675, at the age of 72. Conrart managed his estate without avarice and without prodigality. He was generous, obliging, and constant in his friendships. He was in habits of intimacy with the principal people in the several departments of the government, who consulted him in the most important affairs; and, as he had a complete knowledge of the world, they found great resources in his judgment. He kept inviolably the secret of others, as well as his own. Being brought up a protestant, he continued firm to his profession. It is said that he revised the writings of the famous Claude, before they went to press. Conrart was related to Godeau, afterwards bishop of Vence, who, whenever he came to town, lodged at his house: several men of letters came there also, for the sake of conversing with the abbé: and this was the first origin of the academy.[2]

CONRINGIUS (HERMANNUS), one of the eminent publicists of Germany, and one of the most illustrious ornaments of the German schools, was born at Embden Nov. 3,

[1] Hutton's Math. Dict.—Gen. Dict.—Moreri.
[2] Moreri.—Dict. Hist.

1606, and was educated at Leyden, where he made himself acquainted with the whole circle of sciences, but chiefly applied to theology and medicine; and during his residence here, is said to have been supported by Matthias Overbek, a Dutch merchant, and by G. Calixtus, one of the professors. His eminent attainments soon procured him distinction; and he was appointed professor, first of natural philosophy, and afterwards of medicine, in the university of Brunswick. Turning his attention to the study of history and policy, he became so famous in these branches of knowledge, as to attract the attention of princes. Christina, queen of Sweden, who professed to be a general patroness of learned men, invited Conringius to her court, and upon his arrival received him with the highest marks of respect. The offer of a liberal appointment could not, however, induce him to relinquish the academic life, and after a short time he returned to Juliers. But his uncommon talents for deciding intricate questions on policy were not long suffered to lie dormant. The elector Palatine, the elector of Mentz, the duke of Brunswick, the emperor of Germany, and Louis XIV. of France, all consulted and conferred upon him honours and rewards. And, if universal learning, sound judgment, and indefatigable application, can entitle a man to respect, Conringius merited all the distinction he obtained. The great extent of his abilities and learning appears from the number and variety of his literary productions. His polemic writings prove him to have been deeply read in theology. His medical knowledge appears from his "Introduction to the medical art," and his "Comparison of the medical practice of the ancient Egyptians, and the modern Paracelsians." The numerous treatises which he has left on the Germanic institution, and other subjects of policy and law, evince the depth and accuracy of his juridical learning. His book, "De hermetica Medicina," and his "Antiquitates academicæ," discover a correct acquaintance with the history of philosophy. It is to be regretted, that this great man was never able wholly to disengage himself from the prepossession in favour of the Aristotelian philosophy, which he imbibed in his youth. Although he had the good sense to correct the more barren parts of his philosophy, and was not ignorant that his system was in some particulars defective, he still looked up to the Stagyrite as the best guide in the pursuit of truth. It was owing to his partiality for ancient philo-

sophy, particularly for that of Aristotle, that Conringius was a violent opponent of the Cartesian system. He died Dec. 12, 1681. His works were published entire in six volumes folio, Brunswick, 1730, which renders it unnecessary to specify his separate publications. Bibliographers place a considerable value on his "Bibliotheca Augusta," Helmstadt, 1661, 4to, an account of the library of the duke of Brunswick, in the castle of Wolfenbuttle, which then contained 2000 MSS. and 116,000 printed volumes. The history of literature is yet more illustrated by his "De antiquitatibus academicis dissertationes septem," the best edition of which is that of Gottingen, 1739, 4to, edited by Heuman, in all respects a most valuable work. Of Conringius's enthusiasm in the cause of learning, and his love of eminent literary characters, we have a singular instance, quoted by Dr. Douglas, from Pechlinus's "Observationes Physico-medicæ." It is there said, on the authority of his son-in-law, that Conringius, when labouring under an ague, was cured, without the help of medicines, merely by the joy he felt from a conversation with the learned Meibomius.[1]

CONSTABLE (HENRY), an English poet of the 16th century, is said to have been born, or at least descended from a family of that name, in Yorkshire, and was for some time educated at Oxford, but took his bachelor's degree at St. John's college, Cambridge, in 1579. Edmund Bolton, in his "Hypercritica," says, "Noble Henry Constable was a great master of the English tongue; nor had any gentleman of our nation a more pure, quick, or higher delivery of conceit: witness, among all other, that sonnet of his before his Majesty's Lepanto." He was the author of "Diana, or the excellent conceitful sonnets of H. C. augmented with divers quatorzains of honorable and learned personages, divided into eight decads," 1594, 8vo. Of these sonnets Mr. Ellis has given three specimens, but which he thinks can hardly entitle him to be denominated "the first sonneteer of his time." The most striking of his productions is that entitled "The Shepheard's song of Venus and Adonis," which is elegantly and harmoniously expressed. Mr. Malone, who reprinted it in the notes to the 10th volume of his Shakspeare, p. 74, thinks it preceded Shakspeare's poem on the same subject, which it far excels,

[1] Moreri.—Brucker.—Morhoff Polyhist.—Douglas's Criterion, p. 170.—Dibdin's Bibliomania.—Saxii Onomast.—Epistolæ, with his Life, Helmstadt, 1694, 4to.

at least in taste and natural touches. Of his life, no memorials have been discovered. Dr. Birch, in his Memoirs of queen Elizabeth, thought him to be the same Henry Constable, who was a zealous Roman Catholic, and whose religion seems to have obliged him to live in a state of banishment from England. Sir E. Brydges is inclined to the same opinion. Constable afterwards came privately to London, but was soon discovered, and imprisoned in the Tower of London, whence he was released in the latter end of the year 1604. There was another of the name in the early part of the 16th century, a JOHN CONSTABLE, the son of Roger Constable, who was born in London, and educated under the celebrated William Lilye. From thence he was sent to Byham Hall, opposite Merton college, Oxford, where, in 1515, he took the degree of M.A. and was accounted at that time an excellent poet and rhetorician. He obtained some preferment, but of that, or of his subsequent history, we have no account. He published, in Latin, "Querela veritatis,"and "Epigrammata," 1520, 4to. Like Henry Constable, he was of the Roman Catholic persuasion.[1]

CONSTANTINE, usually called the Great, is memorable for having been the first emperor of the Romans who established Christianity by the civil power, and was born at Naissus, a town of Dardania, 272. The emperor Constantius Chlorus was his father; and was the only one of those who shared the empire at that time, that did not persecute the Christians. His mother Helena was a woman of low extraction, and the mistress of Constantius, as some say; as others, the wife, but never acknowledged publicly: and it is certain, that she never possessed the title of empress, till it was bestowed on her by her son, after the decease of his father. Constantine was a very promising youth, and gave many proofs of his conduct and courage; which however began to display themselves more openly a little before the death of his father; for, being detained at the court of Galerius as an hostage, and discerning that Galerius and his colleagues intended to seize upon that part of the empire which belonged to his father, now near his end, he made his escape, and went to England, where

[1] Warton's Hist. of Poetry, vol. III. 277, 280, 281, 286, 292, 386.—Philips's Theatrum, by Sir E. Brydges, p. 228.—Ellis's Specimens.—Cens. Lit. I. 235.—Bibliographer, vol. III. Helicon, p. xv.—Ath. Ox. vol. I.—Lodge's Illustrations, vol. III —Dodd's Ch. Hist.—Tanner.

Constantius then was. When he arrived there, he found Constantius upon his death-bed, who nevertheless was glad to see him, and named him for his successor. Constantius died at York in 306, and Constantine was immediately proclaimed emperor by the soldiers. Galerius at first would not allow him to take any other title than that of Cæsar, which did not hinder him from reigning in England, Gaul, and Spain: but having gained several victories over the Germans and Barbarians, he took the title of Augustus in 308, with the consent of Galerius himself. Some time after, he marched into Italy, with an army of 40,000 men, against the emperor Maxentius, who had almost made desolate the city of Rome by his cruelties; and after several successful engagements, finally subdued him. Eusebius relates, that Constantine had protested to him, that he had seen in that expedition a luminous body in the heavens, in the shape of a cross, with this inscription, Τετῳ νικα, "By this thou shalt conquer:" and that Jesus Christ himself appeared to him afterwards in a dream, and ordered him to erect a standard cross-like; which, after his victory, he did in the midst of the city of Rome, and caused the following words to be inscribed on it. "By this salutary sign, which is the emblem of real power, I have delivered your city from the dominion of tyrants, and have restored the senate and people of Rome to their ancient dignity and splendour." This, which is one of the most striking events in ecclesiastical history, has also been one of the most contested. Gibbon endeavours to explain it thus:—While (says this historian) his anxiety for the approaching day, which must decide the fate of the empire, was suspended by a short and interrupted slumber, the venerable form of Christ, and the well-known symbol of his religion, might forcibly offer themselves to the active fancy of a prince who reverenced the name, and had perhaps secretly implored the power of the God of the Christians; and with regard to the credit due to Eusebius, he thinks Eusebius sensible, that the recent discovery of this marvellous anecdote would excite some surprize and distrust amongst the most pious of his readers. Much has certainly been said against the credibility of this story by authors less prejudiced against the Christian religion than Gibbon. By some the whole is regarded as a fiction, a stratagem and political device of Constantine, yet it is related by Eusebius, a grave historian, who declares that he had it from the emperor, who con-

firmed the narration by an oath. By Fabricius, we are told, that the appearance in the heavens was generally looked upon as a reality, and a miracle: but for his own part, he is inclined to consider it as the result of a natural phenomenon in a solar halo; he accordingly admits of the reality of the phenomenon, but does not suppose it to be properly miraculous. Upon a full and candid review of the evidence, Dr. Lardner seems inclined to doubt the relation given by the emperor, upon whose sole credit the story is recorded, though it was twenty years after the event, when Eusebius wrote his account, during which period he must have heard it frequently from eye-witnesses, if the emperor's relation were accurate that the appearance was visible to his whole army as well as to himself. The oath of Constantine, on the occasion, with Dr. Lardner, brings the fact into suspicion, and another striking circumstance is that Eusebius does not mention the place where this wonderful sight appeared. Without, however, entering, at present, farther into the discussion, we may observe, that Eusebius has led us to the period, when the sign of the cross began to be made use of by Constantine, among his armies, and at his battles; this was probably the day before the last battle with Maxentius, fought on the 27th of October, 312. About this period, it is admitted, that Constantine became a Christian, and continued so the remainder of his life, taking care also to have his children educated in the same principles. His conversion seems to have been partly owing to his own reflections on the state of things, partly to conversation and discourse with Christians, with whom, the son of Constantius, their friend and favourer, must have been some time acquainted, but perhaps, chiefly to the serious impressions of his early years, which being once made can never be wholly obliterated. Constantine was however a politician as well as a Christian, and he probably hit upon this method to reconcile the minds of his army to the important change in their religious profession and habits, as well as making use of it as a mean of success in his designs against his enemies, for which purpose he rightly judged, that the standard of the cross, and the mark of it as a device on his soldier's shields, would be of no small service.

Such appear to be the general sentiments of modern historians on this subject. Others, however, find it more difficult to dispute the fact. "He," says Mr. Milner,

"who is determined not to believe Christianity to be divine, will doubtless disbelieve this miracle, from the same spirit which has induced him to harden his heart against much more striking evidence. With such a one I would not converse on the subject. But to those who admit the divine origin of Christianity, if any such doubt the truth of the miracle, I would say, that it seems to me more reasonable to admit a divine interposition in a case like this, especially considering the important consequences, than to deny the veracity of Eusebius or of Constantine. On the former view, God acts like himself, condescending to hear prayer, leading the mind by temporal kindness to look to him for spiritual blessings, and confirming the truth of his own religion; on the latter, two men not of the best, but surely by no means of the worst character, are unreasonably suspected of deliberate perjury or falsehood." Much of this passage must be supposed to allude personally to Gibbon; but on the other hand, there are certainly many who believe Christianity to be divine, and yet cannot acquiesce in this miracle; not from a doubt that such might have taken place in the order of providence, but from a want of ample testimony that it really did take place.

After Constantine had settled the affairs of Rome, he went to Milan, where he celebrated the marriage of his sister with the emperor of the East, Licinius. In this town it was that these two emperors issued out the first edict in favour of the Christian religion, by which they granted liberty of conscience to all their subjects: and a second soon after, by which they permitted the Christians to hold religious assemblies in public, and ordered all the places, where they had been accustomed to assemble, to be given up to them. A war broke out in 314, between Constantine and Licinius, which subjected the Christians to a persecution from the latter; but after a battle or two, in which neither had any reason to triumph, a peace ensued, and things returned to their usual course. Constantine now applied himself entirely to regulate and adjust the affairs of the church. He called councils, heard disputes and settled them, and made laws in favour of the Christians. In 324, another war broke out between these two emperors; the result of which was, that Constantine at length overcame Licinius, and put him to death. He was now sole master of the empire, without any controul, so that the Christians had every thing to hope, and apparently

nothing to fear: nor were they disappointed. But the misfortune was, that the Christians were no sooner secure against the assaults of enemies from without, but they fell to quarrelling among themselves. The dispute between Arius and Alexander was agitated at this time; and so very fiercely, that Constantine was forced to call the council of Nice to put an end to it. He assisted at it himself, exhorted the bishops to peace, and would not hear the accusations they had to offer against each other. He banished Arius and the bishops of his party, ordering at the same time his books to be burnt; and made the rest submit to the decision of the council. He had founded innumerable churches throughout the empire, and ordered them to be furnished and adorned with every thing that was necessary. He went afterwards to Jerusalem, to try if he could discover the sepulchre of Jesus Christ; and caused a most magnificent church to be built at Bethlehem. About this time he gave the name of Constantinople to the town of Byzantium, and endowed it with all the privileges of ancient Rome. After this he laboured more abundantly than ever he had done yet, in aggrandizing the church, and publishing laws against heretics. He wrote to the king of Persia in favour of the Christians, destroyed the heathen temples, built a great many churches, and caused innumerable copies of the Bible to be made. In short, he did so much for religion, that he might be called the head of the church, in things which concerned its exterior policy. The orthodox Christians have nevertheless complained of him a little for listening to the adversaries of Athanasius, and consenting, as he did, to banish him: yet he would not suffer Arius or his doctrines to be re-established, but religiously and constantly adhered to the decision of the council of Nice.

It must needs, however, seem extraordinary, that this emperor, who took such a part in the affairs of the Christians, who appeared to be convinced of the truth and divinity of their religion, and was not ignorant of any of its doctrines, should so long defer being initiated into it by the sacrament of baptism. "Whether," says Dupin, "he thought better not to be baptized till the time of his death, with a view of washing away, and atoning for all his sins at once, with the water of baptism, and being presented pure and unspotted before God, or whatever his reasons were, he never talked of baptism till his last illness." When that began, he ordered himself to be baptized; and Euse-

bius of Cæsarea relates, that the ceremony was performed upon him by Eusebius bishop of Nicomedia.

He died in 337, aged 66; and divided the empire among his three sons, Constantine, Constantius, and Constans. Eusebius has written the life and acts of this emperor, in which he makes him every thing that is great and good: it is rather a panegyric than a life. Whatever great and good qualities Constantine possessed, he certainly possessed some which were neither great nor good; and it is allowed that he was guilty of many private acts of a very atrocious nature.

Several epistles relating to ecclesiastical matters, written either by him, or in his name, are still extant; as are his several edicts, as well concerning the doctrines as discipline of the church. Among these edicts is still to be seen, the noted one by which he bequeaths to Sylvester bishop of Rome, and to his successors for ever, the sovereignty of Rome and all the provinces of the Western empire. But this, though it carries the name of Constantine, is manifestly spurious; and though it might be of some use in supporting the authority of the Roman pontiff in dark and ignorant ages, yet since the revival of letters it has been given up even by the papists as a forgery too barefaced to be defended.[1]

CONSTANTINE VII. (Porphyrogeneta), son of Leo the Wise, was born at Constantinople in 905, and ascended the throne at the age of seven years, under the tutelage of his mother Zoe, the 11th of June 911. No sooner had he taken the reins of government in his hand, than he chastised the tyrants of Italy, took Benevento from the Lombards, and drove off, by means of money, the Turks who were pillaging the frontiers of Epire; but he afterwards allowed himself to be entirely governed by Helena his wife, daughter of Romanus Lecapenes, grand-admiral of the empire. She sold the dignities of the church and the state, burdened the people with taxes, and exercised towards them every species of oppression, while her husband was employing his time in reading, and became as able an architect and as great a painter as he was a bad emperor. Romanus, the son of this indolent prince by his wife Helena, impatient to govern, caused poison to be mingled with some medicine prescribed to him; but Constantine,

[1] Univ. History. –Mosheim and Milner's Church Histories.—Gibbon's History.—Lardner's Works.—Crevier's Roman Emperors.—Cave, vol. I.—Saxii Onomasticon.

having rejected the greater part of it, survived till a year afterwards, and died Nov. 9, 959, at the age of 54, after a reign of 48 years. This prince, the patron of learning, and the friend of the learned, left behind him several works which would have done honour to a private person. The principal of them are: 1. The Life of the emperor Basilius the Macedonian, his grandfather, inserted in the collection of Allatius. It is sometimes deficient in point of truth, and savours too much of the panegyrical. 2. Two books of "Themata," or positions of the provinces and the towns of the empire, published by father Banduri in the "Imperium Orientale," Leipsic, 1754, folio. We have few works preferable to this for the geography of the middle ages, particularly as to the state and condition of places as they were in his time. 3. A Treatise on the Affairs of the Empire; in the above-mentioned work of Banduri, containing the origin of divers nations, their forces, their progress, their alliances, their revolutions, and the succession of their sovereigns, with other interesting particulars. 4. "De re Rustica," Cambridge, 1704, 8vo. 5. "Excerpta ex Polybio, Diodoro Siculo," &c. Paris, 1634, 4to. 6. "Excerpta de legatis, Græc. & Lat." 1648, fol. making a part of the Byzantine historians. 7. "De cæremoniis aulæ Byzantinæ," Leipsic, 1751, folio. 8. A Body of Tactics, 8vo.[1]

CONSTANTINE of Africa, and surnamed the African, was born at Carthage in the eleventh century, and travelled into the east, where he lived thirty years, chiefly at Babylon and Bagdad, studied the medical art, and made himself master of the Arabic and the other oriental languages, and then returned to Carthage; from whence he went into Apulia, and lived at Reggio, and at last became a monk of Monte Casino. He is said to have been the first that brought the Greek and Arabian physic into Italy again. He compiled several books; and has given us a translation of Isaac Israelitus on fevers, out of Arabic into Latin; and another book, which he calls "Loci Communes," contains the theory and practice of physic, and is chiefly copied from Hali Abbas. After a residence of thirty-nine years at Babylon, he returned to Carthage, but soon fell into such disgrace with his countrymen, whom he suspected of intending to destroy him, that he went to

[1] Univ. Hist.—Moreri.—Dupin.—Saxii Onomasticon.

Salernum. Though he was there introduced to duke Robert, who wished to retain him about his person, preferring a life of ease and retirement, he entered into a monastery of the Benedictines, St. Agatha, in Aversa, where he died in 1087.[1]

CONSTANTIN (ROBERT), doctor of physic, and professor of the belles lettres in the university of Caen, was born in 1502, and acquired great reputation by his skill in the Greek, Latin, and oriental languages. He lived to 103 years of age, and, it is said, without any failure of powers in either body or mind, died of a pleurisy in 1605, but others have reduced his age to 75. He has left, "A Lexicon, Greek and Latin," better digested, as some think, than that of Henry Stephens: Stephens ranging the Greek words according to their roots, Constantin in alphabetical order. The first edition, of little value, appeared in 1562, but the best is the second, Geneva, 1592, 2 vols. folio. Those of Geneva, 1607, and Leyden, 1637, are only the preceding with new title-pages. His editions, with annotations, of the works of Theophrastus, Dioscorides, Celsus, and Quintus Serenus, gained him much credit. They were published between the years 1554 and 1566, as was also his "Nomenclator insignium Scriptorum, quorum libri extant, vel manuscripti vel impressi," 8vo.[2]

CONTANT (PETER), an eminent French architect, was born March 11, 1698, at Ivri sur Seine. He studied drawing under the celebrated Watteau, and having occasion afterwards to go into the office of M. Dulin, an architect, he made so great a progress in that art, as to be admitted a member of the academy at the age of twenty-eight. M. Contant had more business than any other architect of his time, if we may judge from the great number of buildings in which he was employed. Among these we may enumerate, the houses of M. Crozat de Tugny, and of M. Crozat de Thiers; the stables of Bissey, where he first tried those brick arches, which even to connoisseurs appear so bold and astonishing; the church of Panthemont; the royal palace; the amphitheatre at St. Cloud; the church of Condé in Flanders; La Gouvernance at Lisle; the church de la Madelene, which he could not finish. He had a paralytic stroke on the right side, three years before his death; but

[1] Moreri.—Haller, Bibl. Bot.—Cave, vol. II.—Saxii Onomast.
[2] Moreri.—Clement Bibl. Curieuse.—Saxii Onomast.

during his illness, and unable to move his hand, he planned the church of St. Waast at Arras. This beautiful edifice has been as much admired as the church of St. Madelene. This celebrated artist died at Paris, October 1, 1777, aged 79. He left a folio volume of his system of architecture engraved.[1]

CONTARENI (GASPAR), a learned cardinal in the sixteenth century, was one of the illustrious family of that name at Venice, which has produced so many great men. He was ambassador from the republic to the emperor Charles V. and employed in several important negotiations. Paul III. created him cardinal 1535, sent him as legate into Germany, and afterwards to Bologna. Contareni was eminent for his learning, and skill in public affairs. He died 1542, at Bologna, aged 59. He left several theological works, written in good Latin, and a treatise on the Immortality of the Soul, against Pomponatius, collected in one volume fol. 1571. His most esteemed works are, "De Optimi Antistitis officio," and his notes on the obscure passages in St. Paul's epistles.[2]

CONTARINI (VINCENT), a professor of eloquence at Padua, who died at Venice, his native place, in 1617, at the age of 40, cultivated the belles lettres, like his friend Muretus, with great application and success. Of the several works he left behind him, the most esteemed are, his tract "De re frumentaria," and that "De militari Romanorum stipendio," Venice, 1609, in 4to, both of them against Justus Lipsius; and his "Variæ Lectiones," 1606, 4to, which contain very learned remarks.[3]

CONTI (ABBE ANTHONY), a noble Venetian, was born in 1678, and after a suitable education, travelled into most of the countries of Europe, and conciliated the esteem of all men of letters by the extent of his knowledge and the amiableness of his manners. He wrote some tragedies, printed at Lucca, 1765, which, however, were found more agreeable in the closet, than interesting on the stage; and his poems are rather unfinished sketches of the metaphysical kind, than genuine productions of the muse. On a visit he made to London, he formed a great intimacy with sir Isaac Newton, who, though very reserved in ge-

1 L'Avocat's Dict. Hist.

2 Dupin.—Freheri Theatrum.—Blount's Censura.—Life by Casa, in "J. Casæ Monimenta," and in Bates's Vitæ Select. Virorum.—Clem. Bibl. Cur.—Saxii Onomast.

3 Moreri.—Dict. Hist.

neral, used freely to discourse with him on his discoveries in the several branches of science to which he was so happily devoted. He carried back with him into Italy a heart and a mind entirely English. His works in prose and verse were collected at Venice, 1739, 2 vols. 4to, and his posthumous performances in 1756, 4to. Though the opuscula of the abbé Conti are no more than embryos, as one of the Italian journalists said of them, yet they give a very advantageous idea of their father. They consist of thoughts, reflections, and dialogues on several important subjects. The abbé died in 1749.[1]

CONTI (Armand de Bourbon), prince of, the second son of Henry II. prince of Condé, first prince of the blood royal of France, was born in 1629, and appears to have devoted himself to serious studies from his infancy, being at the age of sixteen able to dispute with learned divines on theological topics. It was probably this disposition which inclined his father to devote him to the church, and to procure for him the abbeys of St. Dennis, Cluni, &c. a mode of preferment common in those days. But having the misfortune to lose his father and mother in his infancy, he abandoned his pious pursuits, and engaged in the civil wars on the side which opposed the king; and became above all things attached to theatrical amusements, and even to the company of the players. In his twenty-fourth year he married a niece of the cardinal Mazarine, who appears to have in some measure recalled him to his former way of thinking. After the troubles of the kingdom had been composed, and he received into favour, he was made governor of the province of Languedoc, and sent into Catalonia, to command the royal army as viceroy, where he distinguished himself for bravery and prudence. On his return from his last campaign, he had some conferences with the bishop of Alet, a man of great piety, who effectually revived in him the sentiments of his youth, and from this time the prince lived an example of regularity in religious matters, such as was rare in his family, or in the court. With respect to those of the reformed religion, however, he extended his liberality no farther than the strict letter of the law, and when any of them built churches in his government, contrary to the king's edicts, he caused them to be demolished, at the same time endeavouring,

1 Dict. Hist.

what was at that time a favourite object, to bring about an union between the catholics and protestants. His wealth he employed in acts of benevolence, and his time in the instruction of his children and dependents in piety and virtue. He died at Pezenas in 1666, in the thirty-seventh year of his age. His "Life and Works" were translated, and published in English, in 1711, 8vo. The latter consist of treatises on the duties of the great; on the obligations of a governor of a province; instructions for various officers under government; and two treatises against plays and shews, with an appendix of the sentiments of the fathers, &c. on the same subject.[1]

CONTI (GIUSTO DI), an Italian poet, of an ancient family, was born about the end of the fourteenth, and died at Rimini about the middle of the fifteenth century. We have few particulars of his life. He appears to have been a lawyer by profession, and being at Bologna in 1409, he fell in love with the beauty whom he has celebrated in his verses. There is a collection of his poems, much esteemed, under the title of "La bella Mano," Paris, 1595, 12mo, with some pieces of poetry by several of the old poets of Tuscany. This collection had been published for the first time at Venice, in 1492, 4to, and the abbé Salvini gave a new edition of it at Florence in 1715, accompanied with prefaces and annotations; but this is not so complete as either the edition of Paris, or that of Verona, 1753, in 4to. He was a professed imitator of Petrarch, but, although not destitute of merit, is greatly inferior to his model.[2]

CONTUCCI. See SANSOVINO.

CONWAY (HENRY SEYMOUR), an English officer and statesman, the second son of Francis, first lord Conway, was born in 1720, and appeared first in public life in 1741 as one of the knights for the county of Antrim, in the parliament of Ireland; and in the same year was elected for Higham Ferrers, to sit in the ninth parliament of Great Britain. He was afterwards chosen for various other places from 1754 to 1780, when he represented St. Edmund's Bury. In 1741 he was constituted captain-lieutenant in the first regiment of foot-guards, with the rank of lieutenant-colonel; and in April 1746, being then aid-de-camp to the duke of Cumberland, he got the command of the forty-eighth regiment of foot, and the twenty-ninth in July

[1] Life as above.—Dict. Hist.

[2] Dict. Hist.—Ginguené Hist. Lit. d'Italie.

1749. He was constituted colonel of the thirteenth regiment of dragoons in December 1751, which he resigned upon being appointed colonel of the first, or royal regiment of dragoons, September 5, 1759. In January 1756 he was advanced to the rank of major-general; in March 1759, to that of lieutenant-general; in May 1772, to that of general; and in October 12, 1793, to that of field marshal. He served with reputation in his several military capacities, and commanded the British forces in Germany, under prince Ferdinand of Brunswick, in 1761, during the absence of the marquis of Granby. He was one of the grooms of the bed-chamber to George II. and likewise to his present majesty till April 1764, when, at the end of the session of parliament, he resigned that office and his military commands, or, more properly speaking, was dismissed for voting against the ministry in the question of general warrants. His name, however, was continued in the list of the privy counsellors in Ireland; and William, the fourth duke of Devonshire, to whom he had been secretary when the duke was viceroy in Ireland, bequeathed him at his death, in 1764, a legacy of 5000*l.* on account of his conduct in parliament. On the accession of the Rockingham administration in 1765, he was sworn of the privy council, and appointed joint-secretary of state with the duke of Grafton, which office he resigned in January 1768. In February following, he was appointed colonel of the fourth regiment of dragoons; in October 1774, colonel of the royal regiment of horse-guards; and in October 1772, governor of the island of Jersey. On March 30, 1782, he was appointed commander in chief of his majesty's forces, which he resigned in December 1783. He died at his seat at Park-place, near Henley upon Thames, July 9, 1795. General Conway was an ingenious man, of considerable abilities, but better calculated to be admired in the private and social circle, than to shine as a great public character. In politics, although we believe conscientious, he was timid and wavering. He had a turn for literature, and some talent for poetry, and, if we mistake not, published, but without his name, one or two political pamphlets. In his old age he aspired to the character of a dramatic writer, producing in 1789, a play, partly from the French, entitled "False Appearances," which was not, however, very successful. His most intimate friend appears to have been the late lord Orford, better known as Horace Walpole,

who was his cousin, and addressed to him a considerable part of those letters which form the fifth volume of his lordship's works. This correspondence commenced in 1740, when Walpole was twenty-three years old, and Mr. Conway twenty. They had gone abroad together with the celebrated poet Gray in 1739, had spent three months together at Rheims, and afterwards separated at Geneva. Lord Orford's letters, although evidently prepared for the press, evince at least a cordial and inviolable friendship for his correspondent, of which also he gave another proof in a letter published in defence of general Conway when dismissed from his offices; and a testimony of affection yet more decided, in bequeathing his fine villa of Strawberry Hill to Mrs. Damer, general Conway's daughter, for her life.[1]

CONYBEARE (JOHN), a learned divine and prelate of the church of England, was born at Pinhoe, near Exeter, on the 31st of January, 1691-2. His father was the rev. John Conybeare, vicar of Pinhoe; and his mother, Grace Wilcocks, was the daughter of a substantial gentleman farmer of that place. At a proper age, he was sent to the free-school of Exeter for grammatical education, where Hallet and Foster, afterwards two eminent dissenting divines, were his contemporaries. On the 23d of February, 1707-8, Mr. Conybeare was admitted a battler of Exeter college, Oxford, under the tuition of Mr. Thomas Rennel, afterwards Dr. Rennel, many years rector of Drew's Teington, Devon. Mr. Conybeare, on his coming to the university, was, according to the language of that place, *chum* with Mr. Richard Harding, who was elected fellow of Exeter college in 1709, and died rector of Marwood in Devonshire, in 1782, in the ninety-fifth year of his age. How early our young student obtained the esteem of the learned society with which he was connected, appears from his having been chosen on the 30th of June, 1710, and admitted on the 8th of July following, a probationary fellow of his college, upon sir William Petre's foundation, in the room of Mr. Daniel Osborne. When he was proposed as a candidate, it was only with the design of recommending him to future notice; but such was the sense entertained of his extraordinary merit, that he was made the ob-

[1] Sir E. Brydges's edition of Collins's Peerage.—Lord Orford's Works, Preface, and vol. V. passim.

ject of immediate election. Mr. Harding used to say, that Mr. Conybeare had every way the advantage of him, excepting in seniority; and that he should have had no chance in a competition with him, if they had both been eligible at the same time. The patronage of Dr. Rennel, Mr. Conybeare's worthy tutor, concurred with his own desert, in bringing him forward thus early to academical advantages. On the 17th of July, 1713, he was admitted to the degree of bachelor of arts; and at the next election of college officers, upon the 30th of June, 1714, he was appointed prælector, or moderator, in philosophy. On the 19th of December following, he received deacon's orders from the hands of Dr. William Talbot, bishop of Oxford; and on the 27th of May, 1716, he was ordained priest by sir Jonathan Trelawny, bishop of Winchester. On the 16th of April, 1716, he proceeded to the degree of master of arts; soon after which he entered upon the curacy of Fetcham, in Surry, where he continued about a year. He was advised to this change of scene for the benefit of his health, which was always delicate, and had been greatly impaired by the intenseness of his application. Upon his return from Fetcham to Oxford, he became a tutor in his own college, and was much noticed in the university as a preacher. In the beginning of the year 1722, he published a sermon, which he had delivered before the university, on the 24th of December preceding, from Hebrews ii. 4, entitled "The nature, possibility, and certainty of Miracles, &c." This discourse was so well received, that it went through four editions. Mr. Conybeare was hence encouraged to commit to the press a second sermon, from 1 Corinthians xiii. 12, which he had preached before the university, on the 21st of October, 1724, and the title of which was, "The Mysteries of the Christian Religion credible." It is probable, that the reputation our author gained by these discourses, recommended him to the notice of the bishop of London (Dr. Gibson), who appointed him one of his majesty's preachers at Whitehall, upon the first establishment of that institution. The esteem in which his abilities and character were held, procured him, also, the favour of the lord chancellor Macclesfield, who, in May 1724, presented him to the rectory of St. Clement's in Oxford; a preferment of no great value, but which was convenient to him from his constant residence at that place, and from its being compatible

with his fellowship. In 1725, he was chosen senior proctor of the university, which office he served in conjunction with Mr. Barnaby Smyth, fellow of Corpus-Christi college, and a scholar of eminence. In the same year, Mr. Conybeare was called upon to preach a visitation sermon before the bishop of Oxford, at whose request it was published, under the title of "The Case of Subscription to Articles of Religion considered," and obtained no small degree of celebrity, being referred to in the controversy relating to subscription. The position of Mr. Conybeare is, that "every one who subscribes the articles of religion, does thereby engage, not only not to dispute or contradict them; but his subscription amounts to an approbation of, and an assent to, the truth of the doctrines therein contained, in the very sense in which the compilers are supposed to have understood them." Mr. Conybeare's next publication was an assize sermon, preached at St. Mary's, Oxford, in 1727, from Ezra vii. 26, and entitled "The Penal sanctions of laws considered." This discourse was dedicated by him to the honourable Charles Talbot, at that time solicitor-general, afterwards lord high chancellor of Great Britain, who had honoured our author with the care of his two eldest sons, Mr. Charles Talbot, celebrated by the poet Thomson, and the late earl Talbot, steward of his majesty's household. On the 11th of July, 1728, Mr. Conybeare was admitted to the degree of bachelor of divinity; and on the 24th of January following, he took his doctor's degree. In the year 1729, he again appeared from the press, in a sermon that had been preached before the lord mayor and aldermen at St. Paul's cathedral, and which was entitled "The Expediency of a Divine Revelation represented." It was accompanied with a dedication to bishop Talbot, father of the solicitor-general. From Dr. Conybeare's introduction to this family, and the reputation he had acquired as a divine, it was expected that he would soon have been promoted to some dignity in the church. But the good bishop was taken off before he had a proper opportunity of carrying his benevolent intentions in our author's favour into execution. In 1730, the headship of Exeter college becoming vacant, by the death of Dr. Hole, Dr. Conybeare was chosen to succeed him. His competitor, on this occasion, was the rev. Mr. Stephens, vicar of St. Andrew's, Plymouth, a truly worthy clergyman, and the author of several ingenious discourses.

Nevertheless, as he had retired early from the society, he could not be supposed to carry such weight with him as Dr. Conybeare, who had resided constantly in the college. In this year Dr. Tindal's famous deistical book had appeared, entitled "Christianity as old as the Creation, or the Gospel a Republication of the Law of Nature." This work excited the greatest attention, and drew forth the pens of some of the ablest divines of the kingdom, both in the church of England, and among the protestant dissenters. Bishop Gibson, who had himself engaged in the controversy in his "Pastoral Letters," encouraged Dr. Conybeare to undertake the task of giving a full and particular answer to Tindal's production. Accordingly, he published in 1732, his "Defence of Revealed Religion," London, 8vo, by which he gained great credit to himself, and performed an eminent service to the cause of Christianity. In his dedication to the learned prelate now mentioned, he observes, that if he has not succeeded in his book according to his wishes, he may plead that it was drawn up amidst a variety of interruptions, and under a bad state of health. "This," says he, "will in some sort excuse the author, though it may detract from the performance." But Dr. Conybeare's work did not stand in need of an apology. It is distinguished by the perspicuity of its method, and the strength of its reasoning; and is, indeed, one of the ablest vindications of revelation which England has produced. So well was the work received, that the third edition of it was published in 1733. Dr. Warburton justly styles it one of the best reasoned books in the world. It is likewise recommended by the temper and candour with which it is composed. Dr. Conybeare's Defence will always maintain its rank, and perhaps be thought to sustain the first place among the four capital answers which Tindal received. The other three were, Foster's "Usefulness, Truth, and Excellency of the Christian Revelation;" Leland's "Answer to a late book, entitled Christianity as old as the Creation;" and Mr. Simon Browne's "Defence of the Religion of Nature and the Christian Revelation."

Though Dr. Conybeare, by his promotion to the headship of Exeter college, had obtained a considerable rank in the university, he did not, by the change of his situation, make any addition to his fortune. Indeed, the emoluments of his new place were so small, that he was much

richer as a private fellow and tutor, than as the governor of his college. It may be presumed that this circumstance in part, and still more the reputation he had acquired by his answer to Tindal, induced the bishop of London, who at that time had great influence in the disposal of ecclesiastical preferments, to exert himself more vigorously in our author's behalf. This the good prelate so effectually did, that on the death of Dr. Bradshaw, bishop of Bristol, and dean of Christ church, Oxford, in December, 1732, Dr. Conybeare was appointed to succeed him in the latter dignity. Accordingly the doctor was installed dean of that cathedral in the month of January following. On this occasion, he resigned the headship of Exeter college; and not long after, he gave up likewise the rectory of St. Clement's, in favour of a friend, the rev. Mr. Webber, one of the fellows of Exeter. On the 6th of June, 1733, dean Conybeare married Miss Jemima Juckes, daughter of Mr. William Juckes, of Hoxton-square, near London; and in the same year he published a sermon, which he had preached in the cathedral of St. Peter, Exon, in August 1732, from 2 Peter iii. 16, on the subject of scripture-difficulties. In the beginning of the next year, he had the honour of entertaining the prince of Orange at the deanery of Christ church. The prince, who had come into England to marry the princess royal, being desirous of visiting Oxford, and some of the places adjacent, took up his residence at Dr. Conybeare's apartments; and how solicitous the dean was to treat his illustrious guest with a proper splendour and dignity, appears from his having received, by the hands of one of her servants, the especial thanks of queen Caroline on the occasion.

When in 1737, Morgan had published his "Moral Philosopher," the dean had it in contemplation to answer that work, so far as the general scheme of the writer might be thought to deserve it; and he had prepared many materials for this purpose. The design, for what reason we know not, was never carried into execution; and the omission may be regretted, though it must at the same time be acknowledged, that Dr. Morgan was encountered by a number of very able and successful antagonists. It is to the honour of dean Conybeare's temper, that he expressed his hope, that none of the animadverters on the "Moral Philosopher" would be provoked to imitate his scurrilities. In 1738, the dean was requested to preach the sermon at the

annual meeting of the several charity-schools in London, which he did from Galatians vi. 9; and the discourse was published. In 1747, he met with a great domestic affliction, in the loss of his lady, who departed this life on the 29th of October, after their union had subsisted not much longer than fourteen years. When, on the 25th of April, 1749, a day of solemn thanksgiving was held, on account of the treaty of Aix-la-Chapelle, which had been signed on the 18th of October in the preceding year, Dr. Conybeare was fixed upon to preach before the honourable house of commons on this occasion. The subject was, "True Patriotism."

As Dr. Conybeare was raised early in life to so conspicuous a station as that of the deanery of Christ church, it might have been expected, from his eminent merit and learning, that he would sooner have been called to the higher honours of his profession. But it is to be remembered, that not long after his promotion to the deanery, his good friend, the bishop of London, lost his influence at court; and the lord chancellor Talbot dying in the year 1737, our author had no particular patron to recommend him to royal favour. It was not, therefore, till the latter end of 1750, that he attained the mitre; and this was more owing to his acknowledged abilities and character, than to any personal interposition. On the translation of Dr. Joseph Butler to the see of Durham, Dr. Conybeare was appointed to the bishopric of Bristol, and was consecrated at Lambeth chapel, on the 23d of December. The consecration sermon, which was soon afterwards published, was preached by Francis Webber, D. D. rector of Exeter college. The promotion of Dr. Conybeare to the prelacy, whilst it raised him to the highest order of the church, and enlarged his sphere of usefulness, was injurious to his private fortune. The slender revenues of his bishopric were not equal to the expences which accrued from his necessary residence sometimes at Bristol, and sometimes at London *. Four discourses were published by our author after he became a bishop. The first was the Easter Monday sermon, in 1751, from Proverbs xi. 17, before the

* By a MS letter from Dr. Lyttelton, afterwards bishop of Carlisle, we learn that bishop Conybeare made no more than 350*l.* clear *per annum* of this bishopric, during the whole time he was bishop, except one fine of six guineas, which was all he received. Bishop Newton's account of this bishopric is, we believe, much the same.

lord mayor and aldermen of the city of London, in which the virtue of being merciful was stated and enforced. The second was preached before the house of lords, on the 11th of June, in the same year, from Psalm lxxviii. 72, upon occasion of his majesty's accession to the throne: the subject treated of, was civil government. The third was from Matthew xviii. 10, 11, in favour of the Irish protestant schools; and the fourth, from James i. 27, was before the sons of the clergy, at Bristol. Both these discourses were printed in 1752. It may be observed, with regard to the twelve single sermons published by our prelate, that they were not vague, declamatory essays, calculated only to answer a present purpose, but judicious and solid compositions, in which important topics were discussed with great perspicuity of method and language, and with equal strength of reasoning; so that it is not a little to be regretted, that they have not been collected together in a volume. Dr. Conybeare did not long enjoy a good state of health, after his being raised to the bishopric of Bristol. He was much afflicted with the gout; and, having languished about a year and a half, was carried off by that disorder at Bath, on the 13th of July, 1755. He was interred in the cathedral church of Bristol, where, some time after his death, an inscription was erected to his memory.

Bishop Conybeare had by his lady five children, three of whom died in their infancy. A daughter and a son survived him. The daughter, Jemima, departed this life at Oxford, on the 14th of March 1785. The son, William, is the present Dr. Conybeare. As our worthy prelate died in but indifferent circumstances, and consequently left behind him a very slender provision for his children, it was proposed by some friends of the family, to publish two volumes of sermons by subscription. The scheme succeeded so well that the number of subscribers amounted to nearly four thousand six hundred persons, many of whom took more than one copy. Such an almost unparalleled subscription can only be accounted for from Dr. Conybeare's numerous connections, in consequence of his having presided over such a society as that of Christ-church, with the greatest reputation, for twenty-two years and a half; from the general estimation in which his abilities and character were held in the world, among men of all denominations; and from the disinterestedness of his temper in

making but a small provision for his family. Besides this, his majesty, king George II. was pleased, in consideration of the bishop's merits, to bestow upon the family, for the life of miss Jemima Conybeare, a pension, the clear produce of which was about one hundred pounds a year.

Dr. Conybeare's connection with bishop Gibson, and the Talbot family, has already been mentioned. Amongst his most intimate private friends may be reckoned Dr. Hayter, successively bishop of Norwich and London, Dr. Atwell, and the famous Dr. Rundle (afterwards bishop of Derry.) The latter gentleman is understood to have been instrumental in recommending our author to the notice of the Talbots. There subsisted, likewise, a great intimacy between Dr. Conybeare and Dr. Secker. When Secker entered himself a gentleman commoner at Exeter college, with a view of taking a degree at the university of Oxford, Mr. Conybeare was appointed his nominal tutor. The present Dr. William Conybeare enjoys the rectory of St. Botolph's, Bishopsgate, as an option of archbishop Secker's.

Bishop Conybeare's character appears to have been, in every view of it, respectable and excellent. Whilst he was a firm and faithful adherent to the doctrine and constitution of that church of which he was so great an ornament, he was candid in his sentiments, and friendly in his conduct with regard to the protestant dissenters.[1]

COOK (James), an eminent navigator, and justly the pride of his country in that character, was born at Marton in Cleveland, a village about four miles from Great Ayton, in the county of York, and was baptised there, as appears from the parish register, Nov. 3, 1728. His father, whose name was likewise James, was a day-labourer to Mr. Mewburn, a very respectable farmer, and lived in a small cottage, the walls chiefly of mud, as was generally the case at that time in the northern parts of the kingdom. In 1730, when our navigator was about two years old, his father removed with his family to Great Ayton, and was employed as a hind to the late Thomas Scottowe, esq. having the charge of a considerable farm in that neighbourhood known by the name of Airyholm.

As the father continued long in that trust, captain Cook was employed in assisting him in various kinds of husbandry suited to his years until the age of thirteen, when

[1] Biog. Brit.—Leland's Deistical Writers.

he was put under the care of Mr. Pullen, a schoolmaster, who taught at Ayton, where he learned arithmetic, book-keeping, &c. and is said to have shewn a very early genius for figures. About January 1745, at the age of seventeen, his father bound him apprentice to William Saunderson for four years, to learn the grocery and haberdashery business, at Snaith, a populous fishing-town about ten miles from Whitby; but after a year and half's servitude, having contracted a very strong propensity to the sea (owing, probably, to the maritime situation of the place, and the great number of ships almost constantly passing and repassing within sight between London, Shields, and Sunderland), Mr. Saunderson was willing to indulge him in following the bent of his inclination, and gave up his indentures. While he continued at Snaith, by Mr. Saunderson's account, he discovered much solidity of judgment, and was remarkably quick in accounts. In July 1746 he was bound apprentice to Mr. J. Walker, of Whitby, for the term of three years, which time he served to his master's full satisfaction. He first sailed on board the ship Freelove, burthen about 450 tons, chiefly employed in the coal trade from Newcastle to London. In May 1748, Mr. Walker ordered him home to assist in rigging and fitting for sea a fine new ship, named the Three Brothers, about 600 tons burthen. This was designed as a favour to him, as it would greatly contribute to his knowledge in his business. In this vessel he sailed from Whitby in the latter end of June. After two coal voyages, the ship was taken into the service of government, and sent as a transport to Middleburgh, to carry some troops from thence to Dublin. When these were landed, another corps was taken on board, and brought over to Liverpool. From thence the ship proceeded to Deptford, where she was paid off in April 1749. The remaining part of the season the vessel was employed in the Norway trade.

In the spring of 1750, Mr. Cook shipped himself as a seaman on board the Maria, belonging to Mr. John Wilkinson, of Whitby, under the command of captain Gaskin. In her he continued all that year in the Baltic trade. Mr. Walker is of opinion he left this ship in the winter, and sailed the following summer, viz. 1751, in a vessel belonging to Stockton; but neither the ship's name, nor that of the owner, is now remembered by Mr. Walker. Early in February 1752, Mr. Walker sent for him, and made him

mate of one of his vessels, called the Friendship, about 400 tons burthen. In this station he continued till May or June 1753, in the coal trade. At that period Mr. Walker made him an offer to go commander of that ship; but he declined it, soon after left her at London, and entered on board his majesty's ship Eagle, a frigate of 28 or 30 guns, "having a mind," as he expressed himself to his master, to "try his fortune that way." Not long after, he applied to Mr. Walker for a letter of recommendation to the captain of the frigate, which was readily granted. On the receipt of this he got some small preferment, which he gratefully acknowledged, and ever remembered. Some time after, the Eagle sailed with another frigate on a cruise, in which they were very successful. After this Mr. Walker heard no more of Mr. Cook until August 1758, when he received from him a letter dated Pembroke, before Louisburgh, July 30, 1758, in which he gave a distinct account of our success in that expedition, but does not say what station he then filled.

He received a commission, as lieutenant, on the first day of April 1760; and soon after gave a specimen of those abilities which recommended him to the commands which he executed so highly to his credit, that his name will go down to posterity as one of the most skilful navigators which this country has produced. In 1765 he was with sir William Burnaby on the Jamaica station; and that officer having occasion to send dispatches to the governor of Jucatan, relative to the logwood-cutters in the bay of Honduras, lieutenant Cook was selected for that employment; and he performed it in a manner which entitled him to the approbation of the admiral. A relation of this voyage and journey was published in 1769, under the title of "Remarks on a passage from the river Balise in the bay of Honduras, to Merida, the capital of the province of Jucatan, in the Spanish West-Indies, by lieutenant Cook," in an 8vo pamphlet.

To a perfect knowledge of all the duties belonging to a sea-life, Mr. Cook had added a great skill in astronomy. In 1767 the royal society resolved, that it would be proper to send persons into some part of the South Seas, to observe the transit of the planet Venus over the sun's disk; and by a memorial delivered to his majesty, they recommended the islands of Marquesas de Mendoza, or those of Rotterdam or Amsterdam, as the properest place then

known for making such observation. To this memorial a favourable answer was returned; and the Endeavour, a ship built for the coal-trade, was put in commission, and the command of her given to lieutenant Cook. But before the vessel was ready to sail, captain Wallis returned from his voyage, and pointed out Otaheite as a place more proper for the purpose of the expedition than either of those mentioned by the royal society. This alteration was approved of, and our navigator was appointed by that learned body, with Mr. Charles Green, to observe the transit.

On this occasion lieutenant Cook was promoted to be captain, and his commission bore date the 25th of May 1768. He immediately hoisted the pendant, and took command of the ship, in which he sailed down the river on the 30th of July. In this voyage he was accompanied by Joseph Banks, esq. (since sir Joseph, bart. knight of the bath, and president of the royal society) and Dr. Solander. On the 13th of October he arrived at Rio de Janeiro, and on the 13th of April 1769 came to Otaheite, where the transit of Venus was observed in different parts of the island. He staid there until the 13th of July, after which he went in search of several islands, which he discovered. He then proceeded to New Zealand, and on the 10th of October 1770, arrived at Batavia with a vessel almost worn out, and the crew much fatigued and very sickly. The repairs of the ship obliged him to continue at this unhealthy place until the 27th of December, in which time he lost many of his seamen and passengers, and more in the passage to the Cape of Good Hope, which place he reached on the 15th of March 1771. On the 14th of April he left the Cape, and the 1st of May anchored at St. Helena, from whence he sailed on the 4th, and came to anchor in the Downs on the 12th of June, after having been absent almost three years, and in that time had experienced every danger to which a voyage of such a length is incident, and in which he had made discoveries equal to those of all the navigators of his country from the time of Columbus to the present. The narrative of this expedition was written by Dr. Hawkesworth, who, although the facts contained in it have not been denied, nor the excellence of the composition disputed, was, on its publication, treated with peculiar severity, owing to some opinions on the nature of providence, which Dr. Hawkesworth incautiously advanced.

Soon after captain Cook's return to England, it was resolved to equip two ships to complete the discovery of the southern hemisphere. It had long been a prevailing idea, that the unexplored part contained another continent; and Alexander Dalrymple, esq. a gentleman of great skill and an enterprising spirit, had been very firmly persuaded of its existence. To ascertain the fact was the principal object of this expedition; and that nothing might be omitted that could tend to facilitate the enterprise, two ships were provided, furnished with every necessary which could promote the success of the undertaking. The first of these ships was called the Resolution, under the command of captain Cook; the other, the Adventure, commanded by captain Furneaux. Both of them sailed from Deptford on the 9th of April 1772, and arrived at the Cape of Good Hope on the 30th of October. They departed from thence on the 22d of November, and from that time until the 17th of January 1773, continued endeavouring to discover the continent, when they were obliged to relinquish the design, observing the whole sea covered with ice from the direction of S. E. round by the south to west. They then proceeded into the South Seas, and made many other discoveries, and returned to the Cape of Good Hope on the 21st of March 1774, and from thence to England on the 14th of July; having during three years and eighteen days (in which time the voyage was performed) lost but one* man by sickness, in captain Cook's ship; although he had navigated throughout all the climates from fifty-two degrees north to seventy-one degrees south, with a company of an hundred and eighteen men. The relation of this voyage was given to the public by captain Cook himself, and by Mr. George Forster, son of Dr. Forster, who had been appointed by government to accompany him for the purpose of making observations on such natural productions as might be found in the course of the navigation; but the publication was superintended by Dr. Douglas, the late bishop of Salisbury.

The want of success which attended captain Cook's attempt to discover a southern continent, did not discourage another plan being resolved on, which had been recom-

* This was a consumption terminating in a dropsy. Mr. Patten, surgeon of the Resolution, observed that this man began so early to complain of a cough and other consumptive symptoms, which had never left him, that his lungs must have been affected before he came on board.

mended some time before. This was no other than the finding out a north-west passage, which the fancy of some chimerical projectors had conceived to be a practicable scheme. The dangers which our navigator had twice braved and escaped from, would have exempted him from being solicited a third time to venture his person in unknown countries, amongst desert islands, inhospitable climates, and in the midst of savages; but, on his opinion being asked concerning the person who would be most proper to execute this design, he once more relinquished the quiet and comforts of domestic life, to engage in scenes of turbulence and confusion, of difficulty and danger. His intrepid spirit and inquisitive mind induced him again to offer his services; and they were accepted without hesitation. The manner in which he had deported himself on former occasions left no room to suppose a fitter man could be selected. He prepared for his departure with the utmost alacrity, and actually sailed in the month of July 1776.

A few months after his departure from England, notwithstanding he was then absent, the Royal Society voted him sir Godfrey Copley's gold medal, as a reward for the account which he had transmitted to that body, of the method taken to preserve the health of the crew of his ship: and sir John Pringle, in an oration pronounced on the 30th of November, observed, "How meritorious that person must appear, who had not only made the most extensive, but the most instructive voyages; who had not only discovered, but surveyed vast tracts of new coasts; who had dispelled the illusion of a *terra australis incognita*, and fixed the bounds of the habitable earth as well as those of the navigable ocean in the southern hemisphere; but that, however ample a field for praise these circumstances would afford, it was a nobler motive that had prompted the society to notice captain Cook in the honourable manner which had occasioned his then address." After descanting on the means used on the voyage to preserve the lives of the sailors, he concluded his discourse in these terms: "Allow me then, gentlemen, to deliver this medal, with his unperishing name engraven upon it, into the hands of one who will be happy to receive that trust, and to hear that this respectable body never more cordially, nor more meritoriously, bestowed that faithful symbol of their esteem and affection. For if Rome decreed the civic crown to

him who saved the life of a single citizen, what wreaths are due to that man who, having himself saved many, perpetuates in your transactions the means by which Britain may now, on the most distant voyages, save numbers of her intrepid sons, her mariners; who, braving every danger, have so liberally contributed to the fame, to the opulence, and to the maritime empire of their country?"

It will give pain to every sensible mind to reflect, that this honourable testimony to the merit of our gallant commander never came to his knowledge. While his friends were waiting with the most earnest solicitude for tidings concerning him, and the whole nation expressed an anxious impatience to be informed of his success, advice was received from captain Clerke *, in a letter dated at Kamtshatca, the 8th day of June 1779; from which and from other accounts, we learnt, that captain Cook was killed on the 14th of February 1779. His death happened in the following manner; which we shall give in the words of Mr. David Samwell, surgeon of the Discovery.

"Some of the Indians of Ou,why,ee in the night took away the Discovery's large cutter, which lay swamped at the buoy of one of her anchors: they had carried her off so quietly that we did not miss her till the morning, Sunday, February 14. Captain Clerke lost no time in waiting upon captain Cook to acquaint him with the accident: he returned on board, with orders for the launch and small cutter to go, under the command of the second lieutenant, and lie off the east point of the bay, in order to intercept all canoes that might attempt to get out; and, if he found it necessary, to fire upon them. At the same time, the third lieutenant of the Resolution, with the launch and small cutter, was sent on the same service, to the opposite point of the bay; and the master was dispatched in the large cutter, in pursuit of a double canoe, already under sail, making the best of her way out of the harbour. He soon came up with her, and by firing a few musquets drove her on shore, and the Indians left her: this happened to be the canoe of Omea, a man who bore the title of Orono. He was on board himself, and it would have been fortunate if our people had secured him, for his person

* Captain Clerke went out a midshipman with captain Cook in his first voyage, and was appointed by him a lieutenant on the death of Mr. Hicks, who died about three weeks before the ship arrived in England. See Hawkesworth's Voyage, vol. iii. p. 395.

was held as sacred as that of the king. During this time captain Cook was preparing to go ashore himself at the town of Kavaroah, in order to secure the person of Kariopoo, before he should have time to withdraw himself to another part of the island out of our reach. This appeared the most effectual step that could be taken on the present occasion, for the recovery of the boat. It was the measure he had invariably pursued, in similar cases, at other islands in these seas, and it had always been attended with the desired success: in fact, it would be difficult to point out any other mode of proceeding on these emergencies, likely to attain the object in view. We had reason to suppose that the king and his attendants had fled when the alarm was first given: in that case, it was captain Cook's intention to secure the large canoes which were hauled up on the beach. He left the ship about seven o'clock, attended by the lieutenant of marines, a serjeant, corporal, and seven private men: the pinnace's crew were also armed, and under the command of Mr. Roberts. As they rowed towards the shore, captain Cook ordered the launch to leave her station at the west point of the bay, in order to assist his own boat. This is a circumstance worthy of notice; for it clearly shews, that he was not unapprehensive of meeting with resistance from the natives, or unmindful of the necessary preparation for the safety of himself and his people. I will venture to say, that from the appearance of things just at that time, there was not one, beside himself, who judged that such precaution was absolutely requisite: so little did his conduct on the occasion bear the marks of rashness or a precipitate self-confidence! He landed, with the marines, at the upper end of the town of Kavaroah: the Indians immediately flocked round, as usual, and shewed him the customary marks of respect, by prostrating themselves before him. There were no signs of hostilities, or much alarm among them. Captain Cook, however, did not seem willing to trust to appearances; but was particularly attentive to the disposition of the marines, and to have them kept clear of the crowd. He first inquired for the king's sons, two youths who were much attached to him, and generally his companions on board. Messengers being sent for them, they soon came to him; and informing him that their father was asleep, at a house not far from them, he accompanied them thither, and took the marines along with them. As he passed

along, the natives every where prostrated themselves before him, and seemed to have lost no part of that respect they had always shewn to his person. He was joined by several chiefs, among whom was Kanynah, and his brother Koohowrooah. They kept the crowd in order, according to their usual custom; and being ignorant of his intention in coming on shore, frequently asked him, if he wanted any hogs, or other provisions: he told them, that he did not, and that his business was to see the king. When he arrived at the house, he ordered some of the Indians to go in and inform Kariopoo, that he waited without to speak with him. They came out two or three times, and instead of returning any answer from the king, presented some pieces of red cloth to him, which made captain Cook suspect that he was not in the house; he therefore desired the lieutenant of marines to go in. The lieutenant found the old man just awaked from sleep, and seemingly alarmed at the message; but he came out without hesitation. Captain Cook took him by the hand, and in a friendly manner asked him to go on board, to which he very readily consented. Thus far matters appeared in a favourable train, and the natives did not seem much alarmed or apprehensive of hostility on our side; at which captain Cook expressed himself a little surprised, saying, that as the inhabitants of that town appeared innocent of stealing the cutter, he should not molest them, but that he must get the king on board. Kariopoo sat down before his door, and was surrounded by a great crowd: Kanynah and his brother were both very active in keeping order among them. In a little time, however, the Indians were observed arming themselves with long spears, clubs, and daggers, and putting on thick mats, which they use as armour. This hostile appearance increased, and became more alarming, on the arrival of two men in a canoe from the opposite side of the bay, with the news of a chief, called Kareemoo, having been killed by one of the Discovery's boats, in their passage across: they had also delivered this account to each of the ships. Upon that information, the women, who were sitting upon the beach at their breakfast, and conversing familiarly with our people in the boats, retired, and a confused murmur spread through the crowd. An old priest came to captain Cook, with a cocoa nut in his hand, which he held out to him as a present, at the same time singing very loud. He was often desired to be silent, but in vain;

he continued importunate and troublesome, and there was no such thing as getting rid of him or his noise: it seemed as if he meant to divert their attention from his countrymen, who were growing more tumultuous, and arming themselves in every quarter. Captain Cook, being at the same time surrounded by a great crowd, thought his situation rather hazardous: he therefore ordered the lieutenant of marines to march his small party to the water-side, where the boats lay within a few yards of the shore: the Indians readily made a lane for them to pass, and did not offer to interrupt them. The distance they had to go might be fifty or sixty yards; captain Cook followed, having hold of Kariopoo's hand, who accompanied him very willingly: he was attended by his wife, two sons, and several chiefs. The troublesome old priest followed, making the same savage noise. Keowa, the younger son, went directly into the pinnace, expecting his father to follow; but just as he arrived at the water-side, his wife threw her arms about his neck, and, with the assistance of two chiefs, forced him to sit down by the side of a double canoe. Captain Cook expostulated with them, but to no purpose: they would not suffer the king to proceed; telling him he would be put to death if he went on board the ship. Kariopoo, whose conduct seemed entirely resigned to the will of others, hung down his head, and appeared much distressed.

While the king was in this situation, a chief, well known to us, of the name of Coho, was observed near, with an iron dagger, partly concealed under his cloke, seemingly with an intention of stabbing captain Cook, or the lieutenant of marines. The latter proposed to fire at him, but captain Cook would not permit it. Coho closing upon them, obliged the officer to strike him with his piece, which made him retire. Another Indian laid hold of the serjeant's musket, and endeavoured to wrench it from him, but was prevented by the lieutenant's making a blow at him. Captain Cook, seeing the tumult increase, and the Indians growing more daring and resolute, observed, that if he were to take the king off by force, he could not do it without sacrificing the lives of many of his people. He then paused a little, and was on the point of giving his orders to reimbark, when a man threw a stone at him, which he returned with a discharge of small shot, with which one barrel of his double piece was loaded. The man, hav-

ing a thick mat before him, received little or no hurt: he brandished his spear, and threatened to dart it at captain Cook, who being still unwilling to take away his life, instead of firing with ball, knocked him down with his musket. He expostulated strongly with the most forward of the crowd, upon their turbulent behaviour. He had given up all thoughts of getting the king on board, as it appeared impracticable; and his care was then only to act on the defensive, and to secure a safe embarkation for his small party, which was closely pressed by a body of several thousand people. Keowa, the king's son, who was in the pinnace, being alarmed on hearing the first firing, was, at his own entreaty, put on shore again;—for even at that time Mr. Roberts, who commanded her, did not apprehend that captain Cook's person was in any danger, otherwise he would have detained the prince, which no doubt would have been a great check on the Indians. One man was observed, behind a double canoe, in the action of darting his spear at captain Cook; who was forced to fire at him in his own defence, but happened to kill another close to him, equally forward in the tumult: the serjeant, observing that he had missed the man he aimed at, received orders to fire at him, which he did, and killed him. By this time the impetuosity of the Indians was somewhat repressed: they fell back in a body, and seemed staggered; but being pushed on by those behind, they returned to the charge, and poured a volley of stones among the marines, who, without waiting for orders, returned it with a general discharge of musketry, which was instantly followed by a fire from the boats. At this captain Cook was heard to express his astonishment: he waved his hand to the boats, called to them to cease firing, and to come nearer in to receive the marines. Mr. Roberts immediately brought the pinnace as close to the shore as he could without grounding, notwithstanding the showers of stones that fell among the people: but Mr. John Williamson, the lieutenant, who commanded in the launch, instead of pulling in to the assistance of captain Cook, withdrew his boat further off, at the moment that every thing seems to have depended upon the timely exertions of those in the boats. By his own account, he mistook the signal: but be that as it may, this circumstance appears to me to have decided the fatal turn of the affair, and to have removed every chance which remained with captain Cook, of escap-

ing with his life. The business of saving the marines out of the water, in consequence of that, fell altogether upon the pinnace; which thereby became so much crowded, that the crew were in a great measure prevented from using their fire-arms, or giving what assistance they otherwise might have done to captain Cook; so that he seems, at the most critical point of time, to have wanted the assistance of both boats, owing to the removal of the launch. For notwithstanding that they kept up a fire on the crowd from the situation to which they removed in that boat, the fatal confusion which ensued on her being withdrawn, to say the least of it, must have prevented the full effect, that the prompt co-operation of the two boats, according to captain Cook's orders, must have had towards the preservation of himself and his people. At that time it was to the boats alone that captain Cook had to look for his safety; for when the marines had fired, the Indians rushed among them, and forced them into the water, where four of them were killed: their lieutenant was wounded, but fortunately escaped, and was taken up by the pinnace. Captain Cook was then the only one remaining on the rock: he was observed making for the pinnace, holding his left hand against the back of his head, to guard it from the stones, and carrying his musquet under the other arm. An Indian was seen following him, but with caution and timidity: for he stopped once or twice, as if undetermined to proceed. At last he advanced upon him unawares, and with a large club, or common stake, gave him a blow on the back of the head, and then precipitately retreated. The stroke seemed to have stunned captain Cook: he staggered a few paces, then fell on his hand and one knee, and dropped his musquet. As he was rising, and before he could recover his feet, another Indian stabbed him in the back of the neck with an iron dagger. He then fell into a bite of water about knee deep, where others crowded upon him, and endeavoured to keep him under; but struggling very strongly with them, he got his head up, and casting his look towards the pinnace, seemed to solicit assistance. Though the boat was not above five or six yards distant from him, yet from the crowded and confused state of the crew, it seems it was not in their power to save him. The Indians got him under again, but in deeper water: he was, however, able to get his head up once more; and being almost spent in the struggle, he naturally turned to the

rock, and was endeavouring to support himself by it, when a savage gave him a blow with a club, and he was seen alive no more. They hauled him up lifeless on the rocks, where they seemed to take a savage pleasure in using every barbarity to his dead body; snatching the daggers out of each other's hands, to have the horrid satisfaction of piercing the fallen victim of their barbarous rage."

Captain Cook was a married man, and left several children behind him. On each of these his majesty settled a pension of 25*l.* per ann. and 200*l.* per ann. on his widow. It is remarkable, if true, as reported, that captain Cook was god-father to his wife; and at the very time she was christened, declared that he had determined on the union which afterwards took place between them.

To what we have already said of this circumnavigator, we shall add some extracts from the account given of his life and public services by captain King: "He was engaged in most of the busy and active scenes in North America; yet he found time to read Euclid, and supply the deficiencies of an early education. Sir Charles Saunders, at the seige of Quebec, committed to his care services of the first importance. Lord Colville and sir Charles both patronized him; and by their recommendation he was appointed to survey the gulph of St. Laurence and the coasts of Newfoundland. The constitution of his body was robust, inured to labour, and capable of undergoing the severest hardships. His stomach bore, without difficulty, the coarsest and most ungrateful food. Indeed, temperance in him was scarcely a virtue; so great was the indifference with which he submitted to every kind of self-denial. The qualities of his mind were of the same hardy, vigorous kind with those of his body. His courage was cool and determined, and accompanied with an admirable presence of mind in the moment of danger. His manners were plain and unaffected. His temper might perhaps have been justly blameable, as subject to hastiness and passion, had not these been disarmed by a disposition the most benevolent and humane.

"Such were the outlines of captain Cook's character; but its most distinguishing feature was that unremitting perseverance in the pursuit of his object, which was not only superior to the opposition of dangers, and the pressure of hardships, but even exempt from the want of ordinary relaxation. Perhaps no science ever received greater

accessions from the labours of a single man, than geography has done from those of captain Cook. In his first voyage to the South seas he discovered the Society islands; determined the insularity of New Zealand; discovered the straits which separate the two islands, and are called after his name; and made a complete survey of both. He afterwards explored the eastern coast of New Holland, hitherto unknown; an extent of upwards of two thousand miles. In his second expedition he resolved the great problem of a southern continent, having traversed that hemisphere in such a manner as not to leave a possibility of its existence, unless near the pole, and out of the reach of navigation. During this voyage he discovered New Caledonia, the largest island in the Southern Pacific, except New Zealand: the island of Georgia; and an unknown coast, which he named Sandwich land, the Thulè of the southern hemisphere: and having twice visited the tropical seas, he settled the situations of the old, and made several new discoveries. But the last voyage is distinguished above all the rest by the extent and importance of its discoveries. Besides several smaller islands in the southern Pacific, he discovered, to the north of the equinoctial line, the groupe called the Sandwich islands; which, from their situation and productions, bid fairer for becoming an object of consequence in the system of European navigation, than any other discovery in the South sea. He afterwards explored what had hitherto remained unknown of the western coast of America, containing an extent of three thousand five hundred miles; ascertained the proximity of the two great continents of Asia and America; passed the straits between them, and surveyed the coast on each side, to such a height of northern latitude, as to demonstrate the impracticability of a passage, in that hemisphere, from the Atlantic into the Pacific ocean, either by an eastern or a western course. In short, if we except the sea of Amur, and the Japanese archipelago, which still remain imperfectly known to Europeans, he has completed the hydrography of the habitable globe." Captain King concludes his account of this extraordinary man, whose death cannot be sufficiently lamented, in the following words: "Having given the most faithful account I have been able to collect, both from my own observation and the relations of others, of the death of my ever-honoured friend, and also of his character and services, I shall now leave his memory to the gratitude and

admiration of posterity; accepting with a melancholy satisfaction the honour, which the loss of his has procured me, of seeing my name joined with his; and of testifying that affection and respect for his memory, which, whilst he lived, it was no less my inclination than my constant study to shew him."

We cannot close this article without giving a short sketch of the characters of the different writers by whom the last voyage was given to the world. Among these we ought to reckon the rev. Dr. Douglas, the editor, who, in a grave and dignified style, suitable to the sublimity of a journey or voyage round the globe, has arranged the matter; chastised, no doubt, in some instances, the language of our circumnavigators; and pointed out to the curious and philosophic eye, the benefits that have resulted, and may yet result, from the late discoveries in the great Pacific ocean; and the attempt, though unsuccessful, to explore a northern passage from thence into the Atlantic. Although this gentleman has levelled down the more striking peculiarities of the different writers of these voyages into some appearance of equality, yet a critic can discern in each his proper features. Captain Cook, accurate, minute, and severe, surveys every object with a mathematical eye, ever intent to fix or to discover some truth in astronomy, geography, and navigation. His observations on men and manners, and the produce of countries, are not very subtle or refined, but always sensible and judicious. He speculates in order to establish facts, but does not inquire into facts for the airy purposes of speculation. Captain King has perhaps a greater versatility of genius than captain Cook, as well as a more lively fancy, and a greater variety and extent of knowledge. Agreeably to this character of him, he paints the scenes that fall under his eye, in glowing and various colours. He has less perhaps of the mathematician and navigator in his composition than captain Cook, and more of the author. He himself seems conscious that this is his forte, and wields the pen with alacrity, with ease and satisfaction. The gleanings that were left to his industry by captain Cook, he seems too eager to pick up, to dwell upon, and to amplify. Mr. Anderson is superior to both these writers in variety of knowledge, and subtlety and sublimity of genius. He is versant in languages ancient and modern, in mathematics, in natural history, in natural philosophy, in civil history, in the metaphysics of both

morality and theology; yet, as a counterbalance to these brilliant qualities and endowments, he launches forth too much into theory, and is, in some instances, too little constrained by the limits of fact and nature in his speculations. He has found the doctrines of the immortality and the immateriality of the soul among nations, who, in all probability, have not terms to express these, and very few to signify abstracted ideas of any kind. A quick imagination and a subtle intellect can see any thing in any subject, and extend the ideas most familiar to themselves over the boundless variety of the universe.[1]

COOK (Benjamin) Mus. D. an eminent organist and contra-puntist, in the style of our best ecclesiastical composers, whom he had studied, from Tallis to Crofts, Weldon, and Green, a very correct harmonist and good organ player, but with limited powers of invention, was organist of Westminster abbey, and on the death of Kelway elected organist of St. Martin's in the Fields. He long presided at the Crown and Anchor concert, which was originally established for the preservation of the best works of the most eminent masters of old times. It is a curious circumstance, that at this concert of ancient music Handel was regarded as an innovator, and Geminiani thought it an honour to be allowed to dedicate his last concertos to this society. Dr. Pepusch, who established and directed this concert to the time of his death, never allowed Handel any other merit than that of a good practical musician. The irreconcileable enmity between the lovers of old and new music became, from the time of this institution, as violent as the rage between the champions of ancient and modern learning. Dr. Cook, a steady votary of the old masters, died September 1793. He was the son of Benjamin Cook, who kept a music shop in New-street, Covent-garden, and who published by patent, among other things, six concertos for violins, tenor and bass, by Alexander Scarlatti; the chamber symphonies of Porpora, for three instruments; and the two books of lessons by Domenico Scarlatti, in long 4to, of which Rosingrave was the editor. After the decease of Cook, Johnson reprinted Scarlatti's lessons, with the same title-page and the same errors as had escaped correction in the former edition.[2]

[1] From the preceding Edition of this Dictionary.—See the elaborate account in Biog. Brit. originally published by Dr. Kippis in a 4to volume.

[2] Dr. Burney, in Rees's Cyclopædia.

COOK (HENRY) an English artist, was born in 1642. Having a taste for historical painting, he travelled to Italy for the purpose of improving himself in this branch of the art, and studied under Salvator Rosa; but, on his return to England, met with so little encouragement, that for many years he remained in want and obscurity, and at last was obliged to fly for a murder which he committed on a person who courted one of his mistresses. On his return, when this affair was forgot, his talents gained him notice, and he was employed by king William to repair his cartoons; he likewise finished the equestrian portrait of Charles II. at Chelsea college, painted the choir of New College chapel, Oxford, as it stood before the late repairs, and the staircase at Ranelagh house, besides many other works mentioned by lord Orford. He is also said to have tried portrait painting, but to have given it up, disgusted with the caprices of those who sat to him. He died 18th Nov. 1700.[1]

COOKE (Sir ANTHONY), preceptor to Edward VI. was born at Giddy, or Gidding-hall, in Essex, about 1506, and descended from sir Thomas Cooké, mayor of London. He was educated probably at Cambridge, as Wood makes no mention of him. However, he was such an eminent master of the whole circle of arts, of such singular piety and goodness, of such uncommon prudence in the management of his own family, that those noble persons who had the charge of king Edward appointed him to instruct that prince in learning, and to form his manners. He lived in exile during the persecution of Mary, but after Elizabeth's accession returned home, and spent the remainder of his days in peace and honour, at Giddy-hall, where he died in 1576. He was, if Lloyd may be credited, naturally of a reserved temper, and took more pleasure to breed up statesmen than to be one. "Contemplation was his soul, privacy his life, and discourse his element: business was his purgatory, and publicness his torment." To which may be added what king Edward VI. used to say of his tutors, that Rodolph, the German, spake honestly, Sir John Cheke talked merrily, Dr. Cox solidly, and sir Anthony Cooke weighingly.

Several ingenious sayings of his are recorded; particularly the following: "That there were three objects,

[1] Walpole's Anecdotes.—Noble's Continuation of Granger, vol. I.

before whom he could not do amiss; his prince, his conscience, and his children." This facetious story is likewise related of him:—" A Sussex knight, having spent a great estate at court, and reduced himself to one park and a fine house in it, was yet ambitious to entertain the king (Edward VI.) For that purpose he new painted his gates, with a coat of arms and this motto over them, in large golden letters, OIA VANITAS. Sir Anthony offering to read it, desired to know of the gentleman what he meant by OIA, who told him it stood for *omnia*. " I wonder," replied he, " that, having made your *omnia* so little as you have, you should yet make your *vanitas* so large."

Sir Anthony Cooke was peculiarly happy in his four daughters, who made so distinguished a figure among the literary ladies of the period in which they lived, and were otherwise so eminent in situation and character, as to require some notice in a work of this description.

MILDRED, the eldest of these daughters, we mentioned in the article of William Cecil, lord Burleigh, remarking that she was long the faithful wife of that great Statesman; that she was learned in the Greek tongue, and wrote a letter to the University of Cambridge in that language; that she was a patroness of literature; and that she was distinguished by her numerous charities. To this we may now add, that her preceptor was Mr. Lawrence, an eminent Grecian; and she fully answered the care and pains that were taken in her education: but her reading was not confined to the classic writers of Greece only, but extended, likewise, to the ancient Christian fathers, particularly Basil, Cyril, Chrysostom, and Gregory Nazianzen. A piece of Saint Chrysostom's was translated by her, from the original, into the English language. It was on the 21st of December, 1546, and in the 20th year of her age, that she was married to sir William Cecil. Her death, as we have seen in her husband's article, was on the 4th of April, 1589. She had an admirable understanding, and is said to have been a good politician. Nor is this at all surprising, considering her intellectual powers, and that, for more than forty and two years, she was the wife of such an illustrious statesman as Lord Burleigh. As an evidence of her political talents, Mr. Ballard has produced a letter written by her, on the 26th of October, 1573, to sir William Fitzwilliams, at that time lord deputy of Ireland. The letter contains some excellent advice; and shews, that she was

not only a woman of great good sense, but well acquainted with the world. Five days after her decease, lord Burleigh wrote what he calls a *meditation* on the death of his lady, which contains several farther particulars concerning her, and is a striking testimony of his affection to her memory.

Of ANNE, the second daughter—See BACON, ANNE.

ELIZABETH, third daughter of sir Anthony Cooke, was born about the year 1529, and having enjoyed the same liberal education which was bestowed upon her sisters, was equally happy in improving it, and gained the applause of the most eminent scholars of the age. It was observed by sir John Harrington, that if Madam Vittoria, an Italian lady, deserved to have her name celebrated and transmitted to posterity by Ariosto, for writing some verses, in the manner of an epitaph, upon her husband, after his decease; no less commendation was due to the lady before us, who did as much and more, not only for two husbands, but for her son, daughter, brother, sister, and venerable old friend Mr. Noke of Shottesbrooke, in the Greek, Latin, and English tongues. She was married, first, to sir Thomas Hobby, and accompanied him to France, when he went there as ambassador from queen Elizabeth, and died there July 13, 1566. His disconsolate lady having erected a chapel in the chancel of the church at Bisham, in Berkshire, carefully deposited the remains of her husband, and of his brother, sir Philip Hobby, in one tomb together, which she adorned with large inscriptions, in Latin and English verse, of her own composition. She had by sir Thomas Hobby four children, Edward, Elizabeth, Anne, and Thomas Posthumus. It does not appear that she had great comfort in either of her sons; and the youngest in particular, as is manifest from a letter written by her to lord treasurer Burleigh, was guilty of such extravagancies and undutifulness, as gave her much uneasiness. It is evident, from the letter, that she was a woman of uncommon spirit and sense, and an excellent economist. Some years after the decease of sir Thomas Hobby, she married John, lord Russel, son and heir to Francis Russel, earl of Bedford. Her husband dying before his father, in the year 1584, was buried in the abbey church of Westminster, where there is a noble monument erected to his memory, and embellished with inscriptions in Greek, Latin, and English, by this his surviving lady. Her children, by John lord Russel, were one son, who died young in 1580, and

two daughters, Anne and Elizabeth. The last of them survived her father but a little time, and is said to have bled to death by the prick of a needle in the forefinger of her left hand. This story has been supported by the figure placed on her monument, which is in the same grate with that of her father; where, on a pedestal of black and white marble made column-wise, in imitation of a Roman altar, may be seen the statue of a young lady seated in a most curiously-wrought osier chair, of the finest polished alabaster, in a very melancholy posture, inclining her head to the right hand, and with the forefinger of her left only extended downwards, to direct us to behold the death's head underneath her feet, and, as the tradition goes, to signify the disaster that brought her to her end. Mr. Ballard thinks, that if the fact be true, it must be attributed to some gangrene, or other dangerous symptom, occasioned perhaps at first by the pricking of an artery or nerve, which at last brought her to the grave. The matter, however, does not deserve to be reasoned upon; being, in truth, no other than an idle and groundless tale, which very well answers the purpose of amusing the crowd who go to visit the tombs in the Abbey.

Lady Russel translated out of French into English a tract entitled, "A way of reconciliation of a good and learned man, touching the true nature and substance of the body and blood of Christ in the Sacrament." This work was printed in 1605, and is dedicated to her only daughter, Anne Herbert, wife to Henry lord Herbert, son and heir to Edward earl of Worcester.

The time of lady Russel's death has not been ascertained. In a letter written by her to sir Robert Cecil, without date, she complains of her bad health and infirmities, and mentions her having compleated sixty-eight years. She seems to have been buried at Bisham, in Berks, near the remains of her first husband, and in the chapel which she herself had founded. From Birch's Memoirs of the reign of queen Elizabeth, it appears that lady Russel interested herself in the concerns of her nephew Anthony Bacon, and endeavoured to do him service with the lord treasurer Burleigh. In that work there are some extracts from two of her letters upon this occasion, and a long account of a curious conversation which she had with her nephew, relative to the disputes between him and the treasurer. The fact was, that lord Burleigh was dissatisfied with the connections both of

Mr. Anthony and Mr. Francis Bacon, and especially with their attachment to the Earl of Essex, and on these accounts was not favourable to their promotion.

KATHERINE, the fourth daughter of sir Anthony Cooke, was born about the year 1530, and like her sisters became famous for her knowledge in the Hebrew, Greek, and Latin tongues, and for her skill in poetry. A short specimen of her talent in that art has been preserved by sir John Harrington and Dr. Thomas Fuller; but there is some difficulty in determining the occasion upon which the verses were written. Sir John Harrington says, that her design in writing them was to get a kinsman of hers sent to Cornwall, where she inhabited, and to prevent his going beyond sea. Mr. Phillips, in his "Theatrum Poetarum," asserts that it was her lover. Dr. Fuller, however, with greater appearance of reason, informs us, that her husband being designed by queen Elizabeth ambassador to France in troublesome times, when the employment, always difficult, was then apparently dangerous, his lady wrote these lines to her sister Mildred Cecil, to engage her interest with lord Burleigh for preventing the appointment.

The person to whom Katherine Cooke was married was Henry Killegrew, esq. a gentleman of good abilities, and who, for the services he performed to his country in the quality of an ambassador, was afterwards knighted. It should seem, therefore, that if Fuller be right in the account he has given of the purpose of the preceding verses, the fair author did not obtain her request. Sir Henry was living in great esteem, in the year 1602; and it appears, from her father's will, that Lady Killegrew was alive on the 22d of May, 1576. She was buried in the chancel of the church of St. Thomas the Apostle, in Vintry-yard, London, where is an elegant monument erected to her memory, on which is a pious Latin inscription, composed by herself.

The death of lady Killegrew was lamented in various epitaphs. Her sister, lady Russel, wrote one, partly in Greek and partly in Latin verse. Three others, in Latin verse, were written by Robert Mason Forman, minister of the reformed French church in London, by Andrew Melvin, and by William Chark. Such of our readers as are curious to see these productions, may find them in Ballard.

It is generally understood that sir Anthony Cooke had only four daughters; but there is some reason to believe that he had, at least, one more. Camden, Fuller, Lloyd,

Bohun, and Strype, concur in mentioning a fifth daughter, whose name, they say, is lost. Nevertheless, they all observe that she was married to sir Ralph Rowlet; but this seems doubtful.[1]

COOKE (THOMAS), a poet and miscellaneous writer, was born at Braintree in Essex, in 1702 or 1703, where his father was an inn-keeper, and as Pope used to say, a Muggletonian. He was educated at Felsted school, where he made considerable proficiency, but how long he remained here, or what was his destination in life is not known. For some time he appears to have been domesticated in the family of lord Pembroke, who died in 1733, and who probably suggested to him a translation of Hesiod, to which his lordship contributed some notes. Before this nobleman's death, he came to London in 1722, and became a writer by profession, and a strenuous supporter of revolution-principles, which formed a bond of union between him and Tickell, Philips, Welsted, Steele, Dennis, and others, whose political opinions agreed with his own. He wrote in some of the weekly journals of the time, and was considered as a man of learning and abilities. He is supposed to have attacked Pope from political principles, but it is fully as probable, that, as he was a good Greek scholar, he wished to derive some reputation from proving that Pope, in his translation of Homer, was deficient in that language. In 1725 he published a poem entitled "The Battle of the Poets," in which Pope, Swift, and some others were treated with much freedom; and translated and published in the Daily Journal, 1727, the episode of Thersites, from the second book of the Iliad, to show how much Pope had mistaken his author. For this attack Pope gave him a place in the "Dunciad," and notices him with equal contempt in his Epistle to Dr. Arbuthnot. In a note likewise he informs us that Cooke "wrote letters at the same time to him, protesting his innocence;" but Cooke's late biographer, sir Joseph Mawbey, is inclined to doubt this, and rather to believe that he was regardless of Pope's enmity. In a subsequent edition of "The Battle of the Poets" Cooke notices the Dunciad with becoming spirit, and speaks with little respect of Pope's "philosophy or dignity of mind, who could be provoked by what a boy writ concerning his translation of Homer, and in verses which gave no long promise of duration."

[1] Biog. Brit.—Ballard's Memoirs.

In 1725 or 1726, Cooke published "The Knights of the Bath," and "Philander and Cydippe," both poetical tales; and several other pieces of poetry; the former evidently meant to attract the public attention, on the revival, about that time, of the order of the Bath. He wrote soon after "The Triumphs of Love and Honour," a play; "The Eunuch," a farce; and "The Mournful Nuptials," a tragedy; all performed at Drury-lane theatre, but with little success. In 1726 he published an account of the "Life and Writings of Andrew Marvell, esq." prefixed to an edition of the poetical works of that celebrated politician, 2 vols. 12mo, and in 1728 his translation of "Hesiod." In 1734 he published an edition of Terence, with an English translation, 3 vols. 12mo, and in 1737 "A Translation of Cicero on the Nature of the Gods," with philosophical, critical, and explanatory notes, to which is added an examination into the astronomy of the ancients, 8vo. In 1741 he encreased his classical reputation by an edition of Virgil, with an interpretation in Latin, and notes in English. In 1742 he published a volume of his original "Poems," with imitations and translations, and in 1746 undertook a new edition and translation of Plautus, by subscription. Of this he produced in 1754 the first volume, containing a dissertation on the life of Plautus, and a translation of the comedy of Amphitryon, but although his list of subscribers was very copious, and he went on receiving more*, he never completed the work.

He was always, however, employing his pen on temporary subjects, either in poems or pamphlets, and for some time was concerned in the political paper established in opposition to sir Robert Walpole, entitled "The Craftsman;" and at one time, in 1748, was apprehended for some libel against the government, but it does not appear that a prosecution followed. During his latter years he published a variety of single poems, which it would be unnecessary to enumerate, more particularly as they have been long consigned to oblivion; and he also contributed songs and ballads for Vauxhall, long the Parnassus of the minor poets. In 1756 Dr. Leonard Howard, rector of St.

* Dr. Johnson, says Boswell in his "Journal of a Tour, &c." told us of Cooke, who translated Hesiod, and lived twenty years on a translation of Plautus, for which he was always taking in subscriptions; and that he presented Foote to a club in the following singular manner: "This is the nephew of the gentleman who was lately hung in chains for murdering his brother."

George's, Southwark, published a collection of Ancient Letters, in 2 vols. 4to, but as he had not materials to fill up the second, Cooke, who was his intimate friend, gave him many letters from his correspondents, and some pieces of poetry, with which Howard completed this strange jumble. The letters, however, are in some respects amusing, and show that Cooke was complimented at least, by some persons of eminence, although probably not much respected. Sir Joseph Mawbey had a tragedy of his entitled "Germanicus," which Garrick refused, and three folio volumes of his MSS. His residence in the latter part of his life was at Lambeth, in a small and insignificant house and garden, of which he used to speak with great pomp, and where he died Dec. 20, 1756, in great poverty. He was buried by a subscription among a few friends, who also contributed to the support of his widow and daughter, neither of whom survived long. His biographer's account of his morals and religious principles is not very favourable, but it is unnecessary to dwell longer on the merits of an author whose productions it would, perhaps, be impossible to revive.[1]

COOPER (ANTHONY ASHLEY), earl of Shaftesbury, an eminent statesman of very dubious character, was son of sir John Cooper, of Rockborn in the county of Southampton, bart. by Anne, daughter of sir Anthony Ashley of Winborne St. Giles in the county of Dorset, bart. where he was born July 22, 1621. Being a boy of uncommon parts, he was sent to Oxford at the age of fifteen, and admitted a gentleman commoner of Exeter college, under Dr. John Prideaux, the rector of it. He is said to have studied hard there for about two years; and then removed to Lincoln's inn, where he applied himself with great vigour to the law, and especially that part of it which related to the constitution of the kingdom. He was elected for Tewksbury in Gloucestershire, in the parliament which met at Westminster, April 13, 1640, but was soon dissolved. He seems to have been well affected to the king's service at the beginning of the civil war: for he repaired to the king at Oxford, offered his assistance, and projected a scheme, not for subduing or conquering his country, but for reducing such as had either deserted or mistaken their duty.

[1] Life, by sir J. Mawbey, in Gent. Mag. vol. LXI. LXII. and LXVII.—Biog. Dramatica.—Bowles's Edition of Pope's Works.—Lysons's Environs, vol. I.

to his majesty's obedience. He was afterwards invited to Oxford by a letter from his majesty; but, perceiving that he was not in confidence, that his behaviour was disliked, and his person in danger, he retired into the parliament quarters, and soon after went up to London, where he was well received by that party: "to which," says Clarendon, "he gave himself up body and soul." He accepted a commission from the parliament; and, raising forces, took Wareham by storm, October 1644, and soon after reduced all the adjacent parts of Dorsetshire. This, and some other actions of the same nature, induced the above-mentioned historian to say that he "became an implacable enemy to the royal family." The next year he was sheriff of Wiltshire. In 1651 he was of the committee of twenty, appointed to consider of ways and means for reforming the law. He was also one of the members of the convention that met after Cromwell had turned out the long parliament. He was again a member of parliament in 1654, and one of the principal persons who signed that famous protestation, charging the protector with tyranny and arbitrary government; and he always opposed the illegal measures of that usurper to the utmost. When the protector Richard was deposed, and the Rump came again into power, they nominated sir Anthony one of their council of state, and a commissioner for managing the army. He was at that very time engaged in a secret correspondence with the friends of Charles II. and greatly instrumental in promoting his restoration; which brought him into peril of his life with the powers then in being. He was returned a member for Dorsetshire, in that which was called the healing parliament, which sat in April 1660; and a resolution being taken to restore the constitution, he was named one of the twelve members of the house of commons to carry their invitation to the king. It was in performing this service that he had the misfortune to be overturned in a carriage upon a Dutch road, by which he received a dangerous wound between the ribs, which ulcerated many years after, and was opened when he was chancellor.

Upon the king's coming over he was sworn of his majesty's most honourable privy-council. He was also one of the commissioners for the trial of the regicides; and though the Oxford historian is very severe on him on this occasion, yet his advocates are very desirous of proving that he was not any way concerned in betraying or shedding the blood

of his sovereign. By letters patent, dated April 20, 1661, he was created baron Ashley of Winborne St. Giles; soon after made chancellor and under-treasurer of the exchequer, and then one of the lords commissioners for executing the office of high-treasurer. He was afterwards made lord lieutenant of the county of Dorset; and, April 23, 1672, created baron Cooper of Pawlet in the county of Somerset, and earl of Shaftesbury. November 4 following, he was raised to the post of lord high chancellor of England. He shone particularly in his speeches in parliament; and, if we judge only from those which he made upon swearing in the treasurer Clifford, his successor sir Thomas Osborne, and baron Thurland, we must conclude him to have been a very accomplished orator. The short time he was at the helm was a season of storms and tempests; and it is but doing him justice to say that they could not either affright or distract him. November 9, 1673, he resigned the great seal under very singular circumstances. Soon after the breaking up of the parliament, as Echard relates, the earl was sent for on Sunday morning to court; as was also sir Heneage Finch, attorney-general, to whom the seals were promised. As soon as the earl came he retired with the king into the closet, while the prevailing party waited in triumph to see him return without the purse. His lordship being alone with the king, said, "Sir, I know you intend to give the seals to the attorney-general, but I am sure your majesty never intended to dismiss me with contempt." The king, who could not do an ill-natured thing, replied, "Gods fish, my lord, I will not do it with any circumstance that may look like an affront." "Then, sir," said the earl, "I desire your majesty will permit me to carry the seals before you to chapel, and send for them afterwards from my house." To this his majesty readily consented; and the earl entertained the king with news and diverting stories till the very minute he was to go to chapel, purposely to amuse the courtiers and his successor, who he believed was upon the rack for fear he should prevail upon the king to change his mind. The king and the earl came out of the closet talking together and smiling, and went together to chapel, which greatly surprised them all: and some ran immediately to tell the duke of York, that all his measures were broken. After sermon the earl went home with the seals,

and that evening the king gave them to the attorney-general.

After he had thus quitted the court, he continued to make a great figure in parliament: his abilities enabled him to shine, and he was not of a nature to rest. In 1675, the treasurer, Danby, introduced the test-bill into the house of lords, which was vigorously opposed by the earl of Shaftesbury; who, if we may believe Burnet, distinguished himself more in this session than ever he had done before. This dispute occasioned a prorogation; and there ensued a recess of fifteen months. When the parliament met again, Feb. 16, 1677, the duke of Buckingham argued, that it ought to be considered as dissolved: the earl of Shaftesbury was of the same opinion, and maintained it with so much warmth, that, together with the duke before mentioned, the earl of Salisbury, and the lord Wharton, he was sent to the Tower, where he continued thirteen months, though the other lords, upon their submission, were immediately discharged. When he was set at liberty he conducted the opposition to the earl of Danby's administration with such vigour and dexterity, that it was found impossible to do any thing effectually in parliament, without changing the system which then prevailed. The king, who desired nothing so much as to be easy, resolved to make a change; dismissed all the privy-council at once, and formed a new one. This was declared April 21, 1679; and at the same time the earl of Shaftesbury was appointed lord president. He did not hold this employment longer than October the fifth following. He had drawn upon himself the implacable hatred of the duke of York, by steadily promoting, if not originally inventing, the project of an exclusion bill: and therefore the duke's party was constantly at work against him. Upon the king's summoning a parliament to meet at Oxford, March 21, 1681, he joined with several lords in a petition to prevent its meeting there, which, however, failed of success. He was present at that parliament, and strenuously supported the exclusion bill: but the duke soon contrived to make him feel the weight of his resentment. For his lordship was apprehended for high treason, July 2, 1681; and, after being examined by his majesty in council, was committed to the Tower, where he remained upwards of four months. He was at length tried, acquitted, and discharged; yet did not think him-

self safe, as his enemies were now in the zenith of their power. He thought it high time therefore to seek for some place of retirement, where, being out of their reach, he might wear out the small remainder of his life in peace. It was with this view, November 1682, he embarked for Holland; and arriving safely at Amsterdam, after a dangerous voyage, he took a house there, proposing to live in a manner suitable to his quality. He was visited by persons of the first distinction, and treated with all the deference and respect he could desire. But being soon seized by his old distemper, the gout, it immediately flew into his stomach, and became mortal, so that he expired Jan. 22, 1683, in his 62d year. His body was transported to England, and interred with his ancestors at Winborne; and in 1732, a noble monument, with a large inscription, was erected by Anthony earl of Shaftesbury, his great grandson.

It was perhaps lord Shaftesbury's misfortune, that those who were angry with him, have transmitted to posterity the history of the times in which he lived, and of that government in which he had so large a share. Marchmont Needham published a severe pamphlet against him, entitled "A packet of advices and animadversions, sent from London to the men of Shaftesbury, which is of use for all his majesty's subjects in the three kingdoms," Lond. 1676; and much of it is transferred verbatim into the account given of him by the Oxford historian. He was also represented as having had the vanity to expect to be chosen king of Poland; and this made way for calling him count Tapsky, alluding to the tap, which had been applied upon the breaking out of the ulcer between his ribs, when he was chancellor. It was also a standing jest with the lower form of wits, to style him Shiftsbury instead of Shaftesbury. The author who relates this, tells us also, that when he was chancellor, one sir Paul Neal watered his mares with rhenish and sugar: that is, entertained his mistresses. In his female connections he was very licentious; and it is recorded, that Charles II. who would both take liberties and bear them, once said to the earl at court, in a vein of raillery and good humour, and in reference only to his amours, "I believe, Shaftesbury, thou art the wickedest fellow in my dominions:" to which, with a low bow and very grave face, the earl replied, "May it please your

majesty, of a subject I believe I am;" at which the merry monarch laughed heartily.

His character in the Biog. Britannica is one continued panegyric, from which more recent and impartial writers have made many and heavy deductions, particularly Macpherson and Dalrymple. Referring to these authorities for a character which, involved as it is in the history of the times, might form a volume, we shall conclude this article with some information respecting the various attempts to produce a life of him. The earl himself had written a history of his own times, which, when he was obliged to flee to Holland, he entrusted to the care of Mr. Locke. Unfortunately for the public, when Algernon Sidney was put to death, on a charge of treason grounded upon papers found in his closet, Mr. Locke, intimidated with the apprehension of a like prosecution, committed lord Shaftesbury's manuscript to the flames. The professed design of the work was to display to the world the principles and motives by which his enemies had been actuated, and to give a true and impartial account of his own conduct. It began with the reformation, and traced the course of events down to the civil war, with a view of pointing out the defects of the constitution, and of stating what ought farther to be done, in order to strengthen and confirm the liberties of the people. It is understood that the earl was particularly excellent in his characters, some of which, in loose papers, are still in the possession of the family. The largest fragment now remaining is in the early part of the work, where the author has drawn the characters of the principal gentlemen who flourished in the county of Dorset, at the time in which he arrived to man's estate. From this fragment, a curious extract, giving an account of the hon. William Hastings, of Woodlands in Dorsetshire, was published in the Connoisseur. It affords a striking example of lord Shaftesbury's talent in characteristic composition; and Mr. Walpole, who in no other respect has spoken favourably of his lordship, has observed, that it is a curious and well-drawn portrait of our ancient English gentry.

For the loss which was occasioned by Mr. Locke's timidity or prudence, he was solicitous to make some degree of reparation. Accordingly, he formed an intention of writing, at large, the history of his noble friend; and if he had accomplished his intention, his work would undoubtedly

have been a very valuable present to the public. But there was another biographer, who wrote a life of the earl, soon after his decease. This was Thomas Stringer, esq. of Ivy church, near Salisbury, a gentleman of great integrity and excellent character; who had held, we believe, under his lordship, when high-chancellor of England, the office of clerk of the presentations; and who was much esteemed by some of the principal persons of the age. With Mr. Locke in particular, he maintained an intimate friendship to the time of his death, which happened in 1702. Mr. Stringer's account has been the ground-work on which the narrative intended for the public eye, by the noble family, has been built. It contained a valuable history of the earl's life; but was probably much inferior in composition to what Mr. Locke's would have been; and indeed, in its original form, it was too imperfect for publication. Sometime about the year 1732, this manuscript, together with the rest of the Shaftesbury papers, was put into the hands of Mr. Benjamin Martyn, a gentleman who was then known in the literary world, in consequence of having written a tragedy, entitled "Timoleon," which had been acted with success at the theatre royal in Drury-lane. Mr. Martyn made Mr. Stringer's manuscript the basis of his own work, which he enriched with such speeches of the earl as are yet remaining, and with several particulars drawn from some loose papers left by his lordship. He availed himself, likewise, of other means of information, which more recent publications had afforded; and prefixed to the whole an introduction of considerable length, wherein he passed very high encomiums on our great statesman, and strengthened them by the testimonies of Mr. Locke and Mons. Le Clerc. He added, also, strictures on L'Estrange, sir William Temple, bishop Burnet, and others, who had written to his lordship's disadvantage. One anecdote, which we well remember, it cannot but be agreeable to the public and to the noble family to see related. It is well known with what severity the earl of Shaftesbury's character is treated by Dryden, in his Absalom and Achitophel. Nevertheless, soon after that fine satire appeared, his lordship having the nomination of a scholar, as governor of the Charter-house, gave it to one of the poet's sons, without any solicitation on the part of the father, or of any other person. This act of generosity had such an effect upon Dryden, that, to testify his gratitude, he added, in

the second edition of the poem, the four following lines, in celebration of the earl's conduct as lord chancellor.

"In Israel's court ne'er sat an Abethdin
With more discerning eyes, or hands more clean,
Unbrib'd, unsought, the wretched to redress,
Swift of dispatch, and easy of access."

Notwithstanding the pains that had been taken by Mr. Martyn, the late earl of Shaftesbury did not think the work sufficiently finished for publication; and, therefore, somewhat more than twenty years ago, he put it into the hands of his friend Dr. Gregory Sharpe, master of the temple. All, however, that Dr. Sharpe performed, was to recommend it to the care of a gentleman, who examined Mr. Martyn's manuscript with attention, pointed out its errors, made references, and suggested a number of instances in which it might be improved, but did not proceed much farther in the undertaking. At length, the work was consigned to *another person*, who spent considerable labour upon it, enlarged it by a variety of additions, and had it in contemplation to avail himself of every degree of information which might render it a correct history of the time, as well as a narrative of the life of lord Shaftesbury. The reasons (not unfriendly on either side) which prevented the person now mentioned from completing his design, and occasioned him to return the papers to the noble family, are not of sufficient consequence to be here related. Whether the work is likely soon to appear, it is not in our power to ascertain.

On this account, written by Dr. Kippis for the last edition of the Biog. Britannica, it is necessary to remark, that Mr. Malone, in his Life of Dryden, has amply refuted the story of the Charter-house. With respect to Mr. Martyn's work, it is more necessary to remark that the last person, called here *another person*, to whom the revisal of it was consigned, and who received 500*l.* for his trouble, was Dr. Kippis himself, but it seems difficult to explain what he means, by adding "Whether the work is likely soon to appear, it is not in our power to ascertain." The volume of the Biographia in which this article occurs was published in 1789; and six years afterwards, in 1795, Dr. Kippis died. At the sale of his library, a quarto volume of a Life of Lord Shaftesbury, evidently the one alluded to, was purchased by the late duke of Grafton, and must consequently have been printed some time between 1789 and 1795,

most probably privately, as no other copy, to the best of our recollection, has since been exposed to sale.[1]

COOPER (ANTHONY ASHLEY), earl of Shaftesbury, the celebrated author of the Characteristics, was born Feb. 26, 1671, at Exeter-house in London. His father was Anthony earl of Shaftesbury; his mother lady Dorothy Manners, daughter of John earl of Rutland. He was born in the house of his grandfather Anthony first earl of Shaftesbury, and chancellor of England, of whom we have spoken in the preceding article; who was fond of him from his birth, and undertook the care of his education. He pursued almost the same method in teaching him the learned languages, as Montaigne's father did in teaching his son Latin: that is, he placed a person about him, who was so thoroughly versed in the Greek and Latin tongues, as to speak either of them with the greatest fluency. This person was a female, a Mrs. Birch, the daughter of a schoolmaster in Oxfordshire or Berkshire; and a woman who could execute so extraordinary a task, deserves to have her name recorded with honour among the learned ladies of England. By this means lord Shaftesbury made so great a progress, that he could read both these languages with ease when but eleven years old. At that age he was sent by his grandfather to a private school; and in 1683 was removed to Winchester school, but such was the influence of party-spirit at the time, that he was insulted for his grandfather's sake, by his companions, which made his situation so disagreeable, that he begged his father to consent to his going abroad. Accordingly he began his travels in 1686, and spent a considerable time in Italy, where he acquired great knowledge in the polite arts. This knowledge is very visible through all his writings; that of the art of painting is more particularly so, from the treatise he composed upon "The Judgement of Hercules." He made it his endeavour, while he was abroad, to improve himself as much as possible in every accomplishment; for which reason he did not greatly affect the company of other English gentlemen upon their travels; and he was remarkable for speaking French so readily, and with so good an accent, that in France he was often taken for a native.

Upon his return to England in 1689, he was offered a

1 Biog. Brit.—Park's edition of Lord Orford's Royal and Noble Authors.—Seward's Anecdotes, vol. II.—Wood's Athenæ, vol. II, &c. &c.

seat in parliament from some of those boroughs where his family had an interest; but he declined it, and pursued that strict course of study, which he had proposed to himself, near five years. He was then elected a burgess for Poole: and, soon after his coming into parliament, had an opportunity of shewing that spirit of liberty, which he maintained to the end of his life, when "The act for granting counsel to prisoners in cases of high treason" was brought into the house. This he looked upon as important, and had prepared a speech in its behalf: but when he stood up to speak it in the house of commons, he was so intimidated, that he lost all memory, and was quite unable to proceed. The house, after giving him a little time to recover his confusion, called loudly for him to go on, when he proceeded to this effect: "If I, sir," addressing himself to the speaker, "who rise only to give my opinion on the bill now depending, am so confounded, that I am unable to express the least of what I proposed to say; what must the condition of that man be, who, without any assistance, is pleading for his life?" During this and other sessions, in which he continued in the house of commons, he gave a consistent support to every motion for the farther security of liberty: but the business of attending regularly the house of commons, which in those active times generally sat long, in a few years so impaired his health, naturally never robust, that he was obliged to decline coming again into parliament, after its dissolution in 1698.

Being thus at liberty, he went to Holland, where he spent his time in the conversation of Bayle, Le Clerc, and other learned and ingenious men then residing in that country, whose acquaintance induced him to continue there above a twelvemonth, and with whom he probably cultivated that speculative turn which appears in all his writings. When he went to Holland, he concealed his name, as it is said, for the sake of being less interrupted in his studies, pretending only to be a student in physic, and in that character contracted an acquaintance with Bayle. A little before his return to England, being willing to be known to him by his real name, he contrived to have Bayle invited to dinner by a friend, where he was told he was to meet lord Ashley. Bayle accidentally calling upon lord Ashley that morning, was pressed by him to stay; but excused himself, saying, "I can by no means stay, for I

must be punctual to an engagement, where I am to meet my lord Ashley." The next interview, as may be imagined, occasioned some mirth; and the incident rather increased their intimacy, for they never ceased corresponding till Bayle's death. During his absence in Holland, an imperfect edition of his "Inquiry into Virtue" was published at London; surreptitiously taken from a rough draught, sketched when he was but twenty years of age. The person who served him thus unhandsomely, was Toland; on whom he is said to have conferred many favours, and who miserably spoiled both his style and sentiments. The treatise, however, acquired some reputation, and was afterwards completed by the noble author, and published in the second volume of the "Characteristics."

Soon after he returned to England, he became earl of Shaftesbury; but did not attend the house of lords, till his friend lord Somers sent a messenger to acquaint him with the business of the partition treaty, February 1701. On this he immediately went post to London; and though, when lord Somers's letter was brought to him, he was beyond Bridgwater in Somersetshire, and his constitution was ill calculated for any extraordinary fatigue, he travelled with such speed, that he was in the house of peers on the following day, exhibiting an instance of dispatch, which at that time was less easy to be performed than it is at present. During the remainder of the session, he attended his parliamentary duty as much as his health would permit, being earnest to support the measures of king William, who was then engaged in forming the grand alliance. Nothing, in the earl of Shaftesbury's judgment, could more effectually assist that glorious undertaking, than the choice of a good parliament. He used, therefore, his utmost efforts to facilitate the design; and such was his success, upon the election of a new house of commons (parties at that crisis being nearly on an equality), that his majesty told him he had turned the scale. So high was the opinion which the king had formed of the earl's abilities and character, that an offer was made him of being appointed secretary of state. This, however, his declining constitution would not permit him to accept; but, although he was disabled from engaging in the course of official business, he was capable of giving advice to his majesty, who frequently consulted him on affairs of the highest importance. Nay, it is understood that he had a great share

in composing that celebrated last speech of king William, which was delivered on the 31st of December, 1701.

Upon the accession of queen Anne to the throne, lord Shaftesbury returned to his retired manner of life, being removed from the vice-admiralty of the county of Dorset, which had been in the family for three successive generations. This slight, though it was a matter of little consequence, was the only one that could have been shewn him, as it was the single thing which he had ever held under the crown. The measure of taking it from him was supposed to have originated in certain statesmen who resented his services to another party in the preceding reign.

In the beginning of the year after, viz. 1703, he made a second journey to Holland, and returned to England in the end of the year following. The French prophets soon after having by their enthusiastic extravagances created much disturbance throughout the nation, among the different opinions as to the methods of suppressing them, some advised a prosecution. But lord Shaftesbury, who abhorred any step which looked like persecution, apprehended that such measures tended rather to inflame than to cure the disease: and this occasioned his "Letter concerning Enthusiasm," which he published in 1708, and sent it to lord Somers, to whom he addressed it, though without the mention either of his own or lord Somers's name. Jan. 1709, he published his "Moralists, a philosophical rhapsody:" and, in May following, his "Sensus communis, or an essay upon the freedom of wit and humour." The same year he married Mrs. Jane Ewer, youngest daughter of Thomas Ewer, esq. of Lee in Hertfordshire; to whom he was related, and by whom he had an only son, Anthony the fourth earl of Shaftesbury. From his correspondence, it does not appear that he had any very extraordinary attachment to this lady, or that the match added much to his happiness, which some have attributed to a disappointment in a previous attachment. In 1710, his "Soliloquy, or advice to an author," was printed. In 1711, finding his health still declining, he was advised to leave England, and seek assistance from a warmer climate. He set out therefore for Italy in July 1711, and lived above a year after his arrival; dying at Naples, Feb. 4, 1713.

The only pieces which he finished, after he came to Naples, were, "The Judgement of Hercules," and the "Letter concerning Design;" which last was first published

in the edition of the Characteristics, 1732. The rest of his time he employed in arranging his writings for a more elegant edition. The several prints, then first interspersed through the work, were all invented by himself, and designed under his immediate inspection: and he was at the pains of drawing up a most accurate set of instructions for this purpose, which are still extant in manuscript. In the three volumes of the Characteristics, he completed the whole of his writings which he intended should be made public. The first edition was published in 1711; but the more complete and elegant edition, which has been the standard of all editions since, was not published till 1713, immediately after his death. But though lord Shaftesbury intended nothing more for the public, yet, in 1716, some of his letters were printed under the title of "Several Letters written by a noble lord to a young man at the university:" and, in 1721, Toland published "Letters from the late earl of Shaftesbury to Robert Molesworth, esq." Lord Shaftesbury is said to have had an esteem for such of our divines (though he treated the order very severely in general) as explained Christianity most conformably to his own principles; and it was under his particular inspection, and with a preface of his own writing, that a volume of Whichcot's sermons was published in 1698, from copies taken in short hand, as they were delivered from the pulpit. This curious fact was some years ago ascertained on the authority of Dr. Huntingford, the present bishop of Gloucester, who had his information from James Harris, esq. of Salisbury, son to a sister of the earl of Shaftesbury. Her brother dictated the preface to this lady, and it is certainly a proof that he had at least a general belief in Christianity, and a high respect for many of the divines of his time, and particularly for Whichcot. Dr. Huntingford's account was communicated to the last edition of the Biographia Britannica; and in a copy of this volume of sermons now before us, the same is written on the fly leaf, as communicated by Dr. Huntingford to the then owner of the volume, the late Dr. Chelsum.

But lord Shaftesbury's principal study was the writings of antiquity; and those which he most admired, were the moral works of Xenophon, Horace, the Enchiridion of Epictetus, with Arrian's Commentaries, and Marcus Antoninus. From these he formed to himself the plan of his philosophy: and the idea which he framed to himself of

philosophy in general, may be best comprehended from the following words of his, where addressing himself to a correspondent, he says: "Nor were there indeed any more than two real distinct philosophies; the one derived from Socrates, and passing into the old academic, the peripatetic, and stoic; the other derived in reality from Democritus, and passing into the Cyrenaic, and Epicurean. For as for that mere sceptic or new academic, it had no certain precepts, and so was an exercise of sophistry, rather than of philosophy. The first therefore of these two philosophies recommended action, concernment in civil affairs, religion, &c.; the second derided all this, and advised inaction and retreat. And good reason; for the first maintained, that society, right, and wrong, were founded in nature, and that nature had a meaning, and was herself; that is to say, in her wits, well governed, and administered by one simple and perfect intelligence. The second again derided this, and made providence and dame nature not so sensible as a doting old woman. So the Epicurean in Cicero treats providence, *Anus fatidica stoicorum* πρόνοια. The first therefore of these philosophies is to be called the civil, social, and theistic: the second the contrary."

It remains now to notice more particularly the writings of lord Shaftesbury, which by one class of critics, have received the most extravagant applause, and, by another, have been the subjects of indiscriminate condemnation. They have been examined with a critical eye, and in rather an elaborate manner, by Dr. Kippis, to whose article, in the Biographia Britannica, we refer the reader, contenting ourselves with a brief outline. Lord Shaftesbury's "Letter on Enthusiasm" was written from excellent motives: it contains many admirable remarks, delivered in a neat and lively strain; but it wants precision; conveys but little information; and contains some exceptionable passages. The same character may be given, with truth and justice, of "The Essay on the Freedom of Wit and Humour," designed to defend the application of ridicule to subjects of speculative inquiry, and among others to religious opinions. His "Soliloquy, or Advice to an Author," met with more general approbation. It contains a variety of excellent matter; and what the noble lord has advanced in recommendation of self-examination, and in defence of critics and criticism, is particularly valuable: it is evidently the result of the author's knowledge and refined

taste in books, in life, and manners. Lord Shaftesbury's "Enquiry concerning Virtue" obtained more general applause, although in some points it is liable to objection. It is ably and finely written, and maintains with great force the important truth, that virtue is the greatest happiness, and vice the greatest misery of men. In this "Enquiry," the noble author appeared in the close, the logical, and the didactic form. But in the "Moralists," he is the emulator of Plato, in the boldest poetic manner of that eminent philosopher. Bishop Hurd ranks it among the best compositions of the kind in our language. Its matter is highly valuable and important, and presents us with a truly argumentative and eloquent defence of the doctrines of a Deity and a Providence. The "Miscellaneous Reflections on the preceding treatises, and other critical subjects," are intended as a sort of defence and explanation of his former works; but, although they contain a variety of just and ingenious remarks, they abound with many exceptionable passages concerning revelation. With respect to the style of lord Shaftesbury, we may quote the opinion of Dr. Blair, which is at once accurate and judicious. "His language has many beauties; it is firm and supported in an uncommon degree; it is rich and musical. No English author has attended so much to the regular construction of his sentences, both with respect to propriety and with respect to cadence. All this gives so much elegance and pomp to his language, that there is no wonder it should sometimes be highly admired. It is greatly hurt, however, by perpetual stiffness and affectation. This is its capital fault. His lordship can express nothing with simplicity. He seems to have considered it as vulgar, and beneath the dignity of a man of quality, to speak like other men. Hence he is ever in buskins, full of circumlocutions and artificial elegance. In every sentence we see the marks of labour and art; nothing of that ease which expresses a sentiment coming natural and warm from the heart. Of figures and ornaments of every kind he is exceedingly fond; sometimes happy in them; but his fondness for them is too visible, and having once laid hold of some metaphor or allusion that pleased, he knows not how to part with it. What is most wonderful, he was a professed admirer of simplicity; is always extolling it in the ancients, and censuring the moderns for want of it, though he departs from it himself as far as any one modern whatever. Lord Shaftesbury possessed deli-

cacy and refinement of taste to a degree that we may call excessive and sickly; but he had little warmth of passion; few strong or vigorous feelings; and the coldness of his character led him to that artificial and stately manner which appears in his writings. He is fonder of nothing than of wit and raillery; but he is far from being happy in it. He attempts it often, but always awkwardly: he is stiff even in his pleasantry, and laughs in form like an author, and not like a man." Lord Shaftesbury sometimes professed himself a Christian; but his writings, in many parts, render his faith in the divine mission of Christ very questionable. The noble lord left one son, Anthony Ashley Cooper, the fourth earl, of whom the learned Bp. Huntingford says, "there never existed a man of more benevolence, moral worth, and true piety." He was the author of the life of his father, in the great General Dictionary, including Bayle. It may not be improper to add in this place, that the translator of Xenophon's Cyropedia was the honourable Maurice Ashley Cooper, brother to the third earl.[1]

COOPER (JOHN GILBERT), an English poet and miscellaneous writer, was born in 1723. He descended, according to the account of his life in the Biographia Britannica, from an ancient family in Nottinghamshire, impoverished on account of its loyalty during the rebellion in Charles the First's time. Thurgaton Priory in that county was granted to one of his ancestors by Henry VIII. and after some interruption, became the residence of our poet's father, and still continues in the family. In Thoroton's Nottinghamshire, it is stated that the family name was Gilbert, and that, in 1736, John Gilbert, esq. obtained leave to use the surname and arms of Cooper, pursuant to the will of John Cooper, of Thurgaton, esq. He was educated at Westminster-school under Dr. John Nichols, and in 1743 became a fellow-commoner of Trinity college, Cambridge, where he resided two or three years, without taking a degree, but not without a due attention to his studies. With some tincture of foppery, he was a young man of very lively parts, and attached to classical learning, which it is only to be regretted he did not pursue with judgment. He quitted the university on his marriage with Susanna, the grand-daughter of sir Nathan Wright, lord

[1] Gen. Dict. vol. IX. art. Shaftesbury.—Biog. Brit. first and second editions, &c.—Collins's Peerage, by sir E. Brydges.—Park's Orford, vol. IV.—Leland's Deistical writers.

keeper. In 1745, he published "The Power of Harmony," in two books, in which he endeavoured to recommend a constant attention to what is perfect and beautiful in nature, as the means of harmonizing the soul to a responsive regularity and sympathetic order. This imitation of the language of the Shaftesbury school was not affectation. He had studied the works of that nobleman with enthusiasm, and seems entirely to have regulated his conduct by the maxims of the ancient and modern academics. The poem brought him into notice with the public, but he appears not at this time to have courted the fame of authorship. When Dodsley began to publish his "Museum," he invited the aid of Mr. Cooper among others who were friendly to him, and received a greater portion of assistance from our author's pen than from that of any other individual. His papers, however, were signed, not *Philalethes*, as mentioned in the Biographia Britannica, but *Philaretes*.

In 1749, he exhibited a curious specimen of *sentimental* grief in a long Latin epitaph on his first son, who died the day after his birth. It is now added to the late edition of his works, with a translation which appeared some years ago in the Gentleman's Magazine, and is precisely such a translation as so ridiculous an original deserves. He afterwards, although it does not appear at what period, gave another instance of that romantic feeling which is apart from truth and nature. Mr. Fitzherbert, the father of the late lord St. Helen's, found Cooper one morning, apparently in such violent agitation, on account of the indisposition of his second son, as to seem beyond the power of comfort. At length, however, he exclaimed "I'll write an Elegy." Mr. Fitzherbert being satisfied, by this, of the sincerity of his emotions, slyly said, "Had you not better take a post-chaise and go and see him?"

In 1749 he published with his name, "The Life of Socrates, collected from all the ancient authorities." In this work he received many learned notes from the sturdy antagonist of Warburton, the rev. John Jackson of Leicester, a controversial divine of considerable fame in his day. These notes were principally levelled at Warburton, and in language not very respectful. Warburton, who knew Jackson, but probably little of Cooper, retorted by a note, in his edition of Pope's Works, on the Essay of Criticism, in which he accused the author of the Life of Socrates of

impudent abuse and slander, the offspring of ignorance joined with vanity. Cooper's vanity, it must be confessed, is amply displayed in this work, and it is impossible to justify his affected contempt for writers of established reputation. Warburton's rebuke, however, was very coarse, and appears to have alarmed him, for he was not naturally of an abusive turn, but, on the contrary, rather prided himself on a mind superior to personal animosities. In his defence, therefore, he published Remarks on Warburton's edition of Pope, in which he professes that he had attacked him as an author, and not as a man, and did not, as a fair antagonist, deserve to be called an impudent slanderer. He next examines a few of Warburton's notes on Pope, and endeavours to prove his incapacity as a commentator. He betrays, however, that the real cause of his introducing Warburton's name into the Life of Socrates, was his want of veneration for Mr. Cooper's favourite philosophers, Shaftesbury, Hutcheson, &c. The whole is written with much acrimony, but with a very considerable display of learning. In the former, at least, there is reason to think, he was assisted by Jackson; but the Life of Socrates brought very little reputation to its author, and after some years, Warburton's angry note was omitted from the editions of Pope.

In 1754 he appeared to more advantage as the author of "Letters on Taste," a small volume which soon passed through three or four editions. Taste had not at this time been treated in a philosophical manner, and as the author set out with liberal professions, his readers were induced to take for granted that he had thrown much new light on the subject. He is, however, original only in the manner in which he has contrived to throw a charm over a few acknowledged truths and common-place opinions. Instead of beginning by definition, and proceeding gradually to analyze the pleasure resulting from what are generally considered as the objects of true taste, he lets loose his imagination, invites his reader into fairy-land, and delights him by excursive remarks and allegorical details, but in a style which even Johnson, who had no great opinion of Cooper, allowed to be splendid and spirited.

In 1755 he published the "Tomb of Shakspeare," a vision, and when the "World" was set up by Dodsley and Moore, he contributed two papers. In 1756, he appears to have caught the alarm very general at that time

among the enemies of administration, lest the Hessian troops, brought into the country to defend the kingdom from invasion, should be instrumental in subverting its liberties. Mr. Cooper was no politician, but he was a poet, and he determined to contribute his share of warning, in a poem entitled "The Genius of Britain," addressed to Mr. Pitt. In 1758 he published "Epistles to the Great, from Aristippus in retirement," and soon after "The Call of Aristippus," addressed to Dr. Akenside, in a style of adulation pardonable only to the warmest feelings of friendship. Some other of his lesser pieces were republished about this time; and in 1759 his translation of Gresset's "Ver Vert," a mock heroic poem in four cantos. In 1764, all these, with the exception of the "Ver Vert," and "The Estimate of Life," were published in one volume by Dodsley, whom he allowed to take that liberty, and who informs us that they were originally written for the author's amusement, and afterwards published for the bookseller's profit. At this time, he had probably taken leave of the muses, and was applying himself to the active and useful duties of a magistrate. He resided, however, occasionally in London, and was a constant attendant and frequent speaker at the Society for the Encouragement of Arts, Manufactures, and Commerce. Of this he had unsuccessfully endeavoured to become a vice-president, and felt his disappointment so keenly as to retire in disgust. He died at his house in May Fair, after a long and excruciating illness, occasioned by the stone, April 14, 1769, in the forty-sixth year of his age.

Dr. Kippis, who knew him personally, informs us that he was a gentleman of polite address and accomplishments, and if the general tenour of his works may be credited, he possessed an amiable and affectionate heart. His chief foible was vanity, but this is more discoverable in his writings than it probably was in his life. There are few of the minor poets who have higher claims to originality. The "Epistles to Aristippus," his songs, and the "Father's Advice to his Son," although of unequal merit, contain many passages that are truly poetical. His veneration for some of the French poets, particularly Gresset, induced him to attempt a mode of versification in the Epistles, to which the English ear cannot easily become familiar, and which is not to be justified from any defect in the manliness or copiousness of the English language. Yet this study of

the French writers, of no use in other respects, has rendered his translation of the "Ver Vert" almost a perfect copy of the original, and far superior to the coarse version since published by the late Dr. Geddes.[1]

COOPER (Samuel), an eminent English painter, was born in London in 1609, and bred under the care and discipline of Mr. Hoskins, his uncle: but derived the most considerable advantages from his observations on the works of Van Dyck, insomuch that he was commonly styled the Van Dyck in miniature. His pencil was generally confined to a head only; and indeed below that part he was not always so successful as could be wished. But for a face, and all the dependencies of it, namely the graceful and becoming air, the strength, relievo, and noble spirit, the softness and tender liveliness of flesh and blood, and the looseness and gentle management of the hair, his talent was so extraordinary, that, for the honour of our nation, it may without vanity be affirmed, he was at least equal to the most famous Italians; and that hardly any one of his predecessors has ever been able to shew so much perfection in so narrow a compass. The high prices of his works, and the great esteem in which they were held at Rome, Venice, and in France, were abundant proofs of their great worth, and extended the fame of this master throughout Europe. He so far exceeded his master and uncle Hoskins, that the latter became jealous of him; and finding that the court was better pleased with his nephew's performances than with his, he took him into partnership with him, but his jealousy increasing, he dissolved it; leaving our artist to set up for himself, and to carry, as he did, most of the business of that time before him. He drew Charles II. and his queen, the duchess of Cleveland, the duke of York, and most of the court: but the two most famous pieces of his were those of Oliver Cromwell, and of one Swingfield. The French king offered 150*l.* for the former, but was refused; and Cooper carrying the latter with him to France, it was much admired there, and introduced him into the favour of that court. He likewise did several large limnings in an unusual size for the court of England; for which his widow received a pension during her life from the crown. This widow was sister to the mother of the celebrated Pope.

[1] Biog. Brit.—Johnson and Chalmers's English Poets.

Answerable to Cooper's abilities in painting, was his skill in music; and he was reckoned one of the best lutenists, as well as the most excellent limner, of his time. He spent several years of his life abroad, was personally acquainted with the greatest men of France, Holland, and his own country, and by his works was universally known in all parts of Europe. He died at London May 5, 1672, aged 63, and was buried in Pancras church in the fields; where there is a fine marble monument set over him, with a Latin inscription.

He had an elder brother, Alexander Cooper, who was also brought up to limning by Hoskins, their uncle. Alexander performed well in miniature; and going beyond sea, became limner to Christina, queen of Sweden, yet was far exceeded by his brother Samuel. He also painted landscapes in water-colours extremely well, and was accounted an admirable draughtsman.[1]

COOPER or COUPER (THOMAS), a learned English bishop, was born at Oxford about 1517, and educated in the school adjoining to Magdalen college; and, having made great progress in grammar learning, and gained high reputation, he was there elected first demy, then probationer in 1539, and perpetual fellow the year after. He quitted his fellowship in 1546, being then married, as it is supposed; and when queen Mary came to the crown, applied himself to the study of physic, and, taking a bachelor's degree, practised it at Oxford, because he was secretly inclined to the Protestant religion; but upon the death of that queen, he returned to his former study of divinity. March 1567, he took the degree of D.D. and about that time was made dean of Christ-church. In 1569 he was made dean of Gloucester, and the year after bishop of Lincoln. July 1572, he preached a sermon at St. Paul's cross, in vindication of the church of England and its liturgy; to which an answer was sent him by a disaffected person, which answer Strype has printed at length in his "Annals of the Reformation." In 1577 the queen sent him a letter to put a stop to those public exercises called prophesyings, in his diocese. These prophesyings were grounded upon 1 Cor. xiv. 31. "Ye may all prophesy one by one, that all may learn, and all may be comforted." They were set on foot in several parts of the kingdom about 1571; and con-

[1] Walpole's Anecdotes.—Pilkington.

sisted of conferences among the clergy, for the better improving of themselves, and one another, in the knowledge of scripture and divinity; but in 1577 were generally suppressed, on account of their being thought seminaries of puritanism. In 1584 he was translated to the bishopric of Winchester; which diocese abounding greatly with papists, he petitioned the privy-council to suppress them; and among other methods proposed, "that an hundred or two of obstinate recusants, lusty men, well able to labour, might by some convenient commission be taken up, and be sent into Flanders as pioneers and labourers, whereby the country should be disburdened of a company of dangerous people, and the rest that remained be put in some fear."

This reverend and holy bishop, as Wood calls him, upon the discovery of William Parry's treason, issued an order of prayer and thanksgiving for the preservation of the queen's life and safety, to be used in the diocese of Winchester; and, Nov. 17, 1588, preached at St. Paul's cross, that being a day of public thanksgiving, as well for the queen's accession, as for the victory obtained over the Spanish armada. He died at Winchester in April 1594, and was buried in the cathedral there. Over his grave, which is on the south side of the choir, was soon after laid a flat marble, with a Latin inscription in prose and verse, which was probably defaced at the new paving of the choir.

The character of this bishop has been represented in an advantageous light by several writers. Bale styles him a very learned man: eloquent, and well acquainted with the English and Latin languages; and Godwin says, that he was a man of great gravity, learning, and holiness of life. "He was," says Wood, "furnished with all kind of learning, almost beyond all his contemporaries; and not only adorned the pulpit with his sermons, but also the commonwealth of learning with his writings." "Of him," says sir John Harrington, "I can say much; and I should do him great wrong, if I should say nothing: for he was indeed a reverend man, very well learned, exceeding industrious; and, which was in those days counted a great praise to him, and a chief cause of his preferment, he wrote that great dictionary that yet bears his name. His life in Oxford was very commendable, and in some sort saint-like; for, if it is saint-like to live unreproveable, to bear a cross pa-

tiently, to forgive great injuries freely, this man's example is sampleless in this age *." He married a wife at Oxford, by whom he had two daughters: but he was not happy with her, she proving unfaithful to his bed. "The whole university," sir John Harrington tells us, "in reverence to the man, and indignity of the matter, offered to separate her from him by public authority, and so to set him free, being the innocent party: but he would by no means agree thereto, alleging he knew his own infirmity, that he might not live unmarried; and to divorce and marry again, he would not charge his conduct with so great a scandal." The character of this woman makes us doubt the story that she burnt the notes which her husband had, for eight years, been collecting for his dictionary, lest he should kill himself with study. Such a proof of affection, however perplexing to a student, was not likely from such a wife as Mrs. Cooper.

His writings were: 1. "The epitome of Chronicles from the 17th year after Christ to 1540, and thence to 1560." The two first parts of this chronicle, and the beginning of the third, as far as the 17th year after Christ, were composed by Thomas Lanquet, a young man of 24 years old: but he dying immaturely, Cooper finished the work, and published it under the title of "Cooper's Chronicle," though the running-title of the first and second part is "Lanquet's Chronicle." A faulty edition of this work was published surreptitiously in 1559; but that of 1560, in 4to, was revised and corrected by Cooper. 2. "Thesaurus Linguæ Romanæ & Britannicæ," &c. and, "Dictionarium historicum & poeticum," 1565, folio. This dictionary was so much esteemed by queen Elizabeth, that she endeavoured, as Wood tells us, to promote the author for it in the church as high as she could. It is an improvement of "Bibliotheca Eliotæ," Eliot's library or dictionary, printed in 1541; or, as some think, it is taken out of Robert Stephens's "Thesaurus Linguæ Latinæ, and "Frisii Lexicon Latino-Teutonicum." 3. "A brief exposition of such chapters of the Old Testament as usually are read in the church at common prayer, on the Sundays throughout the year," 1573, 3to. 4. "A sermon at Lincoln," 1575, 8vo. 5.

* The only charge brought against him was that of covetousness, while bishop of Winchester; but this he fully refuted, by proving that, though his bishopric produced 2,700*l.* his clear profits amounted only to 398*l.* Strype's Annals, Appendix, vol. III. p. 58.

"Twelve Sermons," 1580, 4to. 6. "An admonition to the people of England, wherein are answered not only the slanderous untruths reproachfully uttered by Martin the libeller, but also many other crimes by some of his brood, objected generally against all bishops and the chief of the clergy, purposely to deface and discredit the present state of the church," 1589, 4to. This was an answer to John ap Henry's books against the established church, published under the name of Martin Mar-Prelate. Ap Henry, or his accomplices, replied to the bishop's book, in two ludicrous pamphlets, entitled, "Ha' ye any work for a Cooper?" and "More work for a Cooper."[1]

COOTE (Sir CHARLES), a distinguished military officer in the 17th century, was the eldest son of Sir Charles Coote, who was created baronet in April 1621. He was a gentleman of great consideration in Ireland. Upon the breaking out of the rebellion in 1641, he had a commission for a regiment of foot, and was made governor of Dublin. From this period to the year 1652, he was engaged in a great number of important services for his country. In almost all the contests of which he took a part, he was successful. After Ireland was reduced to the obedience of the parliament, sir Charles was one of the court of justice in the province of Connaught, of which he was made president by act of parliament. Being in England at the time of the deposing of Richard Cromwell, he went post to Ireland, to carry the news to his brother Henry Cromwell, that they might secure themselves; but when he perceived that king Charles the Second's interest was likely to prevail, he sent to the king sir Arthur Forbes, "to assure his Majesty of sir Charles's affection and duty, and that if his Majesty would vouchsafe to come to Ireland, he was confident the whole kingdom would declare for him; that though the present power in England had removed all the sober men from the government of the state in Ireland, under the character of presbyterians, and had put Ludlow, Corbet, and others of the king's judges in their places, yet they were generally so odious to the army as well as to the people, that they could seize on their persons and the castle of Dublin when they should judge it convenient." The king did not think it prudent to accept the invitation. In a short

[1] Biog. Brit.—Godwin.—Ath. Ox. vol. I.—Strype's Parker, p. 316, 346, [451] 465.—Strype's Whitgift, p. 132, 187, 288, 299.—Harrington's Brief View, p. 61.

time after, sir Charles Coote, and some others, so influenced the whole council of officers, that they prevailed upon them to vote not to receive colonel Ludlow as commander in chief, and made themselves masters of Athlone, Drogheda, Limerick, Dublin, and other important places, for the service of the king. He immediately caused colonel Monk to be made acquainted with the progress of the king's interest in Ireland, who urged them by every means not to restore the suspended commissioners to the exercise of their authority. Soon after, sir Charles Coote and others sent to the parliament a charge of high treason against colonel Ludlow, Corbet, Jones, and Thomlinson. He likewise made himself master of Dublin castle; and apprehended John Coke, chief justice of Ireland, who had been solicitor-general at the trial of king Charles I. Notwithstanding this, parliament thought themselves so sure of him in their interest, that he received their vote of thanks on the 5th of Jan. 1659-60. On the 19th of the same month he was appointed one of the commissioners for the management of the affairs of Ireland. Before those commissioners declared for king Charles, they insisted upon certain things relating to their interest as members of that nation. On the 6th of September 1660, sir Charles Coote, on account of his many and very valuable services for the royal cause, was created baron and viscount Coote, and earl of Montrath in the Queen's county. He was also appointed one of the lords justices of Ireland, but he did not long enjoy these marks of his sovereign's favour, for he died in December 1661, and was succeeded in his estate and titles by his son Charles, the second earl. Dr. Leland asserts that Coote and his father had engaged in the parliamentary service not from principle, but interest. Dr. Kippis, however, doubts the assertion, upon the ground that the Cootes were zealous presbyterians; and therefore he thinks it highly probable that they were influenced, at least in part, by their real sentiments, civil and religious, and especially by their aversion from popery.[1]

COOTE (Sir Eyre), a descendant of the preceding family, was the son of Chidley Coote, esq. by Jane, sister of George lord Carbery. He was born in 1726, and, having at an early period devoted himself to arms, if we are not misinformed, served in his majesty's troops during

[1] Biog. Brit.—Clarke's Lives, fol. 1684.

the rebellion in 1745. In the beginning of the year 1754 the regiment under colonel Aldercon, to which sir Eyre Coote belonged, embarked from Ireland to the East Indies. In January 1757, sir Eyre, then a captain, was ordered by admiral Watson to take possession of Calcutta, surrendered by the nabob, of which he was appointed governor, but of which he was almost immediately dispossessed by colonel Clive, who claimed to be the superior officer. He was afterwards employed in the reduction of Houghley and of Chandenagore. At the battle of Plassey, in June, he signalized himself so much, as to be entitled to a considerable share of the honour of that important victory. In July, being then a major, he was detached with a party in pursuit of monsieur Law, who had collected together the dispersed French; which expedition, though it did not succeed as to its principal object, the capture of Mr. Law, was yet attended with advantages both to the company and the country at large. In the same year, general Lally threatening the siege of Trichinopoly, major Coote, then become a colonel, drew together what forces he could, and invested Wandewash, which he took the 30th of November, in three days. Knowing the advantage of this place, general Lally attempted to retake it, which brought on an engagement the 22d of July 1760, in which the French troops were entirely routed, and, with their general, fled in despair to Pondicherry.

The siege of this place commenced on the 26th of November, and was carried on with unremitted diligence until the middle of January 1761, when the English forces took possession of this important town; the garrison, consisting of 1400 European soldiers, became prisoners of war; and a vast quantity of military forces, and great riches, were given up at discretion to the victors. This was the final blow to the French power in India. On the colonel's return to England, the next year, he was presented by the court of directors with a diamond-hilted sword, which cost 700*l.* as a testimony of gratitude for the important services he had done. At the close of 1769, or very early in 1770, he was appointed commander in chief of the East India Company's forces in India. He reached Madras in 1770, but left that place again in October to proceed to Bussorah, from whence he prosecuted his journey to Europe overland. The reason of his quitting Fort St. George was supposed to have been owing to a dispute with the governor

there. On the 31st of August 1771 he was invested with the order of the Bath; and in March 1773 he became colonel of the 37th regiment of foot, which being stationed in Scotland, he resided at Fort George there as governor. On the death of general Clavering in the East Indies, sir Eyre Coote was appointed a member of the supreme council at Bengal, and commander of the British troops. In 1780, Hyder Ally having invaded the Carnatic, general Coote was sent with money and a reinforcement of troops from Bengal to the coast of Coromandel, where he assumed the command of the army.

About July 1781 he with 10,000 men, Europeans and natives, defeated Hyder's army, consisting of more than 150,000, near Porto Novo. This was the first check of moment given to his career; and, during the succeeding progress of the war, Hyder was repeatedly defeated by sir Eyre Coote. In 1783, the public service again requiring his presence in the Carnatic, he, though in a dying state, again left Calcutta for Madras, in order to re-assume the command of the army upon that coast. He arrived at Madras the 24th April 1783, and died two days after. His corpse was sent to England, and landed at the Jetty head 2d September 1784, and deposited in the chapel at Plymouth until the 7th, when it proceeded to West Park, the family-seat in Hampshire, and was from thence removed on the 14th for interment in the parish-church of Rockwood.[1]

COPERNICUS (NICHOLAS), an eminent astronomer, was born at Thorn in Prussia, January 19, 1473. His father was a stranger, but from what part of Europe is unknown. He settled here as a merchant, and the archives of the city prove that he obtained the freedom of Thorn in 1462. It seems clear that he must have been in opulent circumstances, and of consideration, not only from the liberal education which he bestowed upon his son, but from the rank of his wife, the sister of Luca Watzelrode, bishop of Ermeland, a prelate descended from one of the most illustrious families of Polish Prussia. Nicholas was instructed in the Latin and Greek languages at home; and afterward sent to Cracow, where he studied philosophy, mathematics, and medicine: though his genius was naturally turned to mathematics, which he chiefly studied, and

[1] Gent. Mag. See Index; and vol. LXXX. p. 203.

pursued through all its various branches. He set out for Italy at twenty-three years of age; stopping at Bologna, that he might converse with the celebrated astronomer of that place, Dominic Maria, whom he assisted for some time in making his observations. From hence he passed to Rome, where he was presently considered as not inferior to the famous Regiomontanus. Here he soon acquired so great a reputation, that he was chosen professor of mathematics, which he taught there for a long time with the greatest applause; and here also he made some astronomical observations about the year 1500.

Afterward, returning to his own country, he began to apply his fund of observations and mathematical knowledge, to correcting the system of astronomy which then prevailed. He set about collecting all the books that had been written by philosophers and astronomers, and to examine all the various hypotheses they had invented for the solution of the celestial phænomena; to try if a more symmetrical order and constitution of the parts of the world could not be discovered, and a more just and exquisite harmony in its motions established, than what the astronomers of those times so easily admitted. But of all their hypotheses, none pleased him so well as the Pythagorean, which made the sun to be the centre of the system, and supposed the earth to move both round the sun, and also round its own axis. He thought he discerned much beautiful order and proportion in this; and that all the embarrassment and perplexity, from epicycles and excentrics, which attended the Ptolemaic hypotheses, would here be entirely removed.

This system he began to consider, and to write upon, when he was about thirty-five years of age. He carefully contemplated the phenomena; made mathematical calculations; examined the observations of the ancients, and made new ones of his own; till, after more than twenty years chiefly spent in this manner, he brought his scheme to perfection, establishing that system of the world which goes by his name, and is now universally received by all philosophers. It had, indeed, been maintained by many of the ancients; particularly Ecphantus, Seleucus, Aristarchus, Philolaus, Cleanthes Samius, Nicetas, Heraclides Ponticus, Plato, and Pythagoras; from the last of whom it was anciently called the Pythagoric, or Pythagorean system. It was also held by Archimedes, in his book of the

number of the grains of sand; but after him it became neglected, and even forgotten, for many ages, till Copernicus revived it; from whom it took the new name of the Copernican system.

This system, however, was at first looked upon as a most dangerous heresy, and his work had long been finished and perfected, before he could be prevailed upon to give it to the world, although strongly urged to it by his friends. At length, yielding to their entreaties, it was printed, and he had but just received a perfect copy, when he died the 24th of May 1543, at 70 years of age; by which it is probable he was happily relieved from the violent fanatical persecutions which were but too likely to follow the publication of his astronomical opinions; and which indeed was afterward the fate of Galileo, for adopting and defending them. The system of Copernicus, says a late learned writer, was not received, on its appearance, with any degree of that approbation which it deserved, and which it now universally obtains. Its cold reception, indeed, fully justified the hesitation and tardiness of the author to communicate it to the world. It gave such a violent contradiction both to the philosophical principles of the age, and the immediate evidence of sense, that all its advantages were undervalued, and proved insufficient to procure to it general credit. The conception of Copernicus which represented the distance of the fixed stars from the sun to be so immense, that in comparison with it the whole diameter of the terrestrial orbit shrunk into an imperceptible point, was too great to be adopted suddenly by men accustomed to refer all magnitudes to the earth, and to consider the earth as the principal object in the universe. Instead of being reckoned an answer to the objection against the annual revolution of the earth, that her axis was not found directed to different stars, it was rather considered as the subterfuge of one who had invented, and therefore tried to vindicate an absurdity; and when, in answer to another equally powerful objection, that no varieties of phase were seen in the planets, especially in Venus and Mercury, Copernicus could only express his hopes that such varieties would be discovered in future times, his reply, though it now raises admiration, could not in his own times make the least impression on those who opposed his system.

The above work of Copernicus, first printed at Norimberg in folio, 1543, and of which there have been other

editions since, is entitled "De revolutionibus orbium cœlestium," being a large body of astronomy, in six books. When Rheticus, the disciple of our author, returned out of Prussia, he brought with him a tract of Copernicus on plane and spherical trigonometry, which he had printed at Norimberg, and which contained a table of sines. It was afterward printed at the end of the first book of the Revolutions. An edition of our author's great work was also published in 4to, at Amsterdam, in 1617, under the title of "Astronomia instaurata," illustrated with notes by Nicolas Muler of Groningen.

It has not yet been noticed that Copernicus was in the church, and is said to have performed the duties of his function with care, but does not appear to have concerned himself with the disputes occasioned by the reformation. He was indebted to the patronage of his maternal uncle for his ecclesiastical promotions; being made a prebendary of the church of St. John at Thorn, and a canon of the church of Frawenberg in the diocese of Ermeland.

A late traveller observes, as not a little remarkable, that so sublime a discovery as Copernicus produced, should have originated in a part of Europe the most obscure, and hardly civilized, while it escaped the finer genius of Italy and of France. He also informs us, that at Thorn, though a part of the building has been destroyed by fire, the chamber is still religiously preserved in which Copernicus was born. His remains are buried under a flat stone, in one of the side ailes of the most ancient church of Thorn. Above is erected a small monument, on which is painted a half-length portrait of him. The face is that of a man declined in years, pale and thin; but there is, in the expression of the countenance, something which pleases, and conveys the idea of intelligence. His hair and eyes are black, his hands joined in prayer, and he is habited in the dress of a priest: before him is a crucifix, at his foot a skull, and behind appear a globe and compass. When expiring he is said to have confessed himself, as long and uniform tradition reports, in the following Latin verses, which are inscribed on the monument:

"Non parem Paulo gratiam requiro,
Veniam Petri neque posco; sed quam
In crucis ligno dederat latroni,
Sedulus oro."

These demonstrate, that when near his dissolution, all cares or inquiries, except those of a religious nature, had ceased to affect or agitate him.[1]

COQUES (GONZALO), an esteemed painter of portraits and conversations, was born at Antwerp in 1618, and was a disciple of the old David Ryckaert, under whose direction he applied himself diligently to cultivate those promising talents which he possessed, not only by practising the best rules administered to him by his instructor, but also by studying nature with singular attention. He was a great admirer of Vandyck; and fixing on the manner of that great artist as his model, had the happiness of so far succeeding, that next to him he was esteemed equal to any other painter of his time. In the school of Ryckaert, he had been accustomed to paint conversations, and he frequently composed subjects of fancy, like Teniers, Ostade, and his master; and by that habit he introduced a very agreeable style of portrait-painting in a kind of historical conversations, which seemed much more acceptable to persons of taste than the general manner of painting portraits, and procured him great reputation and riches. In that way he composed several fine pictures for Charles I. and likewise several for the archduke Leopold and the prince of Orange; which latter prince, as a mark of respect, presented Coques with a rich gold chain, and a gold medal, on which the bust of that prince was impressed. He died in 1684. He had an excellent pencil; his portraits were well designed, with easy natural attitudes; he disposed the figures in his composition so as to avoid confusion and embarrassment; he gave an extraordinary clearness of colour to his heads and hands; and his touch was free, firm, and broad—a circumstance very uncommon in works of a small size.[2]

CORAM (Capt. THOMAS), an eminent philanthropist, was born about 1668, bred to the sea, and spent the first part of his life as master of a vessel trading to our colonies. While he resided in that part of the metropolis which is the common residence of sea-faring people, business often obliged him to come early into the city and return late; when he had frequent occasions of seeing young children

[1] Moreri.—Martin's Biog. Philos.—Hutton's Dict.—Wraxall's Memoirs of the Courts of Berlin, &c.—Small's Account of Kepler's Discoveries, 8vo, 1803. —Lord Buchan's Correspondence with Bernouille, and a portrait, in Gent. Mag. vol. LXVII.—Gassendi Opera, vol. V. where is his life.

[2] Pilkington.—Descamps.—D'Argenville.

exposed, through the indigence or cruelty of their parents. This excited his compassion so far, that he projected the Foundling Hospital; in which humane design he laboured seventeen years, and at last, by his sole application, obtained the royal charter for it. He was highly instrumental in promoting another good design, viz. the procuring a bounty upon naval stores imported from the colonies; and was eminently concerned in setting on foot the colonies of Georgia and Nova Scotia. His last charitable design, in which he lived to make some progress, but not to complete, was a scheme for uniting the Indians in North America more closely to the British interest, by an establishment for the education of Indian girls. Indeed he spent a great part of his life in serving the public, and with so total a disregard to his private interest, that towards the latter part of it he was himself supported by the voluntary subscriptions of public-spirited persons; at the head of whom was that truly amiable and benevolent prince Frederic, late prince of Wales. When Dr. Brocklesby applied to the good old man, to know whether his setting on foot a subscription for his benefit would not offend him, he received this noble answer: "I have not wasted the little wealth, of which I was formerly possessed, in self-indulgence or vain expences, and am not ashamed to confess that, in this my old age, I am poor."

This singular and memorable man died at his lodgings near Leicester-square, March 29, 1751, in his 84th year; and was interred, pursuant to his desire, in the vault under the chapel of the Foundling-hospital, where an ample inscription perpetuates his memory, as Hogarth's portrait has preserved his honest countenance.

The Foundling Hospital, for several years after its institution, was an eminently popular object: numbers of affluent persons were ardent to encourage it, and the benefactions to the hospital flowed in, in a very great abundance. It was at length taken under the direction of parliament, and, from 1756 to 1759, annual and liberal grants were made for its support; in consequence of which children were poured in from every part of the kingdom. This circumstance, after some time, excited a general alarm. It was suggested, that the children, being cut off from all intercourse with their fathers and mothers, would, when they grew up, be aliens in their native land, without any visible obligations, and consequently without affections

It was farther suggested, that they might look upon themselves as a kind of independent beings in society; and that, if they were permitted to increase as they had lately done, no one could tell what harm might ensue to the state, when there were such numbers who could scarcely be said to be connected with the body politic. Nay, it was asked, whether they might not, in time, rise like the slaves of Rome, and throw the kingdom into confusion? Sentiments of this nature were first thrown out to the world by a Mr. Massie, a political writer of that period. In a pamphlet, entitled "A plan for the establishment of Charity-houses for exposed or deserted women and girls, and for penitent prostitutes," and which was printed in 1758, he introduced some observations concerning the Foundling Hospital, shewing the ill consequences of its receiving public support. Afterwards, in 1759, he made a second attack upon the Hospital, in a tract written solely for that purpose. In this tract, the good man's zeal upon the subject led him to several extravagancies and absurdities: but his general principles, concerning the evil that might arise from bringing up large multitudes of people who were not bound to society by the common ties of private and domestic affection, had a powerful influence on the public mind. The indiscriminate admission of infants into the Hospital was put a stop to; parliamentary support was withdrawn; and the institution was left to be maintained, as it now is very handsomely, by the generosity of individuals.[1]

CORAS (JOHN DE), in Latin CORASIUS, was born at Toulouse, or rather at Realmont, 1513. He taught law at Anger, Orleans, Paris, Padua, Ferrara, and Toulouse, with universal applause, and was afterwards counsellor to the parliament of Toulouse, and chancellor of Navarre; but, turning protestant, was driven from Toulouse, 1562, and, with difficulty, restored by the patronage of chancellor de l'Hospital, his friend. This return, however, proved unfortunate; for he was murdered in that city, 1573, after the massacre of St. Bartholomew was known there. He left only a daughter. Coras wrote some excellent works in Latin and French, the principal of which were printed, 1556 and 1558, 2 vols. fol. His "Miscellaneorum Juris Civilis libri tres," is particularly valued. His life was

[1] Biog. Brit.

written by a descendant, James Coras, also a protestant, and published in 1673, 4to.[1]

CORBET (JOHN), a nonconformist divine of considerable note, the son of a mechanic at Gloucester, was born in that city in 1620, and after being educated at a grammar school there, became a batler of Magdalen hall, Oxford, in 1636, and in 1639 was admitted bachelor of arts. After taking orders, he preached at Gloucester, where he resided during the siege, of which he published an account. He then removed to Chichester, and afterwards became rector of Bramshot, in Hampshire, from which he was ejected in 1662. He lived privately in London and its neighbourhood until king Charles II.'s indulgence, when a part of his congregation invited him to Chichester, where he preached among them, and had a conference with bishop Gunning on the topics which occasioned his non-conformity; but Corbet was too closely attached to the principles which prevailed during the usurpation to yield in any point to the discipline of the church. He died Dec. 26, 1680. Baxter, who preached his funeral sermon, gives a very high opinion of his learning, piety, and humility. He wrote many practical tracts, one of which, entitled "Self-employment in secret," was some years ago reprinted by the Rev. William Unwin, rector of Stock cum Ramsden, in Essex. Corbet's most curious work is his "Historical relation of the Military Government of Gloucester, from the beginning of the Civil War to the removal of col. Massie to the command of the western forces," 1645, 4to. The state of religious parties is well illustrated in another work entitled "The Interest of England in the matter of Religion," 1661, 8vo. Corbet had also a considerable share in compiling the first volume of Rushworth's "Historical Collections."[2]

CORBET (RICHARD), an English prelate, but better known and perhaps more respected as a poet, was the son of Vincent Corbet, and was born at Ewell in Surrey, in 1582. His father, who attained the age of eighty, appears to have been a man of excellent character, and is celebrated in one of his son's poems with filial ardour. For some reason he assumed the name of Pointer, or, perhaps, relinquished that for Corbet, which seems more probable: his usual residence was at Whitton in the county of Mid-

[1] Moreri.—D' t. Hist.

[2] Calamy.—Ath. Ox. vol. II.

dlesex, where he was noted for his skill in horticulture, and amassed considerable property in houses and land, which he bequeathed to his son at his death in 1619. Our poet was educated at Westminster school, and in Lent-term, 1597-8, entered in Broadgate hall (afterwards Pembroke college), and the year following was admitted a student of Christ Church, Oxford, where he soon became noted among men of wit and vivacity. In 1605 he took his master's degree, and entered into holy orders. In 1612 he pronounced a funeral oration in St. Mary's church, Oxford, on the death of Henry, prince of Wales; and the following year, another on the interment of that eminent benefactor to learning, sir Thomas Bodley. In 1618 he took a journey to France, from which he wrote the epistle to sir Thomas Aylesbury. His "Journey to France," one of his most humorous poems, is remarkable for giving some *traits* of the French character that are visible in the present day. King James, who showed no weakness in the choice of his literary favourites, made him one of his chaplains in ordinary, and in 1627 advanced him to the dignity of dean of Christ Church. At this time he was doctor in divinity, vicar of Cassington near Woodstock, in Oxfordshire, and prebendary of Bedminster Secunda in the church of Sarum.

On the 30th of July, 1629, he was promoted to the see of Oxford, and on the 7th of April 1632 was translated to that of Norwich. He married, probably, before this time, Alice, the daughter of Dr. Leonard Hutton, vicar of Flower, or Flore, in Northamptonshire, who had been his contemporary at the university, and with whom he appears to have renewed his acquaintance during his Iter Boreale. By this wife he had a son, named after his grandfather, Vincent, to whom he addresses some lines of parental advice and good wishes. Of the rest of his life little can be now recovered. He died July 28, 1635, and was buried at the upper end of the choir of the cathedral church of Norwich. Besides his son Vincent, he had a daughter named Alice. They were both living in 1642, when their grandmother, Anne Hutton, made her will, and the son administered to it in 1648, but no memorial can be found of their future history. It would appear that his wife died before him, as in his will he committed his children to the care of their grandmother.

His most accurate biographer, Mr. Gilchrist, to whom this sketch is greatly indebted, has collected many parti-

culars illustrative of his character, which are, upon the whole, favourable. Living in turbulent times, when the church was assailed from every quarter, he conducted himself with great moderation towards the recusants, or puritans; and although he could not disobey, yet contrived to soften by a gracious pleasantry of manner, the harsher orders received from the metropolitan Laud. In his principles he inclined to the Arminianism of Laud, in opposition to the Calvinism of his predecessor, archbishop Abbot; and it is evident from his poems, entertained a hearty contempt for the puritans, who, however, could not reproach him for persecution. As he published no theological works we are unable to judge of his talents in his proper profession, but his munificence in matters which regarded the church has been justly extolled. When St. Paul's cathedral stood in need of repairs, he not only contributed four hundred pounds from his own purse, but dispersed an epistle to the clergy of his diocese, soliciting their assistance. This epistle, which Mr. Gilchrist has published, is highly characteristic of his propensity to humour, as well as of the quaint and quibbling style of his age.

Wood has insinuated that he was unworthy to be made a bishop, and it must be owned he often betrayed a carelessness and indifference to the dignity of his public character. Of this we have abundant proof, if credit be due to Aubrey's MSS. in the Ashmolean museum, from which Mr. Headley has made a curious extract.

Fuller says of him that he was "of a courteous courage, and no destructive nature to any who offended him, counting himself plentifully repaired with a jest upon him."

His poems, after passing through three editions, were lately very carefully revised and published by Mr. Gilchrist, with the addition of an excellent life, notes, and illustrations. As a poet, it will not be found that Corbet stands eminently distinguished. His thoughts, however, are often striking and original, although delivered in the uncouth language of his times, and seldom indebted to correctness of versification. His faults are in general those of the age in which he wrote, and if he fills no conspicuous place in poetical history, it ought not to be forgot that he wrote for the amusement of the moment, and made no pretensions to the veneration of posterity. His principal objects were gaiety and merriment at the expence of the more glaring follies of his day; of his serious efforts it

may be justly said that his feeling was without affectation, and his panegyric without servility.[1]

CORBINELLI (JAMES), a man of wit and learning of the sixteenth century, was born of an illustrious family at Florence. He went into France in the reign of Catherine de Medicis; and that queen, to whom he had the honour of being allied, placed him with her son, the duke of Anjou, as a man of learning, and a good counsellor. Corbinelli paid his court without servility, and was compared to those ancient Romans who were full of integrity, and incapable of baseness. Chancellor de l'Hôspital had a high esteem for him. He was a professed friend and patron of the learned, and frequently printed their works at his own expence, adding notes to them, as he did to Fra. Paolo del Rosso's poem, entitled "La Fisica," Paris, 1578, 8vo; and to Dante, "De Vulgari Eloquentia," 1577, 8vo. Corbinelli was also a man of great courage and resolution, address and intrigue. He wrote down every thing which he heard, while Henry IV. was at the gates of Paris, and carried the paper to him openly, as if it had contained only common affairs, or causes. His easy and confident appearance deceived the guards who were placed at the gates; and, as he seemed to trust every body, no body mistrusted him. Raphael Corbinelli, his son, was secretary to queen Mary de Medicis, and father of M. Corbinelli, who died at Paris, June 19, 1716. This last was one of the most distinguished beaux esprits of France; and a man of strict honour and integrity, who was a welcome guest in the best companies. A report prevailing that at one of those social suppers which were given by the princes and princesses, who were Mad. de Maintenon's enemies, all the other party had been lampooned, it was thought that some particulars might be known from Corbinelli, who was present. M. d'Argenson, lieutenant of the police, accordingly visited the gouty epicurean, and asked him "where he supped such a day?" "I think I do not remember," replied Corbinelli, yawning. "Are you not acquainted with such and such princes?" "I forget." "Have you not supped with them?" "I remember nothing of it." "But I think such a man as you ought to remember things of this kind." "Yes, sir; but in the presence of

[1] Poems and Life as above.—Headley's Beauties.—Johnson and Chalmers's English Poets.

such a man as you, I am not such a man as myself." He left "Les anciens Historiens Latins réduits en Maximes," with a preface, which was attributed to P. Bouhours, printed 1694, 12mo; "Hist. genealogique de la Maison de Gondi," Paris, 1705, 2 vols. 4to, and other works.[1]

CORDARA (JULIUS CÆSAR), a learned Italian Jesuit, was born in Alexandria de la Paglia in 1704. He was the second son of the count of Calamandrana, descended from an ancient and noble family, originally from Nice. He was educated in the Jesuits' college at Rome, and in 1718 entered the society, where his progress in learning was so rapid that in the twentieth year of his age he was employed as a teacher in the college of Viterbo, and then gradually preferred to those of Fermo and Ancona, and lastly to that of Rome. Although regularly instituted in universal literature, he evinced a peculiar predilection for oratory, poetry, and history. At the age of twenty-three he first appeared before the public in an elegant discourse on the political and literary merit of the founder of the Roman college, pope Gregory XIII. which was soon followed by an equally elegant Latin satire, "In fatuos numerorum divinatores, vulgo Caballistas." This procured him admission into the academy of the Arcadia, by the name of Panemo Cisseo, under which he afterwards published several of his poetical works.

His talents for dramatic poetry became known when he was thirty years of age, by an allegoric drama, entitled "The death of Nice," in honour of the princess Clementina, queen of the titular James III. who died in 1735. By this he highly ingratiated himself with the abdicated royal family established at Rome, and his production was also much admired by the public, and went through several editions. In his riper years, however, he distinguished himself by performances of higher importance, particularly in 1737, by his excellent satires on the literary spirit of the age published under the name of L. Sectanus, "L. Sectani Q. Fil. de tota Græculorum hujus ætatis litteratura." The object of this was to satirize a class of half-learned men in Italy and in other countries, who, with an insolent and dogmatic spirit, and with the most assuming and disgusting manners, thought themselves authorized to condemn the existing literary institutions, the classification

[1] Dict. de L'Avocat.—Dict. Hist.—Moreri.—Gen. Dict.

of sciences, the methods of teaching, and even the principles of taste. This work went rapidly through seven editions.

In 1742, the place being vacant, the abbé Cordara was appointed historiographer of his order; and in 1750 published, in elegant Latin, 2 vols. fol. "Historia Societatis Jesu, Pars VI. complectens res gestas sub Mutio Vitellesco." Two years after, this was followed by another work of less bulk, but perhaps more curious, entitled "Caroli Odoardi Stuartii, Walliæ principis, expeditio in Scotiam, Libris IV. comprehensa." This was thought by his friends to be his master-piece, but as it has not been, as far as we know, imported into England, we can give no opinion as to its merits. In 1770 Cordara published "The History of the Germanic and Hungarian College at Rome," a work which, though local, may contribute to the general mass of literary history. On the dissolution of the order of the Jesuits, some of whom were imprisoned and otherwise harshly treated, he retired in 1772 from Rome to Turin, and notwithstanding his advanced age and change of life, resumed his juvenile pursuits in poetry and belles lettres. He composed a drama, "The Deliverance of Betulia;" a burlesque poem, "The Foundation of Nice," accounted one the best of the kind; his "Essay on Military Eclogues," and in 1783, an eulogy on Metastasio, none of which betrayed any decay in his powers. Towards the close of his life he resided at Alexandria, his native place, in a secular college, where he died in 1790. His eloge was written by his countryman, the marquis Charles Guasco.[1]

CORDEMOI (Gerard de), a French historian, was born at Paris, of a noble family, originally of Auvergne, and having studied law, was admitted to the bar, which he quitted for the philosophy of Descartes. Bossuet, who was no less an admirer of that philosopher, procured him the appointment of reader to the dauphin, which office he filled with success and zeal, and died the 8th of October 1684, member of the French academy, at an advanced age. We are indebted to his pen for, 1. "The general History of France during the two first races of its kings," 1685, 2 vols. fol. a work which the French critics do not appreciate so justly as it deserves. 2. Divers tracts in metaphysics, his-

[1] Athenæum, vol. IV.

tory, politics, and moral philosophy, reprinted in 1704, 4to, under the title of "Œuvres de feu M. de Cordemoi." They contain useful investigations, judicious thoughts, and sensible reflections on the method of writing history. He had adopted in philosophy, as we before observed, the sentiments of Descartes, but without servility; he even sometimes differs from them. In the latter part of his life, he was assisted in his literary labours by his son Lewis, who was born in 1651, and who became successively a licentiate of Sorbonne, and an abbot in the diocese of Clermont. He was a voluminous writer, chiefly on theological subjects; and was considered among the catholics as an able advocate of their cause against the attacks of the defenders of protestantism. He was, however, of considerable service to his father in the latter part of his "General History of France;" and, it is believed, wrote the whole of that part which extends from about the conclusion of the reign of Lewis V. to the end of the work. By order of Lewis XIV. he continued that history from the time of Hugh Capet until the year 1660, which he did not live to finish. He died at the age of seventy-one, in the year 1722.[1]

CORDERIUS. See CORDIER.

CORDES, or CORDERUS (BALTHASAR), a learned editor, was born at Antwerp in 1592, belonged to the society of Jesuits in the Low Countries, and was doctor of theology at Vienna, where he attained a considerable share of celebrity, as professor of that faculty. He was a man of great learning, particularly in Greek literature. He died at Rome June 24, 1650. His principal works, as editor and author, were "S. Dionysii Areopagitæ Opera omnia, Gr. et Lat. cum Scholiis, &c." 1634, in 2 tom. fol.; "Expositiones Patrum Græcorum in Psalmos," 1643, in 3 tom. fol.; "S. Cyrilli Homiliæ in Jeremiam," 1648, 8vo, &c. &c.[2]

CORDES, or CORDERIUS (JOHN), was born at Limoges in 1570, and at an early age discovered a considerable turn for literary pursuits, but the death of his father restricted him to trade until he was about thirty years of age, when a change of circumstances enabled him to indulge his original propensity. He entered into the society of Jesuits at Avignon; but a series of ill health obliged him to quit their seminary, and to pursue his studies privately. He afterwards became a canon of his

[1] Moreri. Dict. Hist. [2] Foppen Bibl. Belg.—Saxii Onomast.

native place, and a collector of rare and valuable books. He was himself an author and editor of considerable reputation; and after his death, which happened in 1642, his library was purchased by cardinal Mazarine. He was editor of the works of Hincmar, archbishop of Rheims; and of the works of George Cassander. He translated father Paul's "History of the Differences between Pope Paul V. and the republic of Venice;" and likewise Camillo Portio's "History of the Troubles in the kingdom of Naples, under Ferdinand I."[1]

CORDIER (MATHURIN), in Latin Corderius, lived in the sixteenth century, and was an eminent teacher. He understood the Latin tongue critically, was a man of virtue, and performed his functions with the utmost diligence, mixing moral with literary instruction. He spent his long life in teaching children at Paris, Nevers, Bordeaux, Geneva, Neufchastel, Lausanne, and lastly again at Geneva, where he died September the 8th, 1564, at the age of eighty-five, having continued his labours until three or four days before his death. He studied divinity for some time at Paris in the college of Navarre, about the year 1528, after he had taught a form in the same college; but he left off that study in order to apply himself to his former functions of a grammarian. He had taught at Nevers in 1534, 1535, and 1536. Calvin, who had been his scholar at Paris in the college de la Marche, dedicated his Commentary on the 1st Epistle to the Thessalonians to him. It is not exactly known of what province Mathurin Cordier was; some say he was born in Normandy; others pretend he was born in the earldom of Perche. He published several books for the use of schools, among which were, 1. "Epistres Chrestiennes," Lyons, 1557, 16to. 2. "Sentences extraictes de la Saincte Escriture pour l'instruction des Enfans," Latin and French, 1551. 3. "Cantiques spirituels en nombre 26," 1560. 4. "Le Miroir de la Jeunesse, pour la former à bonnes mœurs, et civilité de la vie," Paris, 16to. 5. "L'Interpretation et construction en François des distiques Latins, qu'on attribue à Caton," Lyons, 8vo, and since, perhaps, above an hundred times. His "Colloquia" have long been used in schools, and have been printed, says Bayle, a thousand times.[2]

[1] Chaufepie.—Moreri. [2] Gen. Dict.—Moreri.

CORDUS (Euricius), called by Melchior Adam, Henry Urban, a physician and poet, was a native of Simmershuys in Hesse. To assist himself in the prosecution of his studies, he undertook the business of private tutor, and while thus employed, had the good fortune to attract the notice of Erasmus, but his openness of character is said to have procured him enemies among men of less liberal minds. In 1521 he went to Italy, where he attached himself in a particular manner to the study of botany; collecting and examining a number of rare plants, and diligently comparing them with the descriptions of them left by Dioscorides. At Ferrara he took the degree of doctor in medicine, which he afterwards taught at Erfurt and Marpurg. In 1535 he went to Bremen, where he remained until his death, in 1538. He was author of several, and some very valuable, works. His "Treatise on the English Sweating Sickness" was published at Fribourg, in 1529, 4to; and in 1532, he gave a Latin version of the Theriaca, and Alexipharmica of Nicander. His "Botanologicon, sive Colloquium de Herbis," was printed at Colonna, in 1534, and is commended by Haller, and was several times reprinted; and his "De Abusu Uroscopiæ," in 1546, at Francfort. His Latin poems were published in the "Deliciæ Poet. Germ."[1]

CORDUS (Valerius), son of the preceding, and worthy of his father, was born in Hesse-Cassel in 1515, and applied himself with equal success to the study of languages and of plants. He traversed all the mountains of Germany, for the purpose of gathering simples. He then went into various parts of Italy; but died of a wound in the leg by a kick from a horse, in 1544, at the age of 29. The following distich was inscribed on his tomb:

"Ingenio superest Cordus, mens ipsa recepta est
Cœlo; quod terra est, maxima Roma tenet."

The works with which he enriched the knowledge of botany, are: 1. "Remarks on Dioscorides," Zurich, 1561, folio. 2. "Historia stirpium, libri v." Strasburg, 1561 and 1563, 2 vols. folio, a posthumous work. 3. "Dispensatorium pharmacorum omnium," Leyden, 1627, 12mo. The purity of his morals, the politeness of his manners, and the extent of his knowledge, conciliated the esteem and the praises of all lovers of real merit.[2]

[1] Moreri.—Haller Bibl. Bot. [2] Ibid.

CORELLI (ARCANGELO), a famous musician of Italy, was born at Fusignano, a town of Bologna, in 1653. His first instructor in music was Simonelli, a singer in the pope's chapel; but his genius leading him to prefer secular to ecclesiastical music, he afterwards became a disciple of Bassani, who excelled in that species of composition, in which Corelli always delighted, and made it the business of his life to cultivate. It is presumed that he was taught the organ: but his chief propensity was for the violin, on which he made so great proficiency, that some did not scruple to pronounce him the first performer on that instrument in the world. About 1672 his curiosity led him to visit Paris: and it is said that the jealous temper of Lully not brooking so formidable a rival, he soon returned to Rome; but this Dr. Burney thinks is without foundation. In 1680 he visited Germany, was received by the princes there suitably to his merit; and, after about five years stay abroad, returned and settled at Rome.

While thus intent upon musical pursuits at Rome, he fell under the patronage of cardinal Ottoboni; and is said to have regulated the musical academy held at the cardinal's palace every Monday afternoon. Here it was that Handel became acquainted with him; and in this academy a serenata of Handel, entitled "Il trionfo del tempo," was performed: the overture to which was in a style so new and singular, that Corelli was much perplexed in his first attempt to play it. This serenata, translated into English, and called "The Triumph of Time and Truth," was performed at London in 1751. The merits of Corelli as a performer were sufficient to attract the patronage of the great, and to silence, as they did, all competition; but the remembrance of these was soon absorbed in the contemplation of his excellencies as a general musician, as the author of new and original harmonies, and the father of a style not less noble and grand than elegant and pathetic. He died at Rome Jan. 18, 1713, aged almost 60; and was buried in the church of the Rotunda, otherwise called the Pantheon; where, for many years after his decease, he was commemorated by a solemn musical performance on the anniversary of that event. He died possessed of about 6000*l.* which, with a large and valuable collection of pictures, of which he was passionately fond, he bequeathed to his friend and patron cardinal Ottoboni; who, however,

while he reserved the pictures to himself, distributed the money among the relations of the testator, an act of justice, in which it may, without breach of charity, be thought that Corelli ought to have anticipated him.

Corelli is said to have been remarkable for the mildness of his temper, and the modesty of his deportment; yet to have had a quick sense of the respect due to his skill and exquisite performance. Cibber relates, that, once when Corelli was playing a solo at cardinal Ottoboni's, he discovered the cardinal and another person engaged in discourse, upon which he laid down his instrument; and, being asked the reason, gave for answer, that he feared the music might interrupt conversation.

The performance and compositions of this admirable musician, says Dr. Burney, form an æra in instrumental music, particularly for the violin, and its kindred instruments, the tenor and violoncello, which he made respectable, and fixed their use and reputation, in all probability, as long as the present system of music shall continue to delight the ears of mankind. Indeed, this most excellent master had the happiness of enjoying part of his fame during mortality; for scarce a contemporary musical writer, historian, or poet, neglected to celebrate his genius and talents; and his productions have contributed longer to charm the lovers of music by the mere powers of the bow, without the assistance of the human voice, than those of any composer that has yet existed. Haydn, indeed, with more varied abilities, and a much more creative genius, when instruments of all kinds are better understood, has captivated the musical world in perhaps a still higher degree; but whether the duration of his favour will be equal to that of Corelli, who reigned supreme in all concerts, and excited undiminished rapture full half a century, must be left to the determination of time, and the encreased rage of depraved appetites for novelty.

The concluding remarks of the same learned critic are too ingenious to be omitted. There was, he observes, little or no melody in instrumental music before Corelli's time. And though he has much more grace and elegance in his *cantilena* than his predecessors, and slow and solemn movements abound in his works; yet true pathetic and impassioned melody and modulation seem wanting in them all. He appears to have been gifted with no uncommon

powers of execution; yet, with all his purity and simplicity, he condescended to aim at difficulty, and manifestly did all he could in rapidity of finger and bow, in the long unmeaning allegros of his first, third, and sixth solos; where, for two whole pages together, common chords are broken into common divisions, all of one kind and colour, which nothing but the playing with great velocity and neatness could ever render tolerable. But like some characters and indecorous scenes in our best old plays, these have been long omitted in performance. Indeed his knowledge of the power of the bow, in varying the expression of the same notes, was very much limited. Veracini and Tartini greatly extended these powers; and we well remember our pleasure and astonishment in hearing Giardini, in a solo that he performed at the oratorio, 1769, play an air at the end of it with variations, in which, by repeating each strain with different bowing, without changing a single note in the melody, he gave it all the effect and novelty of a new variation of the passages.

However, if we recollect that some of Corelli's works are now more than a hundred years old, we shall wonder at their grace and elegance; which can only be accounted for on the principle of ease and simplicity. Purcell, who composed for ignorant and clumsy performers, was obliged to write down all the fashionable graces and embellishments of the times, on which account his music soon became obsolete and old-fashioned; whereas the plainness and simplicity of Corelli have given longevity to his works, which can always be modernised by a judicious performer, with very few changes or embellishments. And, indeed, Corelli's productions continued longer in unfading favour in England than in his own country, or in any other part of Europe; and have since only given way to the more fanciful compositions of the two Martini's, Zanesti, Campioni, Giardini, Bach, Abel, Schwindl, Boccherini, Stamitz, Haydn, Mozart, and Pleyel.[1]

CORENZIO (BELISARIUS), an artist, was born about 1558 in Greece, and after studying five years under Tintoretto, about 1590, fixed himself at Naples. He had received from nature a fertility of ideas and a celerity of hand, which made him perhaps equal to his master in the

[1] Hawkins and Burney's Histories of Music;—and the latter in Rees's Cyclopædia, art. Corelli.

dispatch of works as numerous as complicated; he alone performed the task of four industrious painters. When he chose to bridle his enthusiasm, he may be compared with Tintoretto; he is inferior to few in design, and has inventions, motions, airs of heads, which the Venetians themselves, though they were perpetually before their eyes, could never equal. His powers of imitation he proved by the large picture of the "Crowd miraculously fed," painted in forty days for the refectory of the Benedictines. In general his method resembles that of Cesare d'Arpino, and when he conforms to the Venetian manner, he still preserves a character of his own, especially in his glories, which he hems in with showery clouds and darkness. He painted little in oil, though possessed of great energy and union of colour. The rage of gain carried him to large works in fresco, which he arranged with much felicity of the whole; copious, various, resolute, and even finished in the parts, and correct, if roused by the concurrence of some able rival. Such he was at the Certosa in the chapel of St. Gennaro, when he had Caracciolo for his competitor. For other churches he sometimes painted sacred subjects in small proportions, much commended by Dominici. This artist died in 1643.[1]

CORILLA (MARIA MADDELANA FERNANDEZ), a late celebrated improvisatrice, was born at Pistoia in 1740, and gave, in her infancy, the most unequivocal marks of uncommon genius; and her acquirements in natural and moral philosophy, and ancient and modern history, were at the age of seventeen very remarkable. At the age of twenty she began to display that talent for extempore composition which is so common in Italy, and so uncommon elsewhere as to be questioned. Of this lady's abilities, however, we are not permitted to doubt, if we give any credit to the popularity she gained among all classes, and especially among persons of the highest rank. The empress Maria Theresa offered her the place of female poet laureat at court, which she accepted, and went to Vienna in 1765. Previously to this she had married signor Morelli, a gentleman of Leghorn; but her conduct after marriage became grossly licentious, a circumstance which does not appear to have diminished the respect paid to her

[1] Pilkington.

by all ranks. At Vienna, she wrote an epic poem and a volume of lyric poetry, both which she dedicated to the empress. She attracted the enthusiastic admiration of Metastasio himself, and rendered the taste for Italian poetry more predominant than it had ever been in Vienna. Soon after 1771, she settled in Rome, was admitted a member of the academy of the Arcadi, under the name of Corilla Olympica, and for some years continued to charm the inhabitants of Rome by her talents in improvisation. At length when Pius VI. became pope, he determined that she should be solemnly crowned, an honour which had been granted to Petrarch only. An account of this singular transaction, beautifully printed at Parma, by Bodoni, in 1779, contains her diploma and all the discourses, poems, sonnets, &c. written on the occasion, with the examination which she underwent, concerning her knowledge of the most important subjects upon which she was required to *Improvisare*, or treat extemporaneously, in verse publicly at the Campidoglio in Rome. The Italian title of this narrative is, "Atti della solenne coronazione fatta in Campidoglio della insigne poetesia D-na. Maria Maddalena Morelli Fernandez Pistoiese, Tragli Arcadi Corilla Olimpica." Twelve members of the Arcadian academy were selected out of thirty, publicly to examine this new edition of a *Tenth Muse*, which has been so often dedicated to ladies of poetical and literary talents. Three several days were allotted for this public exhibition of poetical powers on the following subjects: sacred history, revealed religion, moral philosophy, natural history, metaphysics, epic poetry, legislation, eloquence, mythology, fine arts, and pastoral poetry.

In the list of examiners there appear a prince, an archbishop, three monsigneurs, the pope's physician, abati, avocati, all of high rank in literature and criticism. These, severally, gave her subjects, which, besides a readiness at versification in all the measures of Italian poetry, required science, reading, and knowledge of every kind. In all these severe trials, she acquitted herself to the satisfaction and astonishment of all the principal personages, clergy, literati, and foreigners then resident at Rome; among the latter was our sovereign's brother, the duke of Gloucester. Near fifty sonnets by different poets, with odes, canzoni, terze rime, ottave, canzonette, &c. produced on the sub-

ject of this event, are inserted at the end of this narrative and description of the order and ceremonials of this splendid, honourable, and enthusiastic homage, paid to poetry, classical taste, talents, literature, and the fine arts.

This renowned lady merits some notice as a musician, as well as poetess; as she sung her own verses to simple tunes with a sweet voice, and in good taste. She likewise played on the violin; but at Florence, in 1770, she was accompanied on the violin by the celebrated and worthy pupil of Tartini, Nardini.

Towards the close of 1780 she left Rome, with the intention of passing the remainder of her life at Florence, nor did she practise her art much longer, aware that youth and beauty had added charms to her performance which she no longer possessed. She died at Florence Nov. 8, 1800.[1]

CORINNA, a Grecian lady, celebrated for her beauty and poetic talents, was born at Thessu a city in Bœotia, and was the disciple of Myrtis, another Grecian lady. Her verses were so esteemed by the Greeks that they gave her the name of the Lyric Muse. She lived in the time of Pindar, about 495 years before Christ, and is said to have gained the prize of lyric poetry five times from that poet: but Pausanias observes that her beauty made the judges partial. Corinna wrote a great deal of poetry, but no more have come down to us than some fragments which may be seen in Fabricius's "Bibliotheca Græca."[2]

CORIO (Bernardine), born in 1460, of an illustrious family of Milan, was selected by duke Lewis Sforza, surnamed Maurus, for composing the history of his country; but the French having got possession of the Milanese, and the duke his patron being taken prisoner, he died of grief in 1500. The best edition of his history, "Storia di Milano," is that of Milan in 1503, in folio. It is finely printed, scarce, and much more valued than those since published, which have been disfigured by mutilations. Some estimation, however, is attached to those of Venice, 1554, 1565, 4to; and that of Paris, 1646, 4to. Although he writes in a harsh and incorrect style, he is accurate in ascertaining dates, and minute in relating those circumstances that interest the attention. His nephew Charles Corio employed

1 Athenæum, vol. IV.—Rees's Cyclopædia.
2 Fabr. Bibl. Græc.—Vossius de Poet. Græc.

himself on the same object, and wrote in Italian, a "Portrait of the city of Milan," in which are collected the monuments, ancient and modern, of that unfortunate city.[1]

CORNARIUS, or HAGUENBOT (John), a celebrated German physician, was born at Zwickaw in Saxony in 1500. His preceptor made him change his name of Haguenbot, or Haubut, to that of Cornarius, but such changes were frequently voluntary. In his twentieth year, he taught grammar and explained the Greek and Latin poets and orators to his scholars, and two years after was admitted licentiate in medicine. He found fault with most of the remedies provided by the apothecaries; and observing, that the greatest part of the physicians taught their pupils only what is to be found in Avicenna, Rasis, and the other Arabian physicians, he carefully sought for the writings of the best physicians of Greece, and employed about fifteen years in translating them into Latin, especially the works of Hippocrates, Aetius, Eginetes, and a part of those of Galen. Meanwhile he practised physic with reputation at Zwickaw, Francfort, Marpurg, Nordhausen, and Jena, where he died of an apoplexy, March 16, 1558. He also wrote some medical treatises; published editions of some poems of the ancients on medicine and botany; and translated some of the works of the fathers, particularly those of Basil, and a part of those of Epiphanius. His translations are now little consulted, but they undoubtedly contributed to lessen the difficulties of his successors in the same branch of useful labour.[2]

CORNARO (Lewis), a Venetian of noble extraction, is memorable for having lived to an extreme age: for he was ninety-eight years old at the time of his death, which happened at Padua April 26, 1566, his birth being fixed at 1467. Amongst other little performances, he left behind him a piece, entitled "De vitæ sobriæ commodis," i. e. "Of the advantages of a temperate life:" of which an account was given in the preceding editions of this Dictionary, and which, as amusing and instructive, we shall not disturb, although it belongs rather to the medical than biographical department.

He was moved, it seems, to compose this little piece, at the request and for the benefit of some ingenious young men, for whom he had a regard; who, having long since

1 Moreri.—Haym Bibl. Italiana.
2 Haller.—Moreri, and Dict. Hist. in Haguenbot.

lost their parents, and seeing him then eighty-one years old, in a florid state of health, were desirous to know by what means he contrived thus to preserve a sound mind in a sound body, to so extreme an age. In answer, he tells them, that, when he was young, he was very intemperate; that this intemperance had brought upon him many and grievous disorders; that from the thirty-fifth to the fortieth year of his age, he spent his nights and days in the utmost anxiety and pain; and that, in short, his life was grown a burthen to him. The physicians, however, as he relates, notwithstanding all the vain and fruitless efforts which they had made to restore him, told him, that there was one medicine still remaining, which had never been tried, but which, if he could but prevail with himself to use with perseverance, might free him in time from all his complaints; namely, a regular and temperate way of living, but that unless he resolved to apply instantly to it, his case would soon become desperate. Upon this he immediately prepared himself for his new regimen, and now began to eat and drink nothing but what was proper for one in his weak habit of body. But this at first was very disagreeable to him: he wanted to live again in his old manner; and he did indulge himself in a freedom of diet sometimes, without the knowledge of his physicians indeed, although much to his own uneasiness and detriment. Driven in the mean time by necessity, and exerting resolutely all the powers of his understanding, he grew at last confirmed in a settled and uninterrupted course of temperance: by virtue of which, all his disorders had left him in less than a year, and he had been a firm and healthy man from that time to his giving this account.

To shew what a security a life of temperance is against the ill effects of hurts and disasters, he relates an accident which befel him, when he was very old. One day being overturned in his chariot, he was dragged by the horses a considerable way upon the ground. His head, his arms, his whole body were very much bruised; and one of his ancles was put out of joint. He was carried home; and the physicians seeing how much he was injured, concluded it impossible that he should live three days, but by bleeding and evacuating medicines, he presently recovered his health and strength.

Some sensualists, as it appears, had objected to his manner of living; and in order to evince the reasonable-

ness of their own, had urged, that it was not worth while to mortify one's appetites at such a rate, for the sake of being old; since all that was life, after the age of sixty-five, could not properly be called *vita viva, sed vita mortua*; not a living life, but a dead life. "Now," says he, "to shew these gentlemen how much they are mistaken, I will briefly run over the satisfactions and pleasures which I myself now enjoy in this eighty-third year of my age. In the first place I am always well; and so active withal, that I can with ease mount a horse upon a flat, and walk to the tops of very high mountains. In the next place I am always cheerful, pleasant, perfectly contented, and free from all perturbation, and every uneasy thought. I have none of that *fastidium vitæ*, that satiety of life, so often to be met with in persons of my age. I frequently converse with men of parts and learning, and spend much of my time in reading and writing. These things I do, just as opportunity serves, or my humour invites me; and all in my own house here at Padua, which, I may say, is as commodious and elegant a seat, as any perhaps that this age can shew; built by me according to the exact proportions of architecture, and so contrived as to be an equal shelter against heat and cold. I enjoy at proper intervals my gardens, of which I have many, whose borders are refreshed with streams of running water. I spend some months in the year at those Eugancan hills, where I have another commodious house with gardens and fountains: and I visit also a seat I have in the valley, which abounds in beauties, from the many structures, woods, and rivulets that encompass it. I frequently make excursions to some of the neighbouring cities, for the sake of seeing my friends, and conversing with the adepts in all arts and sciences: architects, painters, statuaries, musicians, and even husbandmen. I contemplate their works, compare them with the ancients, and am always learning something, which it is agreeable to know. I take a view of palaces, gardens, antiquities, public buildings, temples, fortifications: and nothing escapes me, which can afford the least amusement to a rational mind. Nor are these pleasures at all blunted by the usual imperfections of great age: for I enjoy all my senses in perfect vigour; my taste so very much, that I have a better relish for the plainest food now, than I had for the choicest delicacies, when formerly immersed in a life of luxury. Nay, to let you see what a portion of fire

and spirit I have still left within me, know, that I have this very year written a comedy, full of innocent mirth and pleasantry; and, if a Greek poet was thought so very healthy and happy, for writing a tragedy at the age of 73, why should not I be thought as healthy and as happy, who have written a comedy, when I am ten years older? In short, that no pleasure whatever may be wanting to my old age, I please myself daily with contemplating that immortality, which I think I see in the succession of my posterity. For every time I return home, I meet eleven grandchildren, all the offspring of one father and mother; all in fine health; all, as far as I can discern, apt to learn, and of good behaviour. I am often amused by their singing; nay, I often sing with them, because my voice is louder and clearer now, than ever it was in my life before. These are the delights and comforts of my old age; from which, I presume, it appears, that the life I spend is not a dead, morose, and melancholy life, but a living, active, pleasant life, which I would not change with the robustest of those youths who indulge and riot in all the luxury of the senses, because I know them to be exposed to a thousand diseases, and a thousand kinds of deaths. I, on the contrary, am free from all such apprehensions: from the apprehension of disease, because I have nothing for disease to feed upon; from the apprehension of death, because I have spent a life of reason. Besides, death, I am persuaded, is not yet near me. I know that (barring accidents) no violent disease can touch me. I must be dissolved by a gentle and gradual decay, when the radical humour is consumed like oil in a lamp, which affords no longer life to the dying taper. But such a death as this cannot happen of a sudden. To become unable to walk and reason, to become blind, deaf, and bent to the earth, from all which evils I am far enough at present, must take a considerable portion of time: and I verily believe, that this immortal soul, which still inhabits my body with so much harmony and complacency, will not easily depart from it yet. I verily believe that I have many years to live, many years to enjoy the world and all the good that is in it; by virtue of that strict sobriety and temperance, which I have so long and so religiously observed; friend as I am to reason, but a foe to sense." His wife, who survived him, lived also to nearly the same age. Sir John Sinclair, in his "Code of Health and Longevity," mentions the edition of 1779 as the best

English translation of Cornaro's works. There are four discourses on one subject, penned at different times; the first, already mentioned, which he wrote at the age of eighty-three, in which he declares war against every kind of intemperance. The second was composed three years after, and contains directions for repairing a bad constitution. The third he wrote when he was ninety-one, entitled "An earnest exhortation to a sober life;" and the last is a letter to Barbarò, patriarch of Aquileia, written when he was ninety-five, which contains a lively description of the health, vigour, and perfect use of all his faculties, which he had the happiness of enjoying at that advanced period of life.[1]

CORNARO PISCOPIA (HELENA LUCRETIA), a learned Venetian lady, born in 1646, was the daughter of Gio Baptista Cornaro, and educated in a very different manner from the generality of her sex, being taught languages and sciences, and all the philosophy of the schools. After having studied many years, she took her degrees at Padua, and was perhaps the first lady that ever was made a doctor. She was also admitted of the university of Rome, where she had the title of Humble given her, as she had at Padua that of Unalterable, titles which she is said to have deserved, because her learning had not inspired her with vanity, nor was any thing capable of disturbing her train of thought. With all this, however, she was not free from the weaknesses of her religion, and the age in which she lived. She early made a vow of perpetual virginity; and though all means were used to persuade her to marry, and even a dispensation with her vow obtained from the pope, yet she remained immoveable. It is affirmed, that not believing the perpetual study to which she devoted herself, and which shortened her days, sufficient to mortify the flesh, she addicted herself to other superstitious restraints, fasted often, and spent her whole time either in study or devotion, except those few hours when she was obliged to receive visits. All people of quality and fashion, who passed through Venice, were more solicitous to see her, than any of the curiosities of that superb city. The cardinals de Bouillon and D'Etrées, in passing through Italy, were commanded by the king of France, to examine whether what some said of her was true; and their report was,

[1] Thuani Hist.—His treatise on Long Life, often republished in English.

that her parts and learning were equal to her high reputation. At length her incessant study of books, particularly such as were in Greek and Hebrew, impaired her constitution so much, that she fell into an illness, of which she died in 1685. We are told that she had notice of her death a year before it happened, and that, talking one day to her father of an old cypress-tree in his garden, she advised him to cut it down, since it would do well to make her a coffin.

As soon as the news of her death reached Rome, the academicians called Infecondi, who had formerly admitted her of their society, composed odes and epitaphs to her memory without number, and celebrated a funeral solemnity in honour of her, in the college of the Barnabite fathers, where the academy of the Infecondi usually assembled. This solemnity was conducted with such magnificence, that a description of it was published at Padua in 1686, and dedicated to the republic of Venice. Part of the ceremony was a funeral oration, in which one of the academicians with all the pomp of Italian eloquence, expatiated upon the great and valuable qualities of the deceased; saying, that Helena Lucretia Cornaro had triumphed over three monsters, who were at perpetual war with her sex, viz. luxury, pride, and ignorance; and that in this she was superior to all the conquerors of antiquity, even to Pompey himself, though he triumphed at the same time over the three kings, Mithridates, Tigranes, and Aristobulus, because it was easier to conquer three kingdoms, than three such imperfections and vices, &c. In 1688 her works were published at Parma, 8vo, edited by Benedict Bacchini, with an ample life, but the praises he bestows on her are but feebly supported by these writings.[1]

CORNAZZANO (Antonio), an Italian poet, was born at Placentia, and flourished in the fifteenth century, but we have no dates of his birth or death. He passed some part of his life at Milan, and afterwards travelled into France; and on his return he went to Ferrara, where he remained until his death, patronized by the duke Hercules I. who had a high regard for him. Some of his biographers inform us that he served under the celebrated Venetian general, Bartholomew Coglioni, of whom he has left a life, in Latin, published by Burman. He left also a great many

[1] Life as above.—Moreri.—Dict. Hist.

other works, the most considerable of which is an Italian poem, in nine books, on the military art, with the Latin title of "De Re Militari," Venice, 1493, fol.; Pesaro, 1507, 8vo, &c. He has likewise given Latin titles to his three small poems, on the art of governing, the vicissitudes of fortune, and on the ablest generals: these were published at Venice, 1517, 8vo, but are rather dull and uninviting. His "Lyric poems," sonnets, canzoni, &c. were published at Venice, 1502, 8vo, and Milan, 1519. In these we find a little more spirit and vivacity, but they partake of the poetical character of his time. Quadrio, however, ranks them among the best in the Italian language.[1]

CORNEILLE (MICHAEL), born at Paris in 1642, was one of those eminent painters who adorned the age of Louis XIV. His father, who was himself a painter of merit, instructed him with much care. Having gained a prize at the academy, young Corneille was honoured with the king's pension, and sent to Rome; where the princely generosity of Louis had founded a school for young artists of genius. Here he studied some time; but thinking himself under restraint to the routine of study there established, he gave up his pension, and pursued a plan more suitable to his own inclination. He applied himself to the antique particularly with great care; and in drawing is said to have equalled Carache. In colouring he was deficient; but his advocates say, his deficiency in that respect was solely owing to his having been unacquainted with the nature of colours; for he used many of a changeable nature, which in time lost their effect. Upon his return from Rome, he was chosen a professor in the academy of Paris; and was employed by the king in all the great works he was carrying on at Versailles and Trianon, where some noble efforts of his genius are to be seen. He died at Paris in 1708.[2]

CORNEILLE (PETER), one of the most celebrated French poets, and called by his countrymen the Shakspeare of France, was born at Roan, June 6, 1606, of considerable parents, his father having been ennobled for his services by Louis XIII. He was brought up to the bar, which he attended some little time; but having no turn for business, he soon deserted it. At this time he had given

[1] Ginguené Hist. Lit. d'Italie.—Roscoe's Leo.—Moreri.
[2] D'Argenville.—Pilkington.

the public no specimen of his talents for poetry, nor appears to have been conscious of possessing any such: and they tell us, that it was purely a trifling affair of gallantry, which gave occasion to his first comedy, called "Melite." The drama was then extremely low among the French; their tragedy flat and languid, their comedy more barbarous than the lowest of the vulgar would now tolerate. Corneille was astonished to find himself the author of a piece entirely new, and at the prodigious success with which his "Melite" was acted. The French theatre seemed to be raised, and to flourish at once; and though deserted in a manner before, was now filled on a sudden with a new company of actors. After so happy an essay, he continued to produce several other pieces of the same kind; all of them, indeed, inferior to what he afterwards wrote, but much superior to any thing which the French had hitherto seen. His "Medea" came forth next, a tragedy, borrowed in part from Seneca, which succeeded, as indeed it deserved, but indifferently; but in 1637 he presented the "Cid," another tragedy, in which he shewed the world how high his genius was capable of rising, and seems to confirm Du Bos's assertion, that the age of thirty, or a few years more or less, is that at which poets and painters arrive at as high a pitch of perfection as their geniuses will permit. All Europe has seen the Cid: it has been translated into almost all languages: but the reputation which he acquired by this play, drew all the wits of his time into a confederacy against it. Some treated it contemptuously, others wrote against it. Cardinal de Richelieu himself is said to have been one of this cabal; for, not content with passing for a great minister of state, he affected to pass for a wit and a critic; and, therefore, though he had settled a pension upon the poet, could not abstain from secret attempts against his play *. It was supposed to be under his influence that the French Academy drew up that critique upon it, entitled, "Sentiments of the French academy upon the tragi-comedy of Cid:" in which,

* Not one of the Cardinal's tools was so vehement as the abbé D'Aubignac, who was mean enough to attack Corneille on account of his family, his person, his gesture, his voice, and even the conduct of his domestic affairs. When the "Cid" first appeared, says Fontenelle, the cardinal was as much alarmed as if he had seen the Spaniards at the gates of Paris. In 1635, Richelieu, in the midst of the important political concerns that occupied his mighty genius, wrote the greatest part of a play called "La Comedie des Tuilleries," in which Corneille proposed some alterations to be made in the third act: which honest freedom the cardinal never forgave. WARTON.

however, while they censured some parts, they did not scruple to praise it very highly in others. Corneille now endeavoured to support the vast reputation he had gained, by many admirable performances in succession, which, as Bayle observes, "carried the French theatre to its highest pitch of glory, and assuredly much higher than the ancient one at Athens;" yet still, at this time, he had to contend with the bad taste of the most fashionable wits. When he read his "Polyeucte," one of his best tragedies, before a company of these, where Voiture presided, it was very coldly received; and Voiture afterwards told him, it was the opinion of his friends that the piece would not succeed. In 1647 he was chosen a member of the French academy; and was what they call dean of that society at the time of his death, which happened in 1684, in his 79th year.

He was, it is said, a man of a devout and melancholy cast; and upon a disgust he had conceived to the theatre, from the cold reception of his "Pertharite," betook himself to the translation of "The Imitation of Jesus Christ," by Kempis; which he performed very elegantly. He returned, however, to the drama, although not with his wonted vigour. He spoke little in company, even upon subjects which he perfectly understood. He was a very worthy and honest man; not very dexterous in making his court to the great, which was perhaps the chief reason why he never drew any considerable advantage from his productions, besides the reputation which always attended them. Racine, in a speech made to the French academy in the beginning of 1685, does great justice to our author's talents. After representing the miserable state in which the French theatre then was, that it was without order, decency, sense, taste, he passes to the sudden reformation effected by Corneille: "a man who possessed at once all those extraordinary talents which form a great poet; art, force, judgment, and wit. Nor can any one sufficiently admire the greatness of his sentiments, the skill he shews in the economy of his subjects, his masterly way of moving the passions, the dignity, and at the same time the vast variety of his characters." This encomium must have the more weight, as it comes from the only man in the world who has been considered as his great rival. Yet we are told, that when Racine read his tragedy of "Alexander" to Corneille, the latter gave him many commendations, but advised him to apply his genius, as not being adapted to the drama, to some other species

of poetry. Corneille, says Dr. Warton, one would hope, was incapable of a mean jealousy; and if he gave this advice, thought it really proper to be given. The French have ever been fond of opposing Corneille to Shakspeare; but the want of comic powers in Corneille, for his comedies are truly contemptible, must ever obstruct the comparison. His genius was unquestionably very rich, but seems more turned towards the epic than the tragic muse; and in general he is magnificent and splendid, rather than tender and touching. He is, says Blair, an opinion in which all English critics agree, the most declamatory of all the French tragedians. He united the copiousness of Dryden with the fire of Lucan; and he resembles them also in their faults: in their extravagance and impetuosity. As to the opinions of the best modern French critics, on the merits of Corneille, we may refer to an admirable "Eloge," published by Da Ponte, in London, 1808, and to Suard's "Melange de Litterature," 1808. But Fontenelle's comparison between Corneille and Racine, as less accessible to many readers, may be added here with advantage. Corneille, says Fontenelle, had no excellent author before his eyes, whom he could follow; Racine had Corneille. Corneille found the French stage in a barbarous state, and advanced it to great perfection: Racine has not supported it in the perfection in which he found it. The characters of Corneille are true, though they are not common: the characters of Racine are not true, but only in proportion as they are common. Sometimes the characters of Corneille are, in some respects, false and unnatural, because they are noble and singular; those of Racine are often, in some respects, low, on account of their being natural and ordinary. He that has a noble heart, would chuse to resemble the heroes of Corneille; he that has a little heart, is pleased to find his own resemblance in the heroes of Racine. We carry, from hearing the pieces of the one, a desire to be virtuous; and we carry the pleasure of finding men like ourselves, in foibles and weaknesses, from the pieces of the other. The tender and graceful of Racine is sometimes to be found in Corneille: the grand and sublime of Corneille is never to be found in Racine. Racine has painted only the French and the present age, even when he designed to paint another age and other nations: we see in Corneille all those ages, and all those nations, that he intended to paint. The number of the pieces of Cor-

neille is much greater than that of Racine: Corneille, notwithstanding, has made fewer tautologies and repetitions than Racine has made. In the passages where the versification of Corneille is good, it is more bold, more noble, and, at the same time, as pure and as finished as that of Racine: but it is not preserved in this degree of beauty: and that of Racine is always equally supported. Authors, inferior to Racine, have written successfully after him, in his own way: no author, not even Racine himself, dared to attempt, after Corneille, that kind of writing which was peculiar to him. Voltaire, the best editor of Corneille's works, seems in some measure to coincide with Fontenelle. "Corneille," says he, "alone formed himself: but Louis XIV. Colbert, Sophocles, and Euripides, all of them contributed to form Racine." When we arrive, however, at Racine, it will be necessary to estimate his merit, without the bias which comparative criticism generally produces.

Of the editions of the theatre of Corneille, consisting of nine comedies and twenty-two tragedies, the best are, that of Joly, published in 1758, 10 vols. 12mo. and that of Voltaire, 1764, 12 vols. 8vo, and, lastly, the magnificent one of Didot, 1796, in 10 vols. 4to, of which 250 copies only were printed.[1]

CORNEILLE (THOMAS), brother to the preceding, a French poet also, but inferior to Peter Corneille, was born in 1625. He was a member of the French academy, and of the academy of inscriptions. He discovered, when he was young, a strong inclination and genius for poetry; and afterwards was the author of many dramatic pieces, some of which were well received by the public, and acted with great success. He died at Andeli, 1709, aged 84. His dramatic works, with those of his brother, were published at Paris, 1738, in 11 vols. 12mo. Besides dramatic, Thomas Corneille was the author of some other works: as, 1. A translation of Ovid's Metamorphoses and some of his Epistles. 2. Remarks upon Vaugelas. 3. "A dictionary of arts," in 2 vols. folio. 4. "An universal geographical and historical dictionary," in 3 vols. folio. In the last work, that part of the geography which concerns Normandy is said to be excellent. As to his dramatic talents, they were far from being contemptible, and a few of his pieces still keep

[1] Moreri.—Dict. Hist.—Fontenelle's Works.—Blair's Lectures.—Warton's Essay on Pope, edit. 1806.—D'Israeli's Curiosities of Literature, vol. II.

their place on the stage; but it was his misfortune to be a Corneille, and brother of one emphatically called the Great Corneille.[1]

CORNETO (ADRIAN.) See ADRIAN.

CORNWALLIS (CHARLES, FIRST MARQUIS), the eldest son of Charles fifth lord and first earl Cornwallis, by Elizabeth, eldest daughter of Charles, second viscount Townsend, was born Dec. 31, 1738, and educated at Eton, and at St. John's college, Cambridge. Preferring a military life, he was, in August 1765, appointed aid-de-camp to the king, with the rank of colonel of foot. In Sept. 1775, he became major-general; in August, 1777, lieutenant-general; and in October, 1793, general. He represented, in two parliaments, the borough of Eye, in Suffolk, until he succeeded his father in the peerage, June 23, 1762. In parliament, he was not a frequent or distinguished speaker. In the house of peers he appears to have been rather favourable to the claims of the American colonies, which, however, when they came to an open rupture with the mother country, did not prevent him from accepting a command in America, where he distinguished himself at the battle of Brandywine, in 1777, and afterwards at the siege of Charlestown, and was left in the command of South Carolina, where his administration was commended for its wisdom. He was soon obliged to take the field, and obtained the decisive victory of Camden, and was next victorious at Guildford, but not without a considerable loss of men. His plan of invading Virginia, in 1781, was of more doubtful prudence, and ended in his capture, with his whole army of four thousand men. Thus defeated, he laid the blame on the failure of expected succour from sir Henry Clinton, who in return equally blamed both the scheme and its conduct, and several pamphlets were published by both these commanders, into the merits of which we cannot pretend to enter. It is sufficient for our purpose to be able to add, that lord Cornwallis lost no reputation by this misfortune, either for skill or courage.

Soon after his return from America, on the change of administration which took place in 1782, he was removed from his place of governor of the Tower of London, which he had held since 1770, but was re-appointed in 1784, and retained it during his life. In 1786, his lordship was sent

[1] Moreri.—Dict. Hist.

out to India with the double appointment of governor-general and commander in chief; and arriving at Calcutta in September of that year, found the different presidencies in rising prosperity. Not long after, the government of Bengal found it necessary to declare war against the sultan of the Mysore, for his attack on the rajah of Travancore, the ally of the English. The campaign of 1790 was indecisive; but in March 1791, lord Cornwallis invaded the Mysore, and came in sight of Seringapatam, which he was prevented from investing by the floods of the Cavery. In 1792, however, he besieged that metropolis; and on the approach of the attack, the sultan Tippoo Saib sued for peace, and was obliged to accept such terms as the English commander dictated. He consented to cede a part of his dominions, paid a large sum of money, undertook to furnish a still more considerable portion of treasure, within a limited period, &c. and entrusted two of his sons to the care of lord Cornwallis, with whom they were to remain as hostages for the due performance of the treaty. By this successful conclusion of the war, the most formidable enemy was so reduced, as to render our possessions in India both profitable and secure. Madras was protected from invasion by possession of the passes, and covered by a territory defended by strong forts; and the value of Bombay was greatly enhanced, by possessions gained on the Malabar coast. The details of this war belong to history; but it is necessary to add, that in the whole conduct of it, lord Cornwallis evinced qualities of the head and heart which greatly increased his reputation as a commander. On marching days, it was his constant custom to be in his tent from the time the army came to the ground of encampment; and on halting-days, after visiting the outposts in the morning, he was there constantly employed till the evening, attending to the affairs depending on his station. The business which pressed upon him from the several armies, and from every part of India, were so complicated and various, as to require every exertion of diligence and arrangement. He gave his instructions, in person, to all officers who went on detachments of importance, and saw them on their return. Officers at the heads of departments applied to himself on all material business, and there was no branch of the service with which he was not intimately acquainted. His lordship's tents, and the line of head-quarters, appeared more like the various departments of a

great office of state, than the splendid equipage that might be supposed to attend the leader of the greatest armies that, under a British general, were ever assembled in the east. To this unremitting attention to business, is not only to be ascribed the general success of the administration of lord Cornwallis in India, and in particular that of the operations of this war, but also the unexampled economy with which it was conducted.

This important war being now ended, so highly to the honour of the British arms, lord Cornwallis returned to England, to receive the rewards justly due to his merit. He had before been invested with the insignia of the garter; and he was, in August 1792, advanced to the dignity of marquis Cornwallis, admitted a member of the privy-council, and, in addition to his other appointments, was nominated to the office of master-general of the ordnance. In 1798, the rebellion in Ireland appearing both to the viceroy, lord Camden, and to his majesty, to require a lord-lieutenant who could act in a military as well as a civil capacity, the king appointed lord Cornwallis to that important service, which he executed with skill, promptitude, and humanity; and after quelling the open insurrection, he adopted a plan of mingled firmness and conciliation, which, executed with discriminating judgment, tended to quiet that distracted country, and prepare matters for a permanent plan, that should both prevent the recurrence of such an evil, and promote industry and prosperity. He retained this high appointment till May 1801, when he was succeeded by the earl of Hardwicke. The same year he was appointed plenipotentiary to France, and signed the peace of Amiens.

In 1804, his lordship had the honour of being appointed, a second time, governor-general in the East Indies, on the recall of marquis Wellesley; and in that station he died at Ghazepore, in the province of Benares, October 5, 1805, worn out with an active life spent in the service of his country, and covered with glory and honours. His amiable character and unassuming disposition made him as universally beloved as he was respected. His talents were not brilliant: but they proved what a good heart, inflamed by an honourable ambition, may, by the aid of perseverance, effect. His lordship married, July 14, 1768, Jemima, daughter of James Jones,

esq. by whom he had an only son, Charles, the present marquis.[1]

CORONEL (Paul), a Spanish ecclesiastic, was born at Segovia, and became eminent for his critical knowledge of oriental languages, and especially the original languages of the Holy Scriptures. He was one of the professors of the university of Salamanca, when cardinal Ximenes employed him, among other learned men, on his celebrated edition of the Polyglot Bible. He also was the author of an addition to the work of Nicholas de Lira, "De translationum differentiis." He died Sept. 30, 1534.[2]

CORONELLI (Vincent), a celebrated geographer of the Minime order, and a most laborious and voluminous compiler, was born at Venice, and admitted doctor at the age of 24. Becoming known to cardinal d'Estrées by his skill in mathematics, he was employed by his eminence to make globes for Louis XIV. He staid some time at Paris for that purpose, and left many globes there, which were at that time much esteemed. Coronelli was appointed cosmographer to the republic of Venice in 1685, and public professor of geography in 1689. He afterwards became definitor-general of his order, and general May 14, 1702. After founding a cosmographical academy at Venice, he died in that city, December 1718, leaving above four hundred maps. His publications were so numerous as to fill about thirty volumes, most of them in folio. Among these are, 1. "Atlante Veneto," 4 vols. folio, Venice, 1691. 2. "Ritratti de celebri personaggi dell' academia cosmografica, &c." Venice, 1697, folio. 3. "Specchio del mare Mediterraneo," ibid, 1698, folio. 4. "Bibliotheca universalis," or an universal Dictionary, an immense undertaking, to be extended to forty-five folio volumes. All the accounts we have of Coronelli differing, we know not how far he had proceeded in this work. Moreri says he had published seven volumes; but an extract from some foreign journal, in the "Memoirs of Literature," states that, in 1709, eighteen volumes had appeared, which went no farther than the word Cavalieri, in letter C. We doubt, therefore, if the author could have compressed his materials in 45. That he should entertain a favourable

[1] Collins's Peerage, by sir E. Brydges.—Dirom's Narrative of the Campaign in India, 4to, 1793.—Adolphus and Bisset's Hist. of the Reign of George III.

[2] Moreri.—Antonio Bibl. Hisp.

opinion of his labours, and predict that all other dictionaries must sink before his, and that he should exult in the idea of leaving behind him the largest compilation ever made, is not surprizing: we are more disposed to wonder at the spirit of literary enterprize among the printers and booksellers in those days, which encouraged such undertakings.[1]

CORRADINI (DE SEZZA, PETER MARCELLINUS), a learned antiquary, born in 1660, was first a lawyer, and in that profession so distinguished, as to attract the notice of pope Clement XI. who appointed him to honourable and confidential offices. Disgusted, however, by the intrigues of the court, he gave himself up to retirement, for the purpose of applying to literary pursuits. Here he remained till he was created cardinal by pope Innocent XIII. which dignity he enjoyed more than twenty years, and died at Rome in 1743. He wrote a learned and curious work, entitled "Vetus Latium, profanum et sacrum," Rome, 1704 and 1707, 2 vols. fol.; reprinted in 1727, 4 vols. 4to: likewise a history of his native place, entitled "De civitate et ecclesia Settina;" Rome, 1702, 4to. He is said to have written a dissertation concerning certain contested rights between the emperor and the pope, "De jure precum primariarum," 1707, under the assumed name of Conradus Oligenius.[2]

CORRANUS, or DE CORRO (ANTHONY), the son of Ant. Corranus, LL.D. was born at Seville, in Spain, in 1527, and educated for the Roman Catholic church; but being afterwards desirous of embracing the reformed religion, he came to England in 1570, and being admitted into the English church, became a frequent preacher. In 1571 he was made reader of divinity in the Temple, by the interest of Dr. Edwin Sandys, bishop of London, and continued in that office about three years. In the beginning of March 1575, he was recommended to the university of Oxford for a doctor's degree, by their chancellor, the earl of Leicester; but doubts being raised as to the soundness of his principles on certain contested points, his degree was refused until he should give full satisfaction, which he probably did, although the matter is not upon record. At Oxford he became reader of divinity to the students in Gloucester, St. Mary's, and Hart-hall, and resided as a

[1] Moreri.—Dict. Hist.—Memoirs of Literature, vol. I.—Most of Coronelli's works are in the British Museum.

[2] Moreri.

student of Christchurch, holding at the same time the prebend of Harleston in St. Paul's. He died at London in March 1591, and was buried either at St. Andrew's, Holborn, or St. Andrew Wardrobe. His works are, 1. "An Epistle to the pastors of the Flemish church at Antwerp," originally written in Latin, Lond. 1570, 8vo. 2. "Tabulæ Divinorum operum, de humani generis creatione," 1574, 8vo; and afterwards published in English. 3. "Dialogus Theologicus," an explanation of St. Paul's Epistle to the Romans, collected from his lectures, 1574, 8vo; also translated, 1579. 4. "Supplication to the king of Spain," respecting the protestants in the Low Countries, 1577, 8vo, published in Latin, French, and English. 5. "Notæ in concionem Solomonis;" *i. e.* Ecclesiastes, 1579 and 1581, 8vo; and again, by Scultetus, in 1618. 6. "Sermons on Ecclesiastes," abridged by Thomas Pitt, Oxon. 1585, 8vo, probably an abridgement of the preceding. 7. "A Spanish grammar, with certain rules for teaching both the Spanish and French tongues," translated into English by Thorius. Lond. 1590, 4to.[1]

CORREGIO (ANTONIO ALLEGRI DA), sometimes called Læti, an eminent historical painter, was born in 1490* or 1494. Being descended of poor parents, and educated in an obscure village, he enjoyed none of those advantages which contributed to form the other great painters of that illustrious age. He saw none of the statues of ancient Greece or Rome; nor any of the works of the established schools of Rome and Venice. But nature was his guide; and Corregio was one of her favourite pupils. To express the facility with which he painted, he used to say that he always had his thoughts ready at the end of his pencil.

The agreeable smile, and the profusion of graces which he gave to his Madonnas, saints, and children, have been taxed with being sometimes unnatural; but still they are amiable and seducing: an easy and flowing pencil, an union and harmony of colours, and a perfect intelligence of light and shade, give an astonishing relief to all his pictures, and have been the admiration both of his con-

* The birth and life, says Mr. Fuseli, of Corregio, is more involved in obscurity than the life of Apelles. Whether he was born in 1490, or 1494, is not ascertained: the time of his death, in 1534, is more certain. The best account of him has undoubtedly been given by A. R. Mengs, in his "Memorie concernente la Vita di Corregio," vol. II. of his works, published by Nicole d'Azara.

[1] Ath. Ox. vol. I.

temporaries and successors. Annibal Caracci, who flourished fifty years after him, studied and adopted his manner in preference to that of any other master. In a letter to his cousin Louis, he expresses with great warmth the impression which was made on him by the first sight of Corregio's paintings: "Every thing which I see here," says he, "astonishes me; particularly the colouring and the beauty of the children. They live—they breathe—They smile with so much grace and so much reality, that it is impossible to refrain from smiling and partaking of their enjoyment. My heart is ready to break with grief when I think on the unhappy fate of poor Corregio—that so wonderful a man (if he ought not rather to be called an angel) should finish his days so miserably in a country where his talents were never known!"

From want of curiosity or of resolution, or from want of patronage, Corregio never visited Rome, but remained his whole life at Parma, where the art of painting was little esteemed, and of consequence poorly rewarded. This concurrence of unfavourable circumstances occasioned at last his premature death, at the age of forty. He was employed to paint the cupola of the cathedral at Parma, the subject of which is an "Assumption of the Virgin;" and having executed it in a manner that has long been the admiration of every person of good taste, for the grandeur of design, and especially for the boldness of the fore-shortenings (an art which he first and at once brought to the utmost perfection), he went to receive his payment. The canons of the church, either through ignorance or baseness, found fault with his work; and although the price originally agreed upon had been very moderate, they alledged that it was far above the merit of the artist, and forced him to accept of the paltry sum of 200 livres; which, to add to the indignity, they paid him in copper money. To carry home this unworthy load to his indigent wife and children, poor Corregio had to travel six or eight miles from Parma. The weight of his burden, the heat of the weather, and his chagrin at this treatment, threw him into a pleurisy, which in three days put an end to his life and his misfortunes in 1534.

For the preservation of this magnificent work the world is indebted to Titian. As he passed through Parma in the suite of Charles V. he ran instantly to see the chef-d'œuvre of Corregio. While he was attentively viewing it, one of

the principal canons of the church told him that such a grotesque performance did not merit his notice, and that they intended soon to have the whole defaced. "Have a care of what you do," replied the other: "if I were not Titian, I would certainly wish to be Corregio."

Corregio's exclamation upon viewing a picture by Raphael is well known. Having long been accustomed to hear the most unbounded applause bestowed on the works of that divine painter, he by degrees became less desirous than afraid of seeing any of them. One, however, he at last had occasion to see. He examined it attentively for some minutes in profound silence; and then with an air of satisfaction exclaimed, "I too am a painter." Julio Romano, on seeing some of Corregio's pictures at Parma, declared they were superior to any thing in painting he had yet beheld. One of these no doubt would be the famous Virgin and Child, with Mary Magdalene and St. Jerom.

Dufresnoy says of this artist, that he "struck out certain natural and unaffected graces for his Madonnas, his saints, and little children, which were peculiar to himself. His manner, design, and execution, are all very great, but yet without correctness. He had a most free and delightful pencil; and it is to be acknowledged, that he painted with a strength, relief, sweetness, and vivacity of colouring, which nothing ever exceeded. He understood how to distribute his lights in such a manner, as was wholly peculiar to himself, which gave a great force and great roundness to his figures. This manner consists in extending a large light, and then making it lose itself insensibly in the dark shadowings, which he placed out of the masses: and those give them this relief, without our being able to perceive from whence proceeds so much effect, and so vast a pleasure to the sight. It appears that in this part the rest of the Lombard school copied him. He had no great choice of graceful attitudes, or distribution of beautiful groupes. His design often appears lame, and his positions not well chosen: the look of his figures is often unpleasing; but his manner of designing heads, hands, feet, and other parts, is very great, and well deserves our imitation. In the conduct and finishing of a picture he has done wonders; for he painted with so much union, that his greatest works seem to have been finished in the compass of one day, and appear as if we saw them in a look-

ing-glass. His landscape is equally beautiful with his figures."

"The excellency of Corregio's manner," says sir Joshua Reynolds, "has justly been admired by all succeeding painters. This manner is in direct opposition to what is called the dry and hard manner which preceded him. His colour, and his mode of finishing, approach nearer to perfection than those of any other painter; the gliding motion of his outline, and the sweetness with which it melts into the ground; the cleanness and transparency of his colouring, which stop at that exact medium in which the purity and perfection of taste lies, leave nothing to be wished for."

Mr. Fuseli's opinion of Corregio may with great propriety close these criticisms.—"Another charm," says the professor, "was yet wanting to complete the round of art—harmony. It appeared with Antonio Læti, called Corregio, whose works it attended like an enchanted spirit. The harmony and the grace of Corregio are proverbial: the medium which by breadth of gradation unites two opposite principles, the coalition of light and darkness, by imperceptible transition, are the element of his style. This inspires his figures with grace, to this their grace is subordinate: the most appropriate, the most elegant attitudes were adopted, rejected, perhaps sacrificed to the most aukward ones, in compliance with this imperious principle: parts vanished, were absorbed, or emerged in obedience to it. This unison of a whole, predominates over all that remains of him, from the vastness of his cupolas to the smallest of his oil-pictures. The harmony of Corregio, though assisted by exquisite hues, was entirely independent of colour: his great organ was chiaroscuro in its most extensive sense: compared with the expanse in which he floats, the effects of Lionarda da Vinci are little more than the dying ray of evening, and the concentrated flash of Giorgione discordant abruptness. The bland central light of a globe, imperceptibly gliding through lucid demitints into rich reflected shades, composes the spell of Corregio, and affects us with the soft emotions of a delicious dream."

Of Corregio's best oil-pictures, Italy has been deprived by purchase or by spoil. Dresden possesses the celebrated "Night," or rather "Dawn;" the "Magdalen reading;" and a few more of less excellence, or less authentic cha-

racter. The two allegoric pictures, called "Leda and Danaë," once in the possession of queen Christina, migrated to France, and with the picture of Io, were mangled or destroyed by bigotry. A duplicate of the Io, and a "Rape of Ganymede" are at Vienna. Spain possesses "Christ praying in the Garden," and "Mercury teaching Cupid to read in the presence of Venus." To the "Sposalizio of St. Catharine," which France possessed before, the spoils of the revolution have added the "St. Jerome with the Magdalen," the "Madonna della Scudella," the "Descent from the Cross," and the "Martyrdom of St. Placido," from Parma.[1]

CORSINI (EDWARD), a monk of the Ecoles-Pies, and a mathematician and antiquary, was born at Fanano in 1702, and died in 1765, at Pisa, where the grand duke had given him a chair in philosophy. This science occupied his first studies, and his success soon appeared from the "Philosophical and Mathematical Institutions," 1723 and 1724, 6 vols. 8vo. For the doctrines of Aristotle, which then were generally adopted in a part of Italy, he substituted a species of philosophy at once more useful and more true. Encouraged by the favourable reception his work had met with, he published in 1735 a new "Course of Geometrical Elements," written with precision and perspicuity. On being appointed professor at Pisa, he revised and retouched his two performances. The former appeared, with considerable corrections, at Bologna in 1742; and the second, augmented with "Elements of Practical Geometry," was published at Venice in 1748, 2 vols. 8vo. He was well versed in hydrostatics and history. After having sedulously applied for several years to the classical authors, and particularly those of Greece, he proposed to write the "Fasti of the Archons of Athens," the first volume of which appeared in 1734, in 4to, and the fourth and last, ten years after. Being called in 1746 to the chair of moral philosophy and metaphysics, he composed a "Course of Metaphysics," which appeared afterwards at Venice in 1758. His learned friends Muratori, Gorio, Maffei, Quirini, Passionei, now persuaded him to abandon philosophy; and, at their solicitations, he returned to criticism and erudition. In 1747 he published four dissertations in 4to, on

[1] Mengs, as in preceding note.—Vasari.—Sir Joshua Reynolds's Works.—Fuseli's Lectures. See also his edition of Pilkington.

the sacred games of Greece, in which he gave an exact list of the athletic victors. Two years afterwards he brought out, in folio, an excellent work on the abbreviations used in Greek inscriptions, under this title, "De notis Græcorum." This accurate and sagacious performance was followed by several dissertations relative to objects of learning. But the high esteem in which he was held by his acquaintance on account of his virtues and industry, was an interruption to his labours, he being appointed general of his order in 1754; yet the leisure left him by the arduous duties of his station he devoted to his former studies, and when the term of his generalship expired, he hastened back to Pisa, to resume the functions of professor. He now published several new dissertations, and especially an excellent work, one of the best of his performances, entitled "De præfectis urbis." At length he confined the whole of his application on the "History of the University of Pisa," of which he had been appointed historiographer, and was about to produce the first volume when a stroke of apoplexy carried him off, in spite of all the resources of the medical art, in December 1765.[1]

CORT (CORNELIUS), a celebrated engraver, was born at Hoorn in Holland in 1536. After having learned the first principles of drawing and engraving, he went to Italy to complete his studies, and visited all the places famous for the works of the great masters. At Venice he was courteously received by Titian; and engraved several plates from the pictures of that admirable painter. He at last settled at Rome, where he died, 1578, aged forty-two. According to Basan, he was the best engraver with the burin or graver only that Holland ever produced. "We find in his prints," adds he, "correctness of drawing, and an exquisite taste." He praises also the taste and lightness of touch with which he engraved landscapes, and that without the assistance of the point. It is no small honour to this artist, that Agostino Carracci was his scholar, and imitated his style of engraving rather than that of any other master. His engravings are very numerous (151 according to abbé Marolles), and by no means uncommon.[2]

CORTE (GOTLIEB), professor of law at Leipsic, was born at Bescow, in Lower Lusatia, February 28, 1698. He

[1] Fabroni Vitæ Italorum, an elaborate article, with an ample catalogue of his works.—Dict. Hist.

[2] Strutt.

was eminent for his learning, and assisted in the Journals of Leipsic, at which place he died April 7, 1731, aged thirty-three. Corte published an edition of Sallust, printed at Leipsic, 1724, 4to, with notes, which is much esteemed, "Tres Satyræ Mennipeæ," Leipsic, 1720, 8vo, and other works.[1]

CORTES (FERDINAND), a Spanish commander, famous under the emperor Charles V. for the conquest of Mexico, was born at Medellin in Estremadura, in 1485. His parents intended him for study, but his dissipated habits and overbearing temper made his father willing to gratify his inclination by sending him abroad as an adventurer. Accordingly he passed over to the Indies in 1504, continued some time at St. Domingo, and then went to the isle of Cuba. He so distinguished himself by his exploits, that Velasquez, governor of Cuba, made him captain general of the army which he destined for the discovery of new countries. Cortes sailed from San-Iago Nov. 18, 1518, stationed his little army at the Havannah, and arrived the year after at Tabasco in Mexico. He conquered the Indians, founded Vera-Cruz, reduced the province of Tlascala, and marched directly to Mexico, the capital of the empire. Montezuma, the emperor of the Mexicans, was constrained to receive him, and thus became a prisoner in his own capital: and Cortes not only demanded immense monies of him, but obliged him to submit all his states to Charles V. Meanwhile Velasquez, growing jealous of this success, resolved to traverse the operations of Cortes, and with this view sent a fleet of 12 ships against him: but Cortes already distrusted him; and, having obtained new succours from the Spaniards, made himself master of all Mexico, and detained as prisoner Guatimosin, the successor of Montezuma, and last emperor of the Mexicans. This was accomplished Aug. 13, 1521. Charles V. rewarded these services with the valley of Guaxaca in Mexico, which Cortes erected into a marquisate. He afterwards returned to Spain, where he was not received with the gratitude he expected, and where he died in 1554, aged sixty-three. Many have written the history of this "Conquest of Mexico," and particularly Antonio de Solis, whose work has been translated into many other languages besides the English, and Clavigero; and in 1800 a very

[1] Moreri.

interesting work was published entitled "The true History of the Conquest of Mexico, by captain Bernal Diaz del Castello, one of the conquerors, written in 1568, and translated from the original Spanish, by Maurice Keatinge, esq." 4to. Dr. Robertson, in his history of America, has given a long life of Cortes, which, we are sorry to add, does more honour to his pen than to his judgment or humanity. It is a laboured defence of cruelties that are indefensible, and is calculated to present to the reader the idea of a magnanimous and politic hero, instead of an insatiate invader and usurper more barbarous than those he conquered; a murderer, who appears, like his historians in modern times, to have been perfectly insensible to the true character of the victories which accompanied his arms. From his correspondence with the emperor Charles V. published at Paris in 1778, by the viscount de Flavigny, it appears that this insensibility was so great in himself, that in his account of his exploits he neither altered facts, nor modified circumstances, to redeem his name from the execration of succeeding ages. "His accounts of murders, assassinations, and perfidious stratagems, his enumeration of the victims that fell in Mexico, to the thirst of gold, covered with the bloody veil of religion, are," says a judicious writer, "minute, accurate, *infernal.*" To these works, and to the general history of Mexico, we refer for that evidence by which the merit of Cortes may be more justly appreciated than by some of his late biographers.[1]

CORTESI, or COURTOIS (Jacob), called Il Borgognone, was a Jesuit, born in Franche Comte, 1621, who carried the art of battle-painting to a degree unknown before or after him. M. A. Cerquozzi himself did justice to his power, and dissuading him from the pursuit of other branches of painting, fixed him to that in which he could not but perceive that Cortesi would be his superior rather than his rival. The great model on which he formed himself was the "Battle of Constantine" in the Vatican. He had been a soldier, and neither the silence of Rome, nor the repose of the convent, could lay his military ardour. He has personified courage in attack or defence, and it has been said that his pictures sound with the shouts of war, the neighing of horses, the cries of the wounded. His manner of painting was rapid, in strokes, and full of colour; hence

1 Works as above.—Month. Rev. vol. LX.

its effect is improved by distance. His style was his own, though it may have been invigorated by his attention to the works of Paolo at Venice, and his intercourse with Guido at Bologna. He died in 1676, leaving a brother WILLIAM CORTESI, like him called Borgognone, who was the scholar of Pietro da Cortona, though not his imitator. He adhered to Maratta in the choice and variety of his heads, and a certain modesty of composition, but differed from him in his style of drapery and colour, which has something of Flemish transparence: his brother, whom he often assisted, likewise contributed to form his manner. A Crucifixion in the church of St. Andrea on Monte Cavallo, and the Battle of Joshua in the palace of the Quirinal, by his hand, deserve to be seen. He died in 1679, aged 51. The brothers are both mentioned by Strutt as having etched some pieces.[1]

CORTEZ, or CORTEZIO (GREGORY), a learned cardinal, was born of a noble and ancient family at Modena, and was auditor of the causes under Leo X. and afterwards entered the Benedictine order, in which his merit raised him to the highest offices. Paul III. created him cardinal in 1542. He died at Rome in 1548, leaving "Epistolarum familiarium Liber," 1575, 4to, and other works, chiefly on subjects of divinity, which are now forgot, but his letters contain a considerable portion of literary history and anecdote.[2]

CORTEZI (PAUL), an Italian prelate, was born in 1465, at San Geminiano, in Tuscany. In early life he applied himself to the forming of his style by reading the best authors of antiquity, and particularly Cicero. He was not above twenty-three when he published a dialogue on the learned men of Italy, "De hominibus doctis." This production, elegantly composed, and useful to the history of the literature of his time, remained in obscurity till 1734, when it was given to the public by Manni, from a copy found by Alexander Politi, Florence, 4to, with notes, and the life of the author. Angelo Politianus, to whom he communicated it, wrote to him, that "the work, though superior to his age, was not a premature fruit." There is still extant by this writer a commentary on the four books of sentences, 1540, folio, in good Latin, but frequently in

[1] Pilkington.—D'Argenville, vol. IV.—Burges's Lives, in art. Courtois,—Strutt.
[2] Moreri.—Dupin.

such familiar terms as to throw a ludicrous air over the lofty mysteries of the papal church, which was not a little the fashion of his time. He also wrote a tract on the dignity of the cardinals, "De Cardinalatu;" full of erudition, variety, and elegance, according to the testimony of some Italian authors, and destitute of all those qualities, according to that of Du Pin. P. Cortezi died bishop of Urbino in 1510, in the 45th year of his age. His house, furnished with a copious library, was the asylum of the muses, and of all that cultivated their favour.[1]

CORTONA. See BERRETINI.

CORVINUS. See MATTHIAS.

CORYATE (GEORGE), a Latin poet of some note in his day, was born in the parish of St. Thomas, in Salisbury. He received his education at Winchester-school, and in the year 1562 was admitted perpetual fellow of New college, Oxford. In the year 1566, on queen Elizabeth's visiting the university, he, together with W. Reynolds, bachelor of arts, received her majesty and her train at New college; on which occasion he pronounced an oration, for which he received great praises and a handsome purse of gold. He afterwards took his degree in arts, and, in June 1570, became rector of Odcombe on the death of Thomas Reade, and some time after, bachelor of divinity. In the year 1594, he was appointed prebendary of Warthill, in the cathedral church of York, and also held some other dignity, but what we are not informed. He died at the parsonage-house at Odcombe, on the 4th of March, 1606. It is asserted that his son, the celebrated traveller, agreeably to his whimsical character, entertained a design of preserving his body from stench and putrefaction, and with that view caused it to be kept above ground until the 14th of April following, when it was buried in the chancel of the church of Odcombe. George Coryate was much commended in his time for his fine fancy in Latin poetry; and for certain pieces which he had written was honourably quoted by several eminent writers. The only pieces Mr. Wood had seen of his composition were, 1. "Poemata varia Latina," London, 1611, 4to, published by his son after his death, and by him entitled "Posthuma fragmenta Poematum Georgii Coryate." 2. "Descriptio Angliæ,

[1] Dupin.—Moreri.—Roscoe's Leo.—Ginguené Hist. Litt. d'Italie.—Greswell's Politianus.

Scotiæ, et Hiberniæ," written in Latin verse, and dedicated to queen Elizabeth, but it does not appear that this piece was ever printed. In 1763, James Lumley Kingston, esq. of Dorchester, published, from a MS. found amongst the papers belonging to a considerable family in one of the western counties, a Latin poem, which appears to have been written in the reign of queen Elizabeth, entitled "Descriptio Angliæ et Descriptio Londini," being two poems in Latin verse, supposed to be written in the fifteenth century. This pamphlet Mr. Gough thinks may be part of the poem noticed by Mr. Wood. The mention of only fifteen colleges at Oxford, fixes the date of the verses before the year 1571. Mr. Coryate's wife, Gertrude, outlived her husband and son many years, and resided at Odcombe or near it until her death. Dr. Humphry Hody, a native of that place, informed Mr. Wood, that she was buried near the remains of her husband on the 3d of April, 1645. It appears that after her husband's death she married a second time.[1]

CORYATE (THOMAS), the eccentric son of the preceding, was born at Odcombe, in 1577. He was first educated at Westminster-school, and became a commoner of Gloucester-hall, Oxford, in 1596; where continuing about three years, he attained, by mere dint of memory, some skill in logic, and more in the Greek and Latin languages. After he had been taken home for a time, he went to London, and was received into the family of Henry prince of Wales, either as a domestic, or, according to some, as a fool, an office which in former days was filled by a person hired for the purpose. In this situation he was exposed to the wits of the court, who, finding in him a strange mixture of sense and folly, made him their whetstone; and so, says Wood, he became too much known to all the world. In 1608, he took a journey to France, Italy, Germany, &c. which lasted five months, during which he had travelled 1975 miles, more than half upon one pair of shoes, which were once only mended, and on his return were hung up in the church of Odcombe. He published his travels under this title; "Crudities hastily gobbled up in five months travels in France, Savoy, Italy, Rhetia, Helvetia, some parts of High Germany, and the Netherlands, 1611," 4to, reprinted in 1776, 3 vols. 8vo. This work was ushered

[1] Ath. Ox. vol. I.—Biog. Brit.—Gough's Topography, vol. I.

into the world by an Odcombian banquet, consisting of near 60 copies of verses, made by the best poets of that time, which, if they did not make Coryate pass with the world for a man of great parts and learning, contributed not a little to the sale of his book*. Among these poets were Ben Jonson, sir John Harrington, Inigo Jones the architect, Chapman, Donne, Drayton, &c. In the same year he published "Coryate's Crambe, or his Colwort twice sodden, and now served in with other Macaronic dishes, as the second course of his Crudities," 4to. In 1612, after he had taken leave of his countrymen, by an oration spoken at the cross in Odcombe, he took a long and large journey, with intention not to return till he had spent ten years in travelling. The first place he went to was Constantinople, where he made his usual desultory observations; and took from thence opportunities of viewing divers parts of Greece. In the Hellespont he took notice of the two castles Sestos and Abydos, which Musæus has made famous in his poem of Hero and Leander. He saw Smyrna, from whence he found a passage to Alexandria in Egypt; and there he observed the pyramids near Grand Cairo. From thence he went to Jerusalem; and so on to the Dead Sea, to Aleppo in Syria, to Babylon in Chaldea, to the kingdom of Persia, and to Ispahan, where

* These verses were reprinted in the same year (1611), detached from the Crudities, with this title: "The Odcombian Banquet, dished foorth by Thomas the Coriat, and served in a number of Noble Wits, in praise of his Crudities and Crambe too—Asinus portans Mysteria;" and with a prose advertisement at the conclusion, of which the following is a transcript, and may serve as a specimen of Coryate's style:

"Noverint universi, &c.

"Know, gentle Reader, that the booke, in prayse whereof all these preceding verses were written, is purposely omitted for thine and thy purses good; partly for the greatness of the volume, containing 654 pages, each page 36 lines, each line 48 letters, besides panegyricks, poems, epistles, prefaces, letters, orations, fragments, posthumes, with the commas, colons, full-points, and other things hereunto appertaining; which being printed of a character legible without spectacles would have caused the booke much to exceed that price whereat men in these witty dayes value such stuffe as that; and, partly, for that one

Whose learning, judgement, wit, and braine,
Are weight with Tom's just to a graine."

"Having read the booke with an intent to epitomize it, could he but have melted out of the whole lumpe so much matter worthy the reading as would have filled foure pages; but, finding his labour lost, and his hope therein fallen short, is resolved to defer it till the author of the "Crudities" have finished his second travels; which being intended for a place farre more remote, is likely to produce a booke of a farre greater bulk: both which being drawne into an exact compend, as Munster, Baronius, the Magdeburgians, and other famous chronologers, have beene, may, perhaps, afford something either worthy thy reading, or supply thy need in such cases of extremitie, as nature and custome ofttimes inforce men unto. Vale."

the king usually resided; to Seras, anciently called Shushan; to Candahor, the first province north-east under the subjection of the great mogul, and so to Lahore, the chief city but one belonging to that empire. From Lahore he went to Agra; where, being well received by the English factory, he made a halt. He staid here till he had learned the Turkish and Morisco, or Arabian languages, in which study he was always very apt, and some knowledge in the Persian and Indostan tongues, all which were of great use to him in travelling up and down the great mogul's dominions. In the Persian tongue he afterwards made an oration to the great mogul; and in the Indostan he had so great a command, that we are gravely told he actually silenced a laundry-woman, belonging to the English ambassador in that country, who used to scold all the day long. After he had visited several places in that part of the world, he went to Surat in East-India, where he was seized with a diarrhœa, of which he died in 1617.

This strange man, it is evident, had an insatiable desire to view distant and unknown parts of the world, which has never been reckoned a symptom of folly: nor indeed would Coryate have been so much despised if he had not unluckily fallen into the hands of wits, who, by way of diverting themselves, imposed on his weakness and extreme vanity, and nothing vexed him more than to have this vanity checked. Thus when one Steel, a merchant, and servant to the East-India company, came to sir Thomas Roe, the English ambassador at Mandoa, where the mogul then resided, he told Coryate, that he had been in England since he saw him, and that king James had inquired about him; and that upon telling his majesty, that he had met him in his travels, the king replied, "Is that fool living?" Our traveller was equally hurt at another time, when, upon his departure from Mandoa, sir Thomas Roe gave him a letter, and in that a bill to receive 10*l.* at Aleppo. The letter was directed to Mr. Chapman, consul there at that time; and the passage which concerned Coryate was this: "Mr. Chapman, when you shall hand these letters, I desire you to receive the bearer of them, Mr. Thomas Coryate, with courtesie, for you shall find him a very honest poor wretch," &c. This expression troubled Coryate extremely, and therefore it was altered to his mind. He was very jealous of his reputation abroad; for he gave out, that

there were great expectances in England of the large accounts he should give of his travels after his return home.

What became of the notes and observations he made in his long peregrinations, is unknown. The following only, which he sent to his friends in England, were printed in his absence: 1. "Letters from Asmere, the court of the great mogul, to several persons of quality in England, concerning the emperor and his country of East-India," 1616, 4to, in the title of which is our author's picture, riding on an elephant. 2. "A Letter to his mother Gertrude, dated from Agra in East India, containing the speech that he spoke to the great mogul in the Persian language." 3. "Certain Observations from the mogul's court and East India." 4. "Travels to, and observations in, Constantinople and other places in the way thither, and in his journey thence to Aleppo, Damascus, and Jerusalem." 5. "His oration, Purus, Putus Coryatus; quintessence of Coryate; spoken extempore, when Mr. Rugg dubbed him a knight on the ruins of Troy, by the name of Thomas Coryate the first English knight of Troy." 6. "Observations of Constantinople abridged." All these are to be found in the "Pilgrimages" of Sam Purchas. 7. "Diverse Latin and Greek epistles to learned men beyond the seas;" some of which are in his "Crudities."—Among his persecutors was Taylor the Water-poet, who frequently endeavours to raise a laugh at his expence. To Coryate's works may be added a copy of verses, in the Somersetshire dialect, printed in Guidott's "Collection of Treatises on the Bath Waters," 1725, 8vo.[1]

COSIN (JOHN), an English prelate, was the son of Giles Cosin, a rich citizen of Norwich, and born in that city Nov. 30, 1594. He was educated in the free-school there, till 14 years of age; and then removed to Caius college in Cambridge, of which he was successively scholar and fellow. Being at length distinguished for his ingenuity and learning, he had, in 1616, an offer of a librarian's place from Overall bishop of Lichfield and Coventry, and Andrews bishop of Ely, and accepted the invitation of the former; who dying in 1619, he became domestic chaplain to Neil bishop of Durham. He was made a prebendary of Durham in 1624; and the year following collated to the archdeaconry of the east riding in the church of York,

[1] Biog. Brit.—Ath. Ox. vol. I.—Fuller's Worthies.

vacant by the resignation of Marmaduke Blakestone, whose daughter he had married that year. July 1626, Neil presented him to the rich rectory of Branspeth, in the diocese of Durham; the parochial church of which he beautified in an extraordinary manner. About that time, having frequent meetings at the bishop of Durham's house in London, with Laud and other divines of that party, he began to be obnoxious to the puritans, who suspected him to be popishly affected; grounding their suspicion on his "Collection of Private Devotions," published in 1627. This collection, according to one of his biographers, was drawn up at the command of Charles I. for the use of those protestants who attended upon the queen; and, by way of preserving them from the taint of certain popish books of devotion, supposed to be thrown, on purpose, about the royal apartments. Collier, however, says that it was written at the request of the countess of Denbigh, the duke of Buckingham's sister. This lady being then somewhat unsettled in her religion, and inclining towards popery, these devotions were drawn up to recommend the Church of England farther to her esteem, and preserve her in that communion. This book, though furnished with a great deal of good matter, was not altogether acceptable in the contexture; although the title-page sets forth, that it was formed upon the model of a book of private Prayers, authorized by queen Elizabeth, in 1560. The top of the frontispiece had the name of Jesus in three capital letters, I. H. S. Upon these there was a cross, encircled with the sun supported by two angels, with two devout women praying towards it. Burton, Prynne, and other celebrated puritans, attacked it very severely; and there is no doubt but it greatly contributed to draw upon him all that persecution which he afterwards underwent.

About 1628 he took the degree of D. D. and the same year was concerned, with his brethren of the church of Durham, in a prosecution against Peter Smart, a prebendary there, for a seditious sermon preached in that cathedral, upon Psalm xxxi. 7. "I hate them that hold of superstitious vanities." Smart was degraded, and dispossessed of his preferments; but, as we shall perceive, afterwards amply revenged of Cosin for his share in the prosecution. In 1634 Cosin was elected master of Peterhouse in Cambridge; and in 1640 made dean of Peterborough by Charles I. whose chaplain he then was; but on Nov. 10,

three days after his installation into that deanry, a petition from Peter Smart against him was read in the house of commons; wherein complaint was made of his superstition, innovations in the church of Durham, and severe prosecution of himself in the high commission-court. This ended in his being, Jan. 22, 1642, sequestered by a vote of the whole house from his ecclesiastical benefices; and he is remarkable for having been the first clergyman in those times who was treated in that manner. March 15th ensuing, the commons sent twenty-one articles of impeachment against him to the house of lords, tending to prove him popishly affected; and about the same time he was put under restraint, upon a surmise that he had enticed a young scholar to popery: of all which charges he fully cleared himself, and was indeed acquitted; but in those days of tyrannical oppression, this availed him little, nor was any recompense made him for his expences. In 1642, being concerned with others in sending the plate of the university of Cambridge to the king, who was then at York, he was ejected from his mastership of Peter-house; so that, as he was the first who was sequestered from his ecclesiastical benefices, he was also the first that was displaced in the university. Thus deprived of all his preferments, and not without fears of something worse, he resolved to leave the kingdom, and retire to Paris; which accordingly he did in 1643.

Here, by the king's order, he officiated as chaplain to such of the queen's household as were protestants; and with them, and other exiles daily resorting thither, he formed a congregation, which was held first in a private house, and afterwards at the English ambassador's chapel. Not long after, he had lodgings assigned him in the Louvre, with a small pension, on account of his relation to queen Henrietta. During his residence in this place, he continued firm in the protestant religion; reclaimed some who had gone over to popery, and confirmed others who were wavering about going; had disputes and controversies with Jesuits and Romish priests, and about the same time employed himself in writing several learned pieces against them. One accident befel him abroad, which he often spoke of as the most sensible affliction in his whole life; and that was, his only son's turning papist. This son was educated in grammar learning in a Jesuit's school, as were many others of our youths during the civil war; and oc-

casion was thence taken of inveigling him into popery. He was prevailed upon, not only to embrace popery, but also to take religious orders in the church of Rome: and though his father used all the ways imaginable, and even the authority of the French king, which by interest he had procured, to regain him out of their power, and from their persuasion, yet all proved ineffectual. Upon this he disinherited him, allowing him only an annuity of 100*l.* He pretended indeed to turn protestant again, but relapsed before his father's decease.

At the restoration of Charles II. Cosin returned to England, and took possession of all his preferments, and before the year was out, was raised to the see of Durham. As soon as he could get down to his diocese, he set about reforming abuses there during the late anarchy; and distinguished himself by his charity and public spirit. He laid out a great share of his large revenues in repairing or rebuilding the several edifices belonging to the bishopric of Durham, which had either been demolished, or neglected, during the civil wars. He repaired the castle at Bishop's Aukland, the chief country-seat of the bishops of Durham; that at Durham, which he greatly enlarged; and the bishop's house at Darlington, then very ruinous. He also enriched his new chapel at Aukland, and that at Durham, with several pieces of gilt plate, books, and other costly ornaments; the charge of all which buildings, repairs, and ornaments, amounted, according to Dr. Smith, to near 16,000*l.* but, as others say, to no less than 26,000*l.* He likewise built and endowed two hospitals; the one at Durham for eight poor people, the other at Aukland for four. The annual revenue of the former was 70*l.* that of the latter 30*l.*; and near his hospital at Durham, he rebuilt the school-houses, which cost about 300*l.* He also built a library near the castle of Durham, the charge whereof, with the pictures with which he adorned it, amounted to 800*l.* and gave books thereto to the value of 2000*l.* as also an annual pension of 20 marks for ever to a librarian. But his generosity in this way was not confined within the precincts of his diocese. He rebuilt the east end of the chapel at Peter-house in Cambridge, which cost 320*l.* and gave books to the library of that college to the value of 1000*l.* He founded eight scholarships in the same university: namely, five in Peter-house, of 10*l.* a year each; and three in Caius college, of 20 nobles apiece per annum: both which, together with a provision of 8*l.*

yearly, to the common chest of those two colleges respectively, amounted to 2500*l.* Without mentioning the whole of his benefactions, we shall only notice farther that he gave, in ornaments to the cathedral at Durham, 45*l.*; upon the new building of the bishop's court, exchequer, and chancery, and towards erecting two sessions houses in Durham, 1000*l.*; towards the redemption of Christian captives at Algiers, 500*l.*; towards the relief of the distressed loyal party in England, 800*l.*; for repairing the banks in Howdenshire, 100 marks; towards repairing St. Paul's cathedral in London, 50*l.* In a word, this generous bishop, during the eleven years he sat in the see of Durham; is said to have spent above 2000*l.* yearly in pious and charitable uses.

He died, Jan. 15, 1672, of a pectoral dropsy, in his 78th year, after having been much afflicted with the stone for some time before; and his body was conveyed from his house in Westminster to Bishop's Aukland, where it was buried in the chapel belonging to the palace, under a tomb of black marble, with a plain inscription prepared by the bishop in his life-time. Besides the son already mentioned, he had four daughters. By his will he bequeathed considerable sums of money to charitable purposes: to be distributed among the poor in several places, a sum amounting to near 400*l.*; towards rebuilding St. Paul's cathedral, when it should be raised five yards from the ground, 100*l.*; to the cathedral at Norwich, whereof the one half to be bestowed on a marble tablet, with an inscription in memory of Dr. John Overall, some time bishop there, whose chaplain he had been, the rest for providing some useful ornaments for the altar, 40*l.*; towards repairing the south and north side of Peter-house chapel in Cambridge, suitable to the east and west sides, already by him perfected, 200*l.*; towards the new building of a chapel at Emanuel college in Cambridge, 50*l.*; to the children of Mr. John Hayward, late prebendary of Lichfield, as a testimony of his gratitude to their deceased father, who in his younger years placed him with his uncle bishop Overall, 20*l.* each; to some of his domestic servants 100 marks, to some 50*l.* and to the rest half a year's wages, over and above their last quarter's pay. In his will also, he made a large and open declaration of his faith, and was particularly explicit and emphatical in vindicating himself from the imputation of popery: "I do profess," says he, "with

holy observation, and from my very heart, that I am now, and ever have been from my youth, altogether free and averse from the corruptions, and impertinent, new-fangled, or papistical superstitions and doctrines, long since introduced, contrary to the holy scripture, and the rules and customs of the ancient fathers." In the third volume of the Clarendon State Papers, lately published, we find a letter, written, in 1658, to the lord chancellor Hyde, by Dr. Cosin, which affords a farther proof that, notwithstanding his superstition and his fondness for the pomp of external worship, he was steadily attached to the protestant religion. In this letter, speaking of the queen dowager Henrietta and lord Jermyn, he says, "They hold it for a mortal sin to give one penny towards the maintenance of such heretics as Dr. Cosin is." The accusation of popery, however, answered the purposes of his persecutors, and his minute attention to the decorations and repairs of churches and cathedrals afforded some ground of suspicion even with those of more honest and candid minds.

Dr. Cosin wrote a great number of books, from all which he has sufficiently confuted the calumny of his being a papist, or popishly affected. Besides his "Collection of Private Devotions," mentioned above, he published "A Scholastical History of the Canon of the Holy Scripture; or, the certain and indubitable books thereof, as they are received in the Church of England," London, 1657, 4to, reprinted in 1672. This history, which is still in esteem, is deduced from the time of the Jewish church, to the year 1546, that is, the time when the council of Trent corrupted, and made unwarrantable additions to, the ancient Canon of the Holy Scriptures, and was written by the author during his exile at Paris. He dedicated it to Dr. M. Wren, bishop of Ely, then a prisoner in the Tower. Dr. P. Gunning had the care of the edition.—Since the bishop's decease the following books and tracts of his have been published: 1. "A Letter to Dr. Collins, concerning the Sabbath," dated from Peterhouse, Jan. 24, 1635, printed in the "Bibliotheca Literaria," 1723, 4to; in which he proves, that the keeping of our Sunday is immutable, as being grounded upon divine institution and apostolical tradition, which he confirms by several instances. 2. "A Letter from our author to Mr. Cordel, dated Paris, Feb. 7, 1650," printed at the end of a pamphlet entitled "The Judgment of the Church of England, in the case of Lay-

baptism, and of Dissenters baptism," a second edition of which was published in 1712, 8vo. 3. "Regni Angliæ Religio Catholica, prisca, casta, defoecata: omnibus Christianis monarchis, principibus, ordinibus, ostensa, anno MDCLII." i. e. A short scheme of the ancient and pure doctrine and discipline of the Church of England. Written at the request of sir Edward Hyde, afterwards earl of Clarendon, and printed at the end of Smith's Life of bishop Cosin. 4. "The History of Popish Transubstantiation," &c. written in Latin by the author at Paris, for the use of some of his countrymen, who were frequently attacked upon that point by the papists. It was published by Dr. Durrell, at London, 1675, 8vo, and translated into English in 1676, by Luke de Beaulieu, 8vo. There is a second part still in manuscript. 5. "The differences in the chief points of religion between the Roman Catholics and us of the Church of England; together with the agreements which we, for our parts, profess, and are ready to embrace, if they, for theirs, were as ready to accord with us in the same. Written to the countess of Peterborough," printed at the end of bishop Bull's "Corruptions of the Church of Rome." 6. "Notes on the Book of Common-Prayer." Published by Dr. William Nicholls, at the end of his Comment on the Book of Common-Prayer, Lond. 1710, fol. 7. "Account of a Conference in Paris, between Cyril, archbishop of Trapezond, and Dr. John Cosin;" printed in the same book. 8. "A Letter from Dr. Cosin to bishop Moreton his predecessor, giving an account of his studies and employment when an exile abroad;" and, "A Memorial of his, against what the Romanists call the Great General Council of Lateran under Innocent III. in 1215," both published by Des Maizeaux in vol. VI. of "The Present State of the Republic of Letters;" 1730. 9. "An Apology of Dr. John Cosin," in answer to Fuller's misrepresentations of him in that author's Church History, printed at the end of the first part of Heylin's "Examen Historicum." The following pieces were also written by bishop Cosin, but never printed: 1. "An Answer to a Popish pamphlet pretending that St. Cyprian was a Papist." 2. "An Answer to four queries of a Roman Catholic, about the Protestant Religion." 3. "An Answer to a paper delivered by a Popish Bishop to the lord Inchiquin." 4. "Annales Ecclesiastici," imperfect. 5. "An Answer to Father Robinson's Papers concerning the validity of the Ordinations of the Church

of England." 6. "Historia Conciliorum," imperfect. 7. "Against the forsakers of the Church of England, and their seducers in this time of her tryal." 8. "Chronologia Sacra," imperfect. 9. "A Treatise concerning the abuse of auricular confession in the Church of Rome."—Some few of Dr. Cosin's letters are extant among Dr. Birch's collections in the British Museum.[1]

COSMAS, of Alexandria in Egypt, called INDOPLEUSTES or INDICOPLEUSTES, on account of a voyage which he made to the Indies, was at first a merchant, afterwards a monk, and author, and is supposed to have flourished about the year 547. He wrote several things, particularly the "Christian Topography, or the opinion of Christians concerning the World, in 12 books; still extant, and published by Montfaucon in 1707, in the "Nova collectio Patrum," vol. II. Cosmas performed his voyage in 522, and published his book at Alexandria in 547: it contains some very curious information, but contrary to the sentiments of all astronomers, he denies the earth to be spherical, and endeavours to prove his opinion from reason, scripture, and Christian writers, who lived before him. As his testimony to the authenticity of the scriptures, however, is very considerable, Lardner has selected many passages from "The Christian Topography," in his "Credibility."[2]

COSME (JOHN DE ST.), whose family name was BASEILLAC, was a monk of the order of the Feuillans, in Paris, and born in 1703. He was educated to the practice of surgery; but at his father's death, which happened when he was young, he retired from the world, and became a monk, yet went on improving himself in the art to which he had been bred, and gave his assistance to all who applied without any reward. He had bestowed his principal attention on lithotomy, and the instrument with which he performed the operation he called *lithotome caché*, a hollow tube, in which was concealed a knife, with which he cut through the prostate gland, into the bladder. His care was to make the wound sufficiently large, to enable him to extract the stone easily, and without bruising the parts. To this, it is probable, his success, which was far superior

[1] Basire's Funeral Sermon and Life, 1673, 12mo.—Life by Smith in "Vitæ Eruditissimorum Virorum," 4to.—Biog. Brit.—Barwick's Life; see Index.—Hutchinson's Hist. of Durham.

[2] Lardner's Works.—Cave, vol. I.—Gibbon's History.—Robertson's Disquisitions on ancient India.—Saxii Onomasticon.

to any of his rivals, must be attributed. The fame he acquired drew upon him the envy of the surgeons of Paris so far, that they applied to the king to interdict his practising. Not succeeding in this attempt, Mons. Le Cat published "Lettre au sujet du Lithotome Caché, &c. contre F. Cosme Dissert." 1749. Cosme's dissertation, describing the operation, had been published the preceding year, in the "Journal des Savans." This produced an answer from De Cosme, under the title of "Recueil des pieces importantes sur l'operation da la Taille," Paris, 1751; in which he acknowledges some failures, and that he had lost one patient by hæmorrhage; but challenges his adversaries to produce lists of successful cases equal to his. In 1779, he published "Nouvelle methode d'extraire la Pierre," Paris, 12mo. After having for some time been director of the hospital of Bayeux, he established an hospital in the Feuillans, where he practised gratis. It is thought that in the course of his life he had performed the operation for the stone above a thousand times. He died July 28, 1781, most particularly lamented by the poor, towards whom he was equally compassionate and charitable. When any father of a family offered him money, he used to say, "Keep it; I must not injure your children:" and often, instead of accepting a fee from the opulent, he would recommend some poor object to be relieved by them.[1]

COSSART (Gabriel), a learned Jesuit, was born at Pontoise in 1615, and after being educated among the Jesuits, taught rhetoric at Paris with much reputation for seven years. He then joined with father Labbe, who had commenced his vast collection of the "Councils;" and Labbe dying when the eleventh volume was printing, Cossart completed the whole in 1672, in eighteen volumes. Cossart also wrote some orations and poems, a collection of which was published in 1675, and reprinted at Paris in 1723, 12mo. He was thought one of the best orators and poets which the society of Jesuits had produced. He died at Paris, Sept. 18, 1674.[2]

COSTANZO (Angelo di), lord of Cantalupo, was born in 1507, at Naples. In his youth he was solicited by Sannazario and Poderico to undertake the task of writing the history of Naples, "Istoria del Regno di Napoli," &c. published in a folio, printed at Aquila in 1581. On this

[1] Dict. Hist.—Rees's Cyclopædia.

[2] Moreri.—Dict. Hist.

he bestowed 53 years of persevering investigation. This first edition, scarce even in Italy, reaches from the year 1250 to 1489; that is, from the death of Frederic II. to the war of Milan, under Ferdinand I. Costanzo enlivened by the culture of Latin poetry the dryness of history, and succeeded both in one and the other. He is said to have improved the art of writing sonnets by graces of his own invention. His Italian poetry was published in 1709, 1723, 1728, &c. He died about 1590, at a very advanced age. A second edition of his history appeared at Venice, 1710, 4to; and a third also in 4to, at Naples, 1735, with a life of Constanzo by Bernardino Tafuri.[1]

COSTAR (PETER), a bachelor of the Sorbonne, was born 1603 at Paris, son of a hatter. He had neither the taste, learning, nor merit, of M. de Girac, but was not ignorant, as that writer accuses him of being, in his dispute upon Voiture. M. du Rueil, bishop of Bayonne, and afterwards of Angers, wished to have Costar always about him as a literary man, and gave him many benefices. He was eagerly received at the Hôtel de Rambouillet, and in the best companies, notwithstanding his affected airs; for which reason it was said, "He was the most beauish pedant, and most pedantic beau, that ever was known." He died May 13, 1660. Besides his works in defence of Voiture, against M. de Girac, there is a collection of his Letters in 2 vols. 4to, containing much literary anecdote and criticism, the latter rather in a frivolous taste, which is likewise visible in some other of his pieces.[2]

COSTARD (GEORGE), a learned clergyman of the church of England, was born at Shrewsbury about the year 1710. He was educated at Wadham college, Oxford, of which he was admitted a member in 1726, if not earlier; and on the 28th of June 1733, took the degree of master of arts. He also became a tutor, and fellow of his college; and, indeed, seems to have spent a great part of his life there, though the fellows of Wadham college hold their fellowships only for a limited number of years. The same year in which he took the degree of M.A. he published, in 8vo, "Critical observations on some Psalms." The first ecclesiastical situation in which he was placed, was that of curate of Islip in Oxfordshire. He afterwards became vicar of Whitchurch, in Dorsetshire, where he served two churches

[1] Moreri.—Dict. Hist.—Clement Bibl. Curieuse. [2] Moreri.—Dict. Hist.

for some years. Part of a letter written by him to Mr. John Catlain, containing an account of a fiery meteor seen by him in the air, on the 14th of July 1745, was read at the Royal Society on the 7th of November in that year, and published in the Philosophical Transactions, No. 477. The following year he published at London, in 8vo, "A Letter to Martin Folkes, esq. president of the Royal Society, concerning the rise and progress of Astronomy amongst the Ancients," in which he endeavoured to prove, that the Greeks derived but a very small portion of their astronomical knowledge from the Egyptians or Babylonians; and that though the Egyptians and Babylonians may be allowed, by their observations of the heavens, to have laid the foundation of astronomy; yet, as long as it continued amongst them, it consisted of observations only, and nothing more; till Geometry being improved by the Greeks, and them alone, into a science, and applied to the heavens, they became the true and proper authors of every thing deserving the name of astronomy.

In 1747, Mr. Costard published, in 8vo, "Some observations tending to illustrate the book of Job; and in particular the words, I know that my Redeemer liveth, &c." To which was annexed, "The third chapter of Habakkuk, paraphrastically translated into English verse." The same year a curious letter written by him to the Rev. Dr. Shaw, principal of St. Edmund hall, relative to the Chinese chronology and astronomy, was read at the Royal Society, and published in the Philosophical Transactions, No. 483. In this letter he took notice, that it had been the affectation of some nations, and particularly of the Babylonians and Egyptians, to carry up their histories to so immoderate a height, as plainly to shew those accounts to be fictitious. This also was the case with the Chinese; and Mr. Costard urged a variety of arguments to prove, that the mathematical and astronomical knowledge of the Chinese was inconsiderable, and that little dependance was to be placed on the pretended antiquity of their history. The following year he published, at Oxford, in 8vo, "A farther account of the rise and progress of Astronomy among the Ancients, in three letters to Martin Folkes, esq" Of these, the first treats of the astronomy of the Chaldeans; the second is an elaborate inquiry concerning the constellations spoken of in the book of Job; and the fourth is on the mythological astronomy of the ancients; and in all he has displayed a

considerable extent both of oriental and of Grecian literature.

His next publication, which appeared in 1750, in 8vo, was "Two dissertations: I. Containing an inquiry into the meaning of the word Kesitah, mentioned in Job, ch. xlii. ver. 11." attempting to prove, that though it most probably there stands for the name of a coin, yet that there is no reason for supposing it stamped with any figure at all; and, therefore, not with that of a lamb in particular. II. "On the signification of the word Hermes; in which is explained the origin of the custom, among the Greeks, of erecting stones called Hermæ; together with some other particulars, relating to the mythology of that people." At the conclusion, Mr. Costard observes, that the study of the oriental languages seems to be gaining ground in Europe every day; and provided the Greek and Latin are equally cultivated, we may arrive in a few years at a greater knowledge of the ancient world, than may be expected, or can be imagined; and he adds, that for such researches few places, if any, in Europe are so well adapted as the university of Oxford.

In 1752, he published, in 8vo, at Oxford, "Dissertationes II. Critico-Sacræ, quarum prima explicatur Ezek. xiii. 18. Altera vero, 2 Reg. x. 22." The same year a translation was published of the latter of these dissertations, under the following title: "A Dissertation on 2 Kings x. 22, translated from the Latin of Rabbi C——d (i. e. Costard, with a dedication, preface, and postscript, critical and explanatory, by the translator." In the preface and dedication to this publication, the satirical author has placed Mr. Costard in a very ludicrous light. On the 25th of January, in the year following, a letter written by Mr. Costard to Dr. Bevis, concerning the year of the eclipse foretold by Thales, was read at the Royal Society, and was afterwards published in the Philosophical Transactions, as was also another letter written by him to the same gentleman, concerning an eclipse mentioned by Xenophon. At the close of the same year, another letter written by Mr. Costard, and addressed to the earl of Macclesfield, concerning the age of Homer and Hesiod, was likewise read at the Royal Society, and afterwards published in the Philosophical Transactions for the year 1754, in which he fixes the ages of Homer and Hesiod much lower than the ordinary computations. He endeavours to make it appear, from

astronomical arguments, that Homer and Hesiod both probably lived about the year before Christ 580; which is three centuries later than the computation of sir Isaac Newton, and more than four later than that of Petavius. In 1755, he wrote a letter to Dr. Birch, which is preserved in the British Museum, respecting the meaning of the phrase Sphæra Barbarica. Some time after this, he undertook to publish a second edition of Dr. Hyde's "Historia religionis veterum Persarum eorumque Magorum;" and which was accordingly printed, under his inspection, and with his corrections, at the Clarendon press at Oxford, in 4to, in 1760. Mr. Costard's extensive learning having now recommended him to the notice of lord Chancellor Northington, he obtained, by the favour of that nobleman, in June 1764, the vicarage of Twickenham, in Middlesex, in which situation he continued till his death. The same year he published, in 4to, "The use of Astronomy in history and chronology, exemplified in an inquiry into the fall of the stone into the Ægospotamos, said to be foretold by Anaxagoras; in which is attempted to be shewn, that Anaxagoras did not foretell the fall of that stone, but the solar eclipse in the first year of the Peloponnesian war. That what he saw was a comet, at the time of the battle of Salamis: and that this battle was probably fought the year before Christ 478; or two years later than it is commonly fixed by chronologers."

In 1767, he published, in one volume 4to, "The History of Astronomy, with its application to geography, history, and chronology; occasionally exemplified by the globes," chiefly intended for the use of students, and containing a distinct view of the several improvements made in geography and astronomy, at what time, and by whom, the principal discoveries have been made in geography and astronomy, how each discovery has paved the way to what followed, and by what easy steps, through the revolution of so many ages, these very useful sciences have advanced towards their present state of perfection. The following year he published, in 4to, "Astronomical and philological conjectures on a passage in Homer:" but these conjectures appear to be fanciful and ill grounded. About this time a correspondence took place between the learned Jacob Bryant, esq. and Mr. Costard, concerning the land of Goshen, which was afterwards published by Mr. Nichols, in his "Miscellaneous Tracts by Mr. Bowyer." We do not find

that from this period our author printed any work for some years; but in 1778, he published, in 8vo, "A Letter to Nathaniel Brassey Halhed, esq. containing some remarks on his Preface to the code of Gentoo laws." This appears to have been the last of his publications; and its object was, to invalidate Mr. Halhed's opinion concerning the great antiquity of the Gentoo laws, and to refute the notion which had been adopted by several writers, drawn from the observation of natural phænomena, that the world is far more ancient than it is represented to be by the Hebrew chronology. Mr. Costard died on the 10th of January 1782, and was buried on the South side of Twickenham church-yard, but without any monument or inscription, agreeably to his own desire *. He was a man of uncommon learning, and eminently skilled in Grecian and oriental literature; but upon the whole dealt too much in conjectures, and appears to have been possessed of more erudition than judgment. His private character was amiable, and he was much respected in the neighbourhood in which he lived for his humanity and benevolence. From some passages in his writings, he appears to have been strongly attached to the interests of public freedom. He had a great veneration for the ancient Greeks; of whom he says, that "'Tis to the happy genius of that once glorious people, and that people alone, that we owe all that can properly be styled astronomy." And in another place, he says of the Greeks, that "their public spirit and love of liberty claim both our admiration and imitation. How far the sciences suffer where oppression, superstition, and arbitrary power prevail, that once glorious nation affords at this day too melancholy a proof." Mr. Costard's library, oriental manuscripts, and philosophical instruments, were sold by auction by Mr. Samuel Paterson, in March, 1782.[1]

COSTE (Hillario de), a Minime friar, eminent for his writings and his piety, was born September 6, 1595, at Paris, of a noble family, originally of Dauphiny. He died at

* So says the author of a life of Mr. Costard, which accompanies his portrait in the Gent. Mag. vol. LXXV. But according to an account very feelingly given in the Month. Rev. vol. LXXVI. p. 419, it appears that he died so poor as to be "indebted, even for the last sad duties that man owes to man, not to the gratitude of a nation whose literary character he had contributed to exalt, but to the private charity of a few humble individuals; who, while they wept over the ashes of their pastor, knew not the variety of his talents, or the extent of his acquirements."

[1] Biog Brit.—Nichols's Bowyer.—Ironside's Twickenham, and Gent. Mag. LXXV. with a characteristic portrait.—In the Phil. Trans. are some papers not enumerated above.

Paris August 21, 1661, aged 66, leaving several works, full of curious and interesting particulars, but written without any regard to the rules of criticism. The principal are: 1. "Hist. Catholique, ou sont ecrites toutes les vies, faits, &c. des hommes et dames illustres, du 16eme et 17eme siecle," 1625, fol. 2. "La Vie de Jeanne de France, fondatrice des Annonciades." 3. "Les eloges et les vies des reines, des princesses, et dames illustres," 1647, 2 vol. 4to. 4. "Les eloges de nos rois et des enfans de France qui ont été Dauphins," 1643, 4to. 5. "Vie du pere Marin Mersene," 1649, 8vo. 6. "Le portrait en petit de St. François de Paul," 1655, 4to. 7. "Le parfait Ecclesiastique, ou la vie de François le Picart, docteur de Paris, avec les eloges de 40 autres docteurs de la Faculté," 1658, 8vo. This last work is the most sought after, and the most curious.[1]

COSTE (PETER), was a native of Uzez, who fled to England on account of religion in the time of queen Anne, and after residing many years in London, where he was employed in literary pursuits, returned to Paris some time before his death, which happened in 1746. His principal works were: 1. Translations into French of Locke's Essay on human understanding, Amsterdam, 1736, 4to, and Trevoux, 4 vols. 12mo; of Newton's Optics, 4to, and of the Reasonableness of Christianity, by Locke, 2 vols. 8vo. 2. An edition of Montaigne's Essays, 3 vols. 4to, and 10 vols. 12mo, with remarks and annotations. 3. An edition of Fontaine's Fables, 12mo, with cursory notes at the bottom of the pages. He ventured to add a fable of his own, which served to prove that it was far more easy to comment on Fontaine than to imitate him. 4. The defence of la Bruyere, against the Carthusian d'Argonne, who assumed the name of Vigneul Marville: which is prefixed to Ozell's English translation of Bruyere's works, 1713, 2 vols. 8vo, 5. The life of the Grand Condé, 4to and 12mo. Coste, as an editor, was often tediously minute, and, as an original author, not above mediocrity; but he bestowed great attention on whatever he did. He was an excellent corrector of the press, thoroughly versed in his own language, well acquainted with the foreign tongues, and had a general knowledge of the sciences. In this country he must have been highly respected, as, although he died in France,

[1] Moreri.—Niceron, vol. XVII.

a monument was erected to his memory in the old church of Paddington, in which parish he probably resided. This monument is now in a light vault under the present church[1].

COSTER (LAWRENCE), or LAURENSZ JANSZ KOSTER, an inhabitant of Haerlem, who died about 1440, has acquired a name in the annals of printing, as the Dutch affirm him to be the inventor of that art about the year 1430, but this claim has been obstinately disputed. It is objected that it was not till 130 years after the first exercise of this art at Mentz, that the town of Haerlem formed any pretence to the honour of this invention; and that, to the known and certain facts, to the striking and incontestable proofs of its belonging to Mentz, the men of Haerlem oppose nothing but obscure traditions and conjectures, and not one typographical production that can in any way shew the merit of it to belong to Coster. All that such objectors allow to Haerlem, is the circumstance of being one of the first towns that practised the art of cutting in wood, which led by degrees to the idea of printing a book, first in wooden blocks engraved, then in moveable characters of wood, and lastly in fusile types. But it still remains to be proved, that this idea was conceived and executed at Haerlem; whereas it is demonstrated that Gutemberg printed, first at Strasburg, and afterwards at Mentz, in moveable characters of wood, and that the fusile types were invented at Mentz by Schœffert. The learned Meerman, counsellor and pensionary of Rotterdam, zealous for the honour of his country, supported the cause of Haerlem with all the sagacity and all the erudition that could be exerted, in a work entitled "Origines Typographicæ," printed at the Hague in 1765, 2 vols. 4to, and of which an abridgment may be seen in Bowyer and Nichols's "Origin of Printing." The question is too complicated for discussion in this place: we shall therefore only add the tradition respecting Coster's invention. It is said that walking in a wood near Haerlem, he amused himself by cutting letters upon the bark of a tree, which he impressed upon paper. Improving this incident, he proceeded to cut single letters upon wood, and uniting them by means of thread, he printed a line or two for his children. It is added, that he afterwards printed a book, entitled, "Speculum salvationis." Baron Heinecken, who

[1] Dict. Hist.—Lysons's Environs, vol. III.—See some particulars of him in the notes to the life of Locke, in the Biog. Brit.

has minutely investigated the whole story, considers it as not entitled to the least credit; and pronounces the prints, attributed to Coster, to be the works of a later date.[1]

COSTES. See CALPRENEDE.

COTELERIUS (JOHN BAPTIST), B. D. of Sorbonne, and king's Greek professor, was born at Nismes, in Languedoc, in 1627. He made an extraordinary proficiency in the languages under his father, when very young: for being, at twelve years only, brought into the hall of the general assembly of the French clergy held at Mante in 1641, he construed the New Testament in Greek, and the Old in Hebrew, at the first opening of the book. He unfolded, at the same time, several difficulties proposed in regard to the peculiar construction of the Hebrew language; and explained also the text from the customs practised among the Jews. After this, he demonstrated certain mathematical propositions, in explaining Euclid's definitions. This made him looked upon as a prodigy of genius; and his reputation rose as he advanced in life. In 1643 he took the degree of M.A.; B. D. in 1647; and was elected a fellow of the Sorbonne in 1649. In 1651 he lost his father, who died at Paris, whither he had come to reside with his children in 1638; and he lamented him much, as a parent who had taken the greatest paius in his education. This appears from a letter of Cotelerius to his father, in which he says, "I must necessarily be obedient in every respect to you, to whom, besides innumerable benefits and favours, I owe not only my life, but also the means of living well and happily, those seeds of virtue and learning which you have been careful to plant in me from my infancy. Now, if Alexander of Macedon could own himself so much indebted to his father Philip for begetting him, and so much more to Aristotle for forming and educating him, what ought not I to acknowledge myself indebted to you, who have been both a Philip and an Aristotle to me?"

In 1654, when the archbishop of Embrun retired into his diocese, he took Cotelerius along with him, as one who would be an agreeable companion in his solitude, and with him he remained four years; but afterwards, when he returned to Paris, complained heavily of the want of books

[1] Bowyer and Nichols's Origin of Printing.—History of Printing in the Encyclopædia Britannica.—Strutt's Engravers.—Freheri Theatrum.—Foppen, Bibl. Belg.—Saxii Onomast.

and conversation with learned men in that retreat. He declined going into orders, and spent his time wholly in ecclesiastical antiquity. The Greek fathers were his chief study, whose works he read, both in print and manuscript, with great exactness; made notes upon them, and translated some of them into Latin. In 1660 he published "Four homilies of St. Chrysostom upon the Psalms," and his "Commentary upon Daniel," with a Latin translation and notes. He then commenced his "Collection of those Fathers who lived in the apostolic age;" which he published in two vols. folio, at Paris, 1672, reviewed and corrected from several manuscripts, with a Latin translation and notes. The editor's notes, which are learned and curious, explain the difficulties in the Greek terms, clear up several historical passages, and set matters of doctrine and discipline in a perspicuous light. He would have published this work some years sooner, but was interrupted by being appointed, with Du Cange, to review the MSS. in the king's library. This task he entered upon by Colbert's order in 1667, and it occupied his time for five years.

In 1676 he was made Greek professor in the royal academy at Paris, which post he maintained during his life with the highest reputation. He had the year before produced the first volume of a work entitled "Monumenta Ecclesiæ Græcæ," a collection of Greek tracts out of the king's and Colbert's libraries, never published before. He added a Latin translation and notes; which, though not so large as those upon the "Patres Apostolici," are said to be very curious. The first volume was printed in 1675, the second in 1681, and the third in 1686; and he intended to have added others, if he had lived. His age was not great, but his constitution was broken with intense study: for he took vast pains in his learned performances, writing all the Greek text and the version on the side with his own hand, and using the greatest care and exactness in all his quotations. Aug. 3, 1686, he was seized with an inflammatory disorder in his breast, which required him to be let blood: but he had such a dislike to this operation, that, sooner than undergo it, he dissembled his illness. At last, however, he consented; but it was too late; for he died the 10th of the same month, when he was not 60 years of age, leaving nine folio volumes of MSS. now in the Imperial library, consisting of extracts from the fathers, &c. with notes.

Besides his great skill in the languages, and in ecclesiastical antiquity, he was remarkable for his probity and candour. He was modest and unpretending, without the least tincture of stiffness and pride. He lived particularly retired, made and received few visits; and thus, having but little acquaintance, he appeared somewhat melancholy and reserved, but was in reality of a frank, conversable, and friendly temper.[1]

COTES (FRANCIS), an English artist, was one of the founders of the Royal Academy, he and three others (Moser, West, and Chambers) being the only persons who signed the petition presented to his Majesty, to solicit that establishment. He was the son of an apothecary, who resided in Cork-street, Burlington-gardens, and was born in 1726. He was the pupil of Knapton, but in the sequel much excelled his master. He was particularly eminent for his portraits in crayons, in which branch of the art he surpassed all his predecessors; though it must be confessed that he owed something of his excellence to the study of the portraits of Rosalba. He also painted with considerable ability in oil colours; and at one time Hogarth declared him to be superior to sir Joshua Reynolds; an opinion, however, which must have arisen from some prejudice, for sir Joshua had then produced some of his best portraits. But though those of Cotes deserve not this high character, they were very pleasing, well finished, coloured with great spirit, and, by the aid of Mr. Toms's draperies (who generally supplied him with these), were justly ranked with the best portraits of the time. Yet his greatest excellence was in crayons, which were much improved under his hands, both in their preparation and application. Lord Orford says, that his pictures of the queen holding the princess royal, then an infant, in her lap; of his own wife; of Polly Jones, a woman of pleasure; of Mr. Obryen, the comedian; of Mrs. Child, of Osterley-park; and of Miss Wilton, afterwards lady Chambers; are portraits which, if they yield to Rosalba's in softness, excel hers in vivacity and invention.

Mr. Cotes was, very early in life, afflicted with the stone; and before he attained the age of forty-five, fell a victim to that disease. He died at his house in Cavendish-square, July 20, 1770, and was buried at Richmond, Sur-

[1] Moreri.—Dict. Hist.—Life by Baluze, prefixed to the edition of the Patres Apostolici, 1724.—Saxii Onomasticon.

rey. His younger brother, Samuel Cotes, painted miniatures, both in enamel and water-colours, and was in great practice during the life of the elder, but quitted the art some years ago.[1]

COTES (ROGER), a celebrated mathematician, philosopher, and astronomer, was born July 10, 1682, at Burbach in Leicestershire, where his father Robert was rector. He was first placed at Leicester school; where, at only twelve years of age, he discovered a strong inclination to the mathematics. This being observed by his uncle, the rev. Mr. John Smith, he gave him all imaginable encouragement; and prevailed with his father to send him for some time to his house in Lincolnshire, that he might assist him in those studies. Here he laid the foundation of that deep and extensive knowledge, for which he was afterwards so deservedly famous. He removed from thence to London, and was sent to St. Paul's school; where also he made a great progress in classical learning; yet found so much leisure as to keep a constant correspondence with his uncle, not only in mathematics, but also in metaphysics, philosophy, and divinity. This fact is said to have been often mentioned by professor Saunderson. His next remove was to Cambridge; where, April 6, 1699, he was admitted of Trinity college; and at Michaelmas 1705, after taking his first degree in arts, chosen fellow of it. He was at the same time tutor to Anthony earl of Harold, and the lord Henry de Grey, sons of the then marquis (afterwards duke of) Kent, to which noble family Mr. Cotes was related.

January 1706, he was appointed professor of astronomy and experimental philosophy, upon the foundation of Dr. Thomas Plume, archdeacon of Rochester; being the first that enjoyed that office, to which he was unanimously chosen, on account of his high reputation and merits. He took the degree of M. A. in 1706; and went into orders in 1713. The same year, at the desire of Dr. Bentley, he published at Cambridge the second edition of sir Isaac Newton's "Mathematica Principia, &c." and inserted all the improvements which the author had made to that time. To this edition he prefixed a most admirable preface, in which he expressed the true method of philosophising, shewed the foundation on which the Newtonian philosophy

[1] Walpole's Anecdotes, and Edwards's Supplement.

was built, and refuted the objections of the Cartesians and all other philosophers against it. It may not be amiss to transcribe a paragraph from this preface, in which the editor has given an answer to those who supposed that gravity or attraction, in sir Isaac Newton's system, was in no wise a clearer principle, and more adapted to explain the phænomena of nature, than the occult qualities of the peripatetics; because there are still philosophers who persist in the same supposition. Gravity, say the objectors, is an occult cause; and occult causes have nothing to do with true philosophy. To this Mr. Cotes replies, that "occult causes are, not those whose existence is most clearly demonstrated by observation and experiment, but those only whose existence is occult, fictitious, and supported by no proofs. Gravity therefore can never be called an occult cause of the planetary motions; since it has been demonstrated from the phænomena, that this quality really exists. Those rather have recourse to occult causes, who make vortices to govern the heavenly motions; vortices, composed of a matter entirely fictitious, and unknown to the senses. But shall gravity, therefore, be called an occult cause, and on that account be banished from philosophy, because the cause of gravity is occult, and as yet undiscovered? Let those, who affirm this, beware of laying down a principle, which will serve to undermine the foundation of every system of philosophy that can be established. For causes always proceed, by an uninterrupted connexion, from those that are compound, to those that are more simple; and when you shall have arrived at the most simple, it will be impossible to proceed farther. Of the most simple cause therefore no mechanical solution can be given; for if there could, it would not be the most simple. Will you then call these most simple causes occult, and banish them from philosophy? You may so; but you must banish at the same time the causes that are next to them, and those again that depend upon the causes next to them, till philosophy at length will be so thoroughly purged of causes, that there will not be one left whereon to build it."

The publication of this edition of Newton's Principia added greatly to his reputation; nor was the high opinion the public now conceived of him in the least diminished, but rather much increased, by several productions of his own, which afterwards appeared. He gave a description of the great fiery meteor, that was seen March 6, 1716,

which was published in the Phil. Trans. a little after his death. He left behind him also some admirable and judicious tracts, part of which, after his decease, were published by Dr. Robert Smith, his cousin and successor in his professorship, afterwards master of Trinity college. His "Harmonia Mensurarum," &c. was published at Cambridge, 1722, 4to, and dedicated to Dr. Mead by the learned editor; who, in an elegant and affectionate preface, gives us a copious account of the performance itself, the pieces annexed to it, and of such other of the author's works as were unpublished. He tells us how much this work was admired by professor Saunderson, and how dear the author of it was to Dr. Bentley. The first treatise of the miscellaneous works annexed to the "Harmonia Mensurarum" is "Concerning the estimation of errors in mixed mathematics." The second, "Concerning the differential method;" which he handles in a manner somewhat different from sir Isaac Newton's treatise upon that subject, having written it before he had seen that treatise. The name of the third piece is "Canonotechnia, or concerning the construction of tables by differences." The book concludes with three small tracts, "Concerning the descent of bodies, the motion of pendulums in the cycloid, and the motion of projectiles;" which tracts, the editor informs us, were all composed by him when very young. He wrote also "A compendium of arithmetic, of the resolutions of equations, of dioptrics, and of the nature of curves." Besides these pieces, he drew up a course of "Hydrostatical and Pneumatical Lectures" in English, which were published by Dr. Smith in 1737, and again in 1747, 8vo.

This uncommon genius in mathematics died, to the regret of the university, and all lovers of that science, June 5, 1716, in the very prime of his life; for he was advanced no farther than to his 33d year. He was buried in the chapel of Trinity college; and an inscription fixed over him, from which we learn that he had a very beautiful person. The inscription was written by Dr. Bentley, and is very elegant; but the most lasting and decisive tribute to his memory was paid by sir Isaac Newton, who said, "Had Cotes lived, we should have known something."

When Dr. Plume's professorship for astronomy and experimental philosophy was contended for, Mr. Whiston was one of the electors. Besides Mr. Cotes, there was another candidate, who had been a scholar of Dr. Harris's.

As Mr. Whiston was the only professor of mathematics who was directly concerned in the choice, the rest of the electors naturally paid a great regard to his judgment. At the time of election, Mr. Whiston said, that he pretended himself to be not much inferior to the other candidate's master, Dr. Harris; but he confessed "that he was but a child to Mr. Cotes." The votes were unanimous for Mr. Cotes, who was then only in the twenty-fourth year of his age.

In 1707, Mr. Whiston and Mr. Cotes united together in giving a course of philosophical experiments at Cambridge. Among other parts of the undertaking, certain hydrostatic and pneumatic lectures were composed. They were in number twenty-four, of which twelve were written by Mr. Cotes, and twelve by Mr. Whiston. But Mr. Whiston esteemed his own lectures to be so far inferior to those of Mr. Cotes, that he could never prevail upon himself to revise and improve them for publication.

The early death of Mr. Cotes is always spoken of with regret by every mathematician and every philosopher; since, if his life had been continued, he would undoubtedly have proved one of the greatest men which this country has produced.[1]

COTIN (CHARLES), a member of the French academy, so ill-treated by Boileau in his satires, and by Moliere in his comedy of the "Femmes Savantes," under the name of Trissotin, was born at Paris, and has at least as good a title to a place in this work, as some of Virgil's military heroes in the Æneid, who are celebrated purely for being knocked on the head. It is said, that he drew upon him the indignation of Boileau and Moliere: of the former, because he counselled him in a harsh and splenetic manner, to devote his talents to a kind of poetry different from satire; of the latter, because he had endeavoured to hurt him with the duke de Montausier, by insinuating that Moliere designed him in the person of the Misanthrope. Cotin, however, was a man of learning, understood the learned languages, particularly the Greek, Hebrew, and Syriac, was respected in the best companies, where merit only could procure admittance, and preached sixteen Lents, in the principal pulpits of Paris. He died in that city in 1682, leaving

[1] Biog. Brit.—Nichols's Bowyer, and Hist. of Leicestershire.—Whiston's Life.—Knight's Life of Colet.

several works tolerably well written: the principal are, 1. "Théoclée, ou la vraie Philosophie des principes du monde." 2. "Traité de l'Ame immortelle." 3. "Oraison funeb. pour Abel Servien." 4. "Reflexions sur la conduite du roi Louis XIV. quand il prit le soin des affaires par lui-même." 5. "Salomon, ou la Politique Royale." 6. "Poesies Chretiennes," 1668, 12mo. 7. "Œuvres galantes," 1665, 2 vols. 12mo, &c. The sonnet to Urania in the "Femmes Savantes" of Moliere, was really written by abbé Cotin: he composed it for Madame de Nemours, and was reading it to that lady when Menage entered, who disparaging the sonnet, the two scholars abused each other, nearly in the same terms as Trissotin and Vadius in Moliere.[1]

COTOLENDI (CHARLES), an advocate in the parliament of Paris, and a native of Aix or of Avignon, who died at the beginning of the eighteenth century, gained a reputation in the literary world by several works. The principal are: 1. "The voyages of Peter Texeira, or the history of the kings of Persia down to 1609," translated from the Spanish into French, 1681, 2 vols. 12mo. 2. "The Life of St. Francis de Sales," 1689, 4to. 3. "The Life of Christopher Columbus," translated into French, 1681, 2 vols. 12mo. 4. "The Life of the Duchess of Montmorenci," 2 vols. 8vo. 5. "Arlequiniana, or bon-mots," &c. collected from the conversations of Harlequin, 1694. 6. "The book without a name," 1711, 2 vols. 12mo, and, as his countrymen say, worthy of its title. 7. "Dissertation on the works of St. Evremont," 1704, 12mo, under the name of Dumont. "I find many things in this work, justly censured," says St. Evremont; "I cannot deny that the author writes well; but his zeal for religion and morals surpasses all things else. I should gain less in changing my style for his, than my conscience for his.—Favour surpasses severity in the judgment, and I feel more gratitude for the former than resentment against the latter." This certainly discovers modesty, which, if sincere, should atone for many faults in St. Evremont.[2]

COTTA (JOHN), an elegant modern Latin poet, was born in a village near Verona in 1483, and gained considerable reputation by his talents. He followed to the army Bartholomew d'Alviano, a Venetian general who had a

[1] Moreri.—Dict. Hist. [2] Ibid.

regard for him; but he was taken by the French at the battle of Ghiara d'Adda, in the year 1509, lost some of his manuscripts, and did not regain his liberty for some time. His patron sent him to pope Julius II. at Vitèrbo, where he died in 1511, of a pestilential fever. Several of his epigrams and orations are printed in the collection entitled "Carmina quinque poetarum," Venice, 1548, 8vo.[1]

COTTEREL (SIR CHARLES), was the son of sir Clement Cotterel of Wylsford in Lincolnshire, groom porter to James I. He was in the interregnum steward to the queen of Bohemia; and in 1670, when he was created LL. D. in the university of Oxford, it appears that he was master of the requests to Charles II. He possessed in an extraordinary degree the various accomplishments of a gentleman, and particularly excelled in the knowledge of modern languages. During the exile of his royal master, he translated from the French "Cassandra the famed romance," which has been several times printed; and had a principal hand in translating "Davila's History of the civil wars of France" from the Italian, and several pieces of less note from the Spanish. In 1686 he resigned his place of master of the ceremonies, and was succeeded by his son Charles Lodowick Cotterel, esq. He is celebrated by Mrs. Catherine Phillips under the name of Poliarchus, and to one of his descendants, colonel Cotterel of Rousham near Oxford, Pope addressed his second epistle in imitation of Horace. It is unnecessary to add that the office of master of the ceremonies has long been in this family.[2]

COTTIN (SOPHIA DE), a French lady of considerable talents, whose maiden name was Ristau, was born in 1772, the daughter of a merchant at Bourdeaux, according to whose wish she was married, at eighteen, to M. Cottin, a rich banker at Paris, who was also a relation. Her husband left her a beautiful widow at the age of twenty-two. She resided for some time with a lady to whom she was warmly attached, who was also a widow, and she devoted much of her attention to the education of that lady's two daughters; but it does not appear that madame de Cottin herself ever was a mother. Much of her time seems likewise to have been occupied in writing those novels which have established her fame in that branch in her own country. She died at Paris, August 25, 1807. Her prin-

[1] Moreri.—Dict. Hist.

[2] Ath. Ox. vol. II.—Granger.

cipal novels are, 1. "Claire d'Albe," 1798. 2. "Malvina," 1800, 4 vols. 12mo. 3. "Amelia Mansfield," 1802, 4 vols. 12mo. 4. "Mathilde," 6 vols. 12mo. 5. "Elizabeth, ou les Exiles de Siberie," 1806, 2 vols. 12mo. Some of these have been translated into English, and published here. Madame Cottin is of the high sentimental cast, with all that warmth of imagination which distinguishes the more elegant French novelists; but the moral tendency of her writings seems rather doubtful.[1]

COTTON (CHARLES), an English poet, was the son of Charles Cotton, esq. of Beresford in Staffordshire, a man of considerable fortune and high accomplishments. His son, who inherited many of these characteristics, was born on the 28th of April, 1630, and educated at the university of Cambridge, where he had for his tutor Mr. Ralph Rawson, whom he celebrates in the translation of an ode of Joannes Secundus. At the university, he is said to have studied the Greek and Roman classics with distinguished success, and to have become a perfect master of the French and Italian languages. It does not appear, however, that he took any degree, or studied with a view to any learned profession; but after his residence at Cambridge, travelled into France and other parts of the continent. On his return, he resided during the greater part of his life at the family seat at Beresford. In 1656, when he was in his twenty-sixth year, he married Isabella, daughter of sir Thomas Hutchinson, knt. of Owthorp in the county of Nottingham, a distant relation, and took her home to his father's house, as he had no other establishment. In 1658 he succeeded to the family estate encumbered by some imprudencies of his deceased father, from which it does not appear that he was ever able to relieve it.

From this time, almost all we have of his life is comprized in a list of his various publications, which were chiefly translations from the French, or imitations of the writers of that nation. In 1664, he published Mons. de Vaix's "Moral Philosophy of the Stoics," in compliance, sir John Hawkins thinks, with the will of his father, who was accustomed to give him themes and authors for the exercise of his judgment and learning. In 1665, he translated the Horace of Corneille for the amusement of his

[1] Short notice of her life prefixed to her novel "Malvina."—Month. Rev. N. S. vol. LVII.—Dict. Hist.

sister, who, in 1670, consented that it should be printed. In this attempt he suffered little by being preceded by sir William Lower, and followed by Mrs. Catherine Phillips. In 1670 he published a translation of the Life of the duke D'Espernon; and about the same time, his affairs being much embarrassed, he obtained a captain's commission in the army, and went over to Ireland. Some adventures he met with on this occasion gave rise to his first burlesque poem, entitled "A Voyage to Ireland," in three cantos. Of his more serious progress in the army, or when, or why he left it, we have no account.

In 1674, he published the translation of the "Fair One of Tunis," a French novel; and of the "Commentaries of Blaise de Montluc," marshal of France; and in 1675, "The Planter's Manual," being instructions for cultivating all sorts of fruit-trees. In 1678 appeared his most celebrated burlesque performance, entitled "Scarronides, or Virgil Travestie; a mock poem, on the First and Fourth Books of Virgil's Æneis, in English burlesque." To this was afterwards added, "Burlesque upon Burlesque, or the Scoffer scoffed; being some of Lucian's Dialogues newly put into English fustian." In 1681, he published "The Wonders of the Peak," an original poem, which, however, proved that he had not much talent for the descriptive branch of poetry. His next employment was a translation of Montaigne's Essays, which was highly praised by the marquis of Halifax, and has often been reprinted, as conveying the spirit and sense of the original with great felicity. His style at least approaches very closely to the antiquated gossip of that "old prater." Besides these he wrote "An elegie upon the Lord Hastings," signed with his name, in the "Lachrymæ Musarum," published on that nobleman's death, London, 1649, 8vo; and in 1660, he published a folio of about forty leaves, entitled "A Panegyrick to the King's most excellent majesty." This last is in the British Museum. His father has also a copy of verses in the "Lachrymæ Musarum," on the death of lord Hastings, published by Richard Brome.

The only remaining production of our author is connected with his private history. One of his favourite recreations was angling, which led to an intimacy between him and honest Izaac Walton, whom he called his father. His house was situated on the banks of the Dove, a fine trout stream, which divides the counties of Derby and Stafford.

Here he built a little fishing-house dedicated to anglers, *piscatoribus sacrum*, over the door of which the initials of the names of Cotton and Walton were united in a cypher. The interior of this house was a cube of about fifteen feet, paved with black and white marble, the walls wainscotted, with painted pannels representing scenes of fishing; and on the doors of the beaufet were the portraits of Cotton and Walton. His partnership with Walton in this amusement induced him to write "Instructions how to angle for a Trout or Grayling, in a clear stream," which have since been published as a second part, or supplement to Walton's "Complete Angler."

At what time his first wife died, is not recorded. His second was Mary, countess dowager of Ardglass, widow of Wingfield lord Cromwell, second earl of Ardglass, who died in 1649. She must therefore have been considerably older than our poet, but she had a jointure of 1500*l.* a year, which, although it probably afforded him many comforts, was secured from his imprudent management. He died in the parish of St. James's, Westminster, in 1687, and, it would appear, in a state of insolvency, as Elizabeth Bludworth, his principal creditor, administered to his effects, his widow and children having previously renounced the administration. These children were by the first wife. One of them, Mr. Beresford Cotton, published in 1694 the "Memoirs of the Sieur de Pontis," translated by his father; and perhaps assisted in the collection of his poems which appeared in 1689. This gentleman had a company given him in a regiment of foot raised by the earl of Derby, for the service of king William; and one of his sisters was married to the celebrated Dr. George Stanhope, dean of Canterbury.

The leading features of Mr. Cotton's character may be gathered from the few circumstances we have of his life, and from the general tendency of his works. Like his father, he was regardless of pecuniary concerns, a lively and agreeable companion, a man of wit and pleasure, and frequently involved in difficulties from which he did not always escape without some loss of character.

His fate as a poet has been very singular. The "Virgil Travestie," and his other burlesque performances, have been perpetuated by at least fifteen editions, while his "Poems," published in 1689, in which he displays true taste and elegance, have never been reprinted until they

were admitted into the late edition of the Poets; or, at least, a selection, for many of his smaller pieces abound in those indelicacies which were the reproach of the reign of Charles II. In what remain, we find a strange mixture of broad humour and drollery, mixed with delicacy and tenderness of sentiment, and even with devotional poetry of a superior cast. His Pindarics will probably not be thought unworthy of a comparison with those of Cowley. His verses are often equally harmonious, while his thoughts are less encumbered with amplification. In his burlesque poems, Butler appears to have been his model, but we have the Hudibrastic measure only; nothing can be more vulgar, disgusting, or licentious than his parodies on Virgil and Lucian. That they should have been so often reprinted, marks the slow progress of the refinement of public taste during the greater part of the eighteenth century; but within the last thirty years it has advanced with rapidity, and Cotton is no longer tolerated. The Travestie, indeed, even when executed with a more chaste humour than in Cotton's Virgil, or Bridges's Homer, is an extravagance pernicious to true taste, and ought never to be encouraged unless where the original is a legitimate object of ridicule.[1]

COTTON (NATHANIEL), an English physician, poet, and amiable man, was born in 1707, but in what county, or of what family, is not known. He studied physic under the celebrated Boerhaave, at Leyden, and is supposed to have taken his degree at that university, which was then the first medical school in Europe, and the resort of all who wished to derive honour from the place of their education. On his return he endeavoured to establish himself as a general practitioner, but circumstances leading him more particularly to the study of the various species of lunacy, he was induced to become the successor of a Dr. Crawley, who kept a house for the reception of lunatics at Dunstable, in Bedfordshire: and having engaged the housekeeper, and prevailed on the patients' friends to consent to their removal, he opened a house for their reception at St. Alban's. Here he continued for some years, adding to his knowledge of the nature of mental disorders, and acquiring considerable fame by the success and humanity of his mode of treatment. When his patients be-

[1] Johnson and Chalmers's English Poets, 1810.—Biog. Brit. &c.

gan to increase, he found it necessary to hire a larger house, where he formed a more regular establishment, and dignified it by the name of The College. His private residence was in St. Peter's street in the town of St. Alban's, and was long known as the only house in that town defended from the effects of lightning by a conductor.

The cares of his college, and the education of his numerous family, occupied near the whole of his long life. His poems and prose pieces were probably the amusement of such hours as he could snatch from the duties of his profession. He carried on also an extensive correspondence with some of the literary characters of the day, by whom, as well as by all who knew him, he was beloved for his amiable and engaging manners. Among others, he corresponded with Dr. Doddridge, and appears to have read much and thought much on subjects which are usually considered as belonging to the province of divines. He is not known to have produced any thing of the medical kind, except a quarto pamphlet, entitled "Observations on a particular kind of Scarlet Fever that lately prevailed in and about St. Alban's," 1749. The dates of some of his poetical pieces show that he was an early suitor to the muses. His "Visions in Verse" were first published in 1751, again in 1764, and frequently since. He contributed likewise a few pieces to Dodsley's collection. A complete collection of his productions, both in prose and verse, was published in 1791, 2 vols. 12mo, by one of his sons, but without any memoir of the author.

Dr. Cotton was twice married: first, about the year 1738, to Miss Anne Pembroke, sister to George Pembroke, esq. formerly of St. Alban's, receiver-general for the county of Hertford, and to Joseph Pembroke, town-clerk of St. Alban's. By this lady, who died in 1749, he had issue, 1. Mary, who became the second wife of John Osborn, esq. of St. Alban's, and died without issue, Nov. 2, 1790; 2. Anne, who became the second wife of major Brooke of Bath, and died July 13, 1800, leaving a son and daughter, since dead; 3. Nathaniel, who was entered of Jesus college, Cambridge, where he proceeded B. A. 1766, and M. A. 1769, and is now vicar of Welford, in Northamptonshire; 4. Joseph, now a director of the honourable East India company; 5. Phebe, married to George Bradshaw, esq. since dead; 6. Katherine, who died unmarried, Dec. 2, 1780, and is buried under an altar tomb

in the churchyard of St. Peter's, St. Alban's. He had also by his first wife, a son and daughter, who died in infancy. He married, secondly, in 1750, or 1751, Miss Hannah Everett, who died May 1772, leaving a son, now living, and two daughters, since dead.

From his letters it appears that about the year 1780 his health was greatly impaired. He was much emaciated, and his limbs so weak as to be insufficient to support his weight. The languors, likewise, which he suffered, were so frequent and severe, as to threaten an entire stop to the circulation, and were sometimes accompanied with that most distressing of all sensations, an anxiety *circa præcordia*. His memory too began to fail, and any subject which required a little thought was a burthen hardly supportable. He died August 2, 1788, and we are told his age was so far unknown, that the person who entered his burial in the parish register, wrote after his name, "eighty-eight at least." In a letter, however, written on the death of his daughter Katherine, in 1780, he says, "he had passed almost three winters beyond the usual boundary appropriated to human life, and had thus transcended the longevity of a *septuagenarian*." This, therefore, will fix his age at eighty-one, or eighty-two. He was interred with his two wives in St. Peter's church-yard, under an altar-tomb between those of his two daughters, Mary and Katherine, on which nothing more is inscribed than "Here are deposited the remains of Anne, Hannah, and Nathaniel Cotton."

If we have few particulars of the life of Dr. Cotton, we have many testimonies to the excellence of his character. We find from Mr. Hayley's Life of Cowper, that he had at one time among his patients, that amiable and interesting poet, who speaks of Dr. Cotton's services in a manner that forms a noble tribute to his memory: and Mr. Hayley says, that Dr. Cotton was "a scholar and a poet, who added to many accomplishments, a peculiar sweetness of manners, in very advanced life," when Mr. Hayley had the pleasure of a personal acquaintance with him. In a subsequent part of his Life of Cowper, the latter, alluding to an inquiry respecting Dr. Cotton's works, pays the following compliment to his abilities: "I did not know that he had written any thing newer than his Visions: I have no doubt that it is so far worthy of him as to be pious and sensible, and I believe no man living is better qualified to write on such

subjects as his title seems to announce. Some years have passed since I heard from him, and considering his great age, it is probable that I shall hear from him no more: but I shall always respect him. He is truly a philosopher, according to my judgment of the character, every tittle of his knowledge in natural subjects being connected in his mind with the firm belief of an omnipotent agent." His writings, indeed, are uniformly in favour of piety and benevolence, and his correspondence, from which many extracts are given in the late edition of his Works, justifies the high respect in which he was held by his numerous friends. His prose pieces consist of reflections on some parts of scripture, which he has entitled "Sermons;" and various essays on health, husbandry, zeal, marriage, and other miscellaneous topics. One of these, entitled "Mirza to Selim" (an imitation of Lyttelton's Persian Letters) is said to relate to the death of the Rev. Robert Romney, D. D. vicar of St. Alban's, which happened in 1743. When dying, this gentleman prophesied that his brother and heir would not long enjoy his inheritance, which proved true, as he died in June 1746. Some of these essays were probably written for the periodical journals, and others for the amusement of private friends. As a poet, he wrote with ease, and had a happy turn for decorating his reflections in familiar verse: but we find very little that is original, fanciful, or vigorous. He scarcely ever attempts imagery, or description, and nowhere rises beyond a certain level diction adapted to the class of readers whom he was most anxious to please. Yet his "Visions" have been popular, and deserve to continue so. Every sensible and virtuous mind acquiesces in the truth and propriety of his moral reflections, and will love the poems for the sake of the writer.[1]

COTTON, or COTON (PETER), a Jesuit, born in 1564, at Néronde near the Loire, of which place his father was governor, distinguished himself early in life by his zeal for the conversion of protestants, and by his success in the pulpit. He was called to the court of Henry IV. at the instance of the famous Lesdiguieres, whom he had converted, and the king pleased with his wit, manners, and conversation, appointed him his confessor. M. Mercier censures the king, for "having too peculiar a defer-

[1] Johnson and Chalmers's English Poets, 1810.

ence for this Jesuit, a man of very moderate talents, solely attached to the narrow views of his order;" and it was commonly said, "Our prince is good, but he has *cotton* in his ears." Henry was desirous of making him archbishop of Arles, and procuring him a cardinal's hat; but Cotton persisted in refusing his offers. His brotherhood, after their recall, unable easily to settle themselves in certain towns, that of Poitiers especially, started great difficulties, and Cotton wished to persuade the king that this opposition was the work of Sulli, governor of Poitou; but Henry having refused to listen to this calumny, and blaming Cotton for having adopted it with too much credulity: "God forbid," said Cotton, "that I should say any harm of those whom your majesty honours with his confidence! But, however, I am able to justify what I advance. I will prove it by the letters of Sulli. I have seen them, and I will shew them to your majesty." Next day, however, he was under the necessity of telling the king that the letters had been burnt by carelessness. This circumstance is related in the "Cours d'histoire de Condillac," tom. XIII. p. 505. After the much lamented death of Henry, Cotton was confessor to his son Louis XIII, but the court being a solitude to him, he asked permission to quit it, and obtained it in 1617, so much the more easily as the duke de Luynes was not very partial to him. Mezerai and other historians relate, that when Ravaillac had committed his parricide, Cotton went to him and said: "Take care that you do not accuse honest men!" There is room to suppose that his zeal for the honour of his society prompted him to utter these indiscreet words, and his notions on the subject appear to be rather singular. We are told that Henry IV. having one day asked him, "Would you reveal the confession of a man resolved to assassinate me?" he answered "No; but I would put my body between you and him." The Jesuit Santarelli having published a work, in which he set up the power of the popes over that of kings, Cotton, then provincial of Paris, was called to the parliament the 13th of March 1626, to give an account of the opinions of his brethren. He was asked whether he thought that the pope can excommunicate and dispossess a king of France? "Ah!" returned he, "the king is eldest son of the church; and he will never do any thing to oblige the pope to proceed to that extremity."—"But," said the first president, "are you not of the same opinion

with your general, who attributes that power to the pope?" —"Our general follows the opinions of Rome where he is; and we, those of France where we are." The many disagreeable things experienced by Cotton on this occasion, gave him so much uneasiness, that he felt sick, and died a few days afterwards, March 19, 1626. He was then preaching the Lent-discourses at Paris in the church of St. Paul. This Jesuit wrote, "Traité du Sacrifice de la Messe;" "Geneve Plagiaire," Lyons, 1600, 4to; "L'Institution Catholique," 1610, 2 tom. fol; "Sermons," 1617, 8vo; "La Rechute de Geneve Plagiaire;" and other things, among which is a letter declaratory of the doctrine of the Jesuits, conformable to the doctrine of the council of Trent, which gave occasion to the "Anti Cotton," 1610, 8vo, and is found at the end of the history of D. Inigo, 2 vols. 12mo. This satire, which betrays more malignity than wit, was attributed to Dumoulin and to Peter du Coignet, but is now given to Cæsar de Plaix, an advocate of Paris. Fathers Orleans and Rouvier wrote Cotton's Life, 12mo, and as well as Gramont, give him a high character, which from the society of the Jesuits, at least, he highly deserved.[1]

COTTON (Sir Robert Bruce), an eminent English antiquary, "whose name," says Dr. Johnson, "must always be mentioned with honour, and whose memory cannot fail of exciting the warmest sentiments of gratitude, whilst the smallest regard for learning subsists among us," was son of Thomas Cotton, esq. descended from a very ancient family, and born at Denton in Huntingdonshire, Jan. 22, 1570; admitted of Trinity college, Cambridge, where he took the degree of B. A. 1585; and went to London, where he soon made himself known, and was admitted into a society of antiquaries, who met at stated seasons for their own amusement. Here he indulged his taste in the prosecution of that study for which he afterwards became so famous; and in his 18th year began to collect ancient records, charters, and other MSS. In 1600 he accompanied Camden to Carlisle, who acknowledges himself not a little obliged to him for the assistance he received from him in carrying on and completing his "Britannia;" and the same year he wrote "A brief abstract of the question of Precedency between England and Spain." This was oc-

[1] Moreri.—Dict. Hist.—Saxii Onomasticon.

casioned by queen Elizabeth's desiring the thoughts of the society of antiquaries upon that point, and is still extant in the Cotton library. Upon the accession of James I. he was created a knight; and during this reign was very much courted and esteemed by the great men of the nation, and consulted as an oracle by the privy counsellors and ministers of state, upon very difficult points relating to the constitution. In 1608 he was appointed one of the commissioners to inquire into the state of the navy, which had lain neglected ever since the death of queen Elizabeth; and drew up a memorial of their proceedings, to be presented to the king, which memorial is still in his library. In 1609 he wrote "A discourse of the lawfulness of Combats to be performed in the presence of the king, or the constable and marshal of England," which was printed in 1651 and in 1672. He drew up also, the same year, "An answer to such motives as were offered by certain military men to prince Henry, to incite him to affect arms more than peace." This was composed by order of that prince, and the original MS. remains in the Cotton library. New projects being contrived to repair the royal revenue, which had been prodigally squandered, none pleased the king so much as the creating a new order of knights, called baronets; and sir Robert Cotton, who had been the principal suggester of this scheme, was in 1611 chosen to be one, being the thirty-sixth on the list. His principal residence was then at Great Connington, in Huntingdonshire; which he soon exchanged for Hatley St. George, in the county of Cambridge.

He was afterwards employed by king James to vindicate the conduct of Mary queen of Scots, from the supposed misrepresentations of Buchanan and Thuanus; and what he wrote upon this subject is thought to be interwoven in Camden's "Annals of queen Elizabeth," or else printed at the end of Camden's "Epistles." In 1616 the king ordered him to examine, whether the papists, whose numbers then made the nation uneasy, ought by the laws of the land to be put to death, or to be imprisoned? This task he performed with great learning, and produced upon that occasion twenty-four arguments, which were published afterwards in 1672, among "Cottoni Posthuma." It was probably then that he composed a piece, still preserved in MS. in the royal library, entitled, "Considerations for the

repressinge of the encrease of preests, Jesuits, and recusants, without drawinge of blood." He was also employed by the house of commons, when the match between prince Charles and the infanta of Spain was in agitation, to shew, by a short examination of the treaties between England and the house of Austria, the unfaithfulness and insincerity of the latter; and to prove that in all their transactions they aimed at nothing but universal monarchy. This piece is printed among "Cottoni Posthuma," under the title of "A remonstrance of the treaties of amity," &c. He wrote likewise a vindication of our ecclesiastical constitution against the innovations attempted to be brought in by the puritans, entitled, "An answer to certain arguments raised from supposed antiquity, and urged by some members of the lower house of parliament, to prove that ecclesiastical laws ought to be enacted by temporal men." In 1621 he compiled "A relation to prove, that the kings of England have been pleased to consult with their peeres, in the great councel and commons of parliament, of marriadge, peace, and war;" printed first in 1651, then in 1672 among "Cottoni Posthuma," and then in 1679 under the title of "The antiquity and dignity of Parliaments." Being a member of the first parliament of Charles I. he joined in complaining of the grievances which the nation was said in 1628 to groan under; but was always for mild remedies, zealous for the honour and safety of the king, and had no views but the nation's advantage.

In 1629 the remarkable transaction happened, which gave rise to the following very curious particulars:

Letter from Dr. Samuel Harsnet, archbishop of York, to sir Henry Vane, ambassador at the Hague, dated London, Nov. 6, 1629.

"On Saturday in the evening there were sent Mr. Vice-chamberlain and others to seal up sir Robert Cotton's library, and to bring himself before the lords of his majesty's council. There were found in his custody a pestilent tractate, which he had fostered as his child, and had sent it abroad into divers hands; containing a project how a prince may make himself an absolute tyrant. This pernicious advice he had communicated by copies to divers lords, who, upon his confession, are questioned and restrained; my lord of Somerset sent it to the bishop of London; the lord Clare to the bishop of Winchester; and

the lord Bedford I know not well to whom. Cotton himself is in custody *. God send him well out!

I am, &c."

The same, to the same, dated Nov. 9.

"Yesterday his majesty was pleased to sit in council with all the board, and commanded that devilish project found upon sir Robert Cotton to be read over unto us. For my own part, I never heard a more pernicious diabolical device, to breed suspicious, seditious humours amongst the people. His majesty was pleased to declare his royal pleasure touching the lords and others restrained for communicating that project; which was, to proceed in a fair, moderate, mild, legal course with them, by a bill of information preferred into the star-chamber, whereunto they might make their answer by the help of the most learned counsel they could procure. And though his majesty had it in his power most justly and truly to restrain them till the cause was adjudged, yet, out of his princely clemency, he commanded the board to call them, and to signify unto them to attend their cause in the star-chamber. They were personally called in before the lords (the king being gone) and acquainted by the keeper with his majesty's gracious favour. Two never spoke a word expressing thankfulness for his majesty's so princely goodness; two expressed much thankfulness, which were my lord of Bed-

* This account (as was afterwards observed by a correspondent in Gent. Mag. 1767, p 388) seems in some respects doubtful, in others defective; for "among some records in the paper-office is a warrant for the commitment of sir Robert Cotton, so early as the year 1615, being suspected of a correspondence with the Spanish ambassador, prejudicial to the affairs of government. From this confinement, it is, however, probable, he was soon released, and that he had his library, which was at that time shut up, restored to him not long after his enlargement; but I have reason to believe, that after his last confinement in 1629, he never had his library restored; for I have seen a letter which mentions his death in 1631, in which it is said, "That before he died, he requested sir Henry Spelman to signify to the lord privy seal, and the rest of the lords of the council, that their so long detaining of his books from him, without rendering any reason for the same, had been the cause of his mortal malady; upon which message, the lord privy seal came to sir Robert, when it was too late, to comfort him from the king; from whom the earl of Dorset likewise came, within half an hour after sir Robert's death, to condole with sir Thomas Cotton, his son, for his death, and to tell him from his majesty, that as he loved his father, so he would continue to love him. That sir Robert had entailed, as far as law could do it, his library of books upon his son, who makes no doubt of obtaining the same; but for all these court holy-waters, says the writer, I, for my part, for a while suspend my belief."

From this it would appear, that the government was in possession of sir Robert's library at the time of his death, and that it was even doubtful whether it would ever be restored to his posterity.

ford and sir Robert Cotton. St. John and James are still in prison; and farther than unto these the paper reacheth not in direct travel, save to Selden, who is also contained in the bill of information. I fear the nature of that contagion did spread farther; but as yet no more appeareth. I am of opinion it will fall heavy on the parties delinquent.

I am, sir, &c."

Sir Symonds D'Ewes's account of this affair, in his manuscript life, written by himself, and still preserved among the Harleian MSS. will give further light to this very interesting fact.

"Amongst other books," says he, "which Mr. Richard James lent out, one Mr. St. John, of Lincoln's-inn, a young studious gentleman, borrowed of him, for money, a dangerous pamphlet that was in a written hand, by which a course was laid down, how the kings of England might oppress the liberties of their subjects, and for ever enslave them and their posterities. Mr. St. John shewed the book to the earl of Bedford, or a copy of it; and so it passed from hand to hand, in the year 1629, till at last it was lent to sir Robert Cotton himself, who set a young fellow he then kept in his house to transcribe it; which plainly proves, that sir Robert knew not himself that the written tract itself had originally come out of his own library. This untrusty fellow, imitating, it seems, the said James, took one copy secretly for himself, when he wrote another for sir Robert; and out of his own transcript sold away several copies, till at last one of them came into Wentworth's hands, of the North, now lord deputy of Ireland. He acquainted the lords and others of the privy-council with it. They sent for the said young fellow, and examining him where he had the written book, he confessed sir Robert Cotton delivered it to him. Whereupon in the beginning of November, in the same year 1629, sir Robert was examined, and so were divers others, one after the other as it had been delivered from hand to hand, till at last Mr. St. John himself was apprehended, and, being conceived to be the author of the book, was committed close prisoner to the Tower. Being in danger to have been questioned for his life about it, upon examination upon oath, he made a clear, full, and punctual declaration that he had received the same manuscript pamphlet of

that wretched mercenary fellow James*, who by this means proved the wretched instrument of shortening the life of sir Robert Cotton; for he was presently thereupon sued in the star-chamber, his library locked up from his use, and two or more of the guards set to watch his house continually. When I went several times to visit and comfort him in the year 1630, he would tell me, 'they had broken his heart, that had locked up his library from him.' I easily guessed the reason, because his honour and esteem were much impaired by this fatal accident; and his house, that was formerly frequented by great and honourable personages, as by learned men of all sorts, remained now upon the matter desolate and empty. I understood from himself and others, that Dr. Neile and Dr. Laud, two prelates that had been stigmatized in the first session of parliament in 1628, were his sore enemies. He was so outworn, within a few months, with anguish and grief, as his face, which had been formerly ruddy and well coloured, (such as the picture I have of him shews), was wholly changed into a grim blackish paleness, near to the resemblance and hue of a dead visage.—I, at one time, advised him to look into himself, and seriously consider, why God had sent this chastisement upon him; which, it is possible, he did; for I heard from Mr. Richard Holdesworth, a great and learned divine, that was with him in his last sickness, a little before he died, that he was exceedingly penitent, and was much confirmed in the faithful expectation of a better life."

It may be necessary, in order to elucidate this matter still farther, to take notice, that one of the articles in the attorney-general's information against sir Robert Cotton was, "that the discourse or project was framed and con-

* This was Richard James, fellow of Corpus Christi college, in Oxford, born at Newport, in the Isle of Wight, and author of several sermons, both in Latin and English. He died at the house of sir Thomas Cotton, bart. in the beginning of Dec. 1636. Sir Symonds D'Ewes gives a very severe character of him; an atheistical profane scholar, but otherwise witty and moderately learned; and he adds, that he had so screwed himself into the good opinion of sir Robert Cotton, "that whereas at first he had only permitted him the use of his books, at last, some two or three years before his death, he bestowed the custody of his whole library on him; and he being a needy sharking companion, and very expensive, like old sir Ralph Starkie when he lived, let out, or lent out, sir Robert Cotton's most precious manuscripts for money, to any that would be his customers; which," says sir Symonds, "I once made known to sir Robert Cotton, before the said James's face." But this appears to be in some essential points incorrect, as will be shewn when we come to the article of Richard James.

trived within five or six months past here in England;" but sir David Foulis testified upon oath, being thereunto required, that it was contrived at Florence seventeen years before, by sir Robert Dudley; upon which most of the parties were released, and sir Robert Cotton had his library restored to him soon after.

The other works of sir Robert Cotton, not already mentioned, are, 1. "A relation of the proceedings against Ambassadors, who have miscarried themselves, and exceeded their commission." "2. That the sovereign's person is required in the great councils or assemblies of the states, as well at the consultations as at the conclusions." 3. "The argument made by the command of the house of commons, out of the acts of parliament and authority of law expounding the same, at a conference of the lords, concerning the liberty of the person of every freeman." 4. "A brief discourse concerning the power of the peers and commons of parliament in point of judicature." These four are printed in "Cottoni Posthuma." 5. "A short view of the long life and reign of Henry III. king of England," written in 1614, and presented to king James I. printed in 1627, 4to, and reprinted in "Cottoni Posthuma." 6. "Money raised by the king without parliament, from the conquest until this day, either by imposition or free gift, taken out of records or ancient registers," printed in the "Royal treasury of England, or general history of taxes, by captain J. Stevens," 8vo. 7. "A narrative of count Gondomar's transactions during his embassy in England," London, 1659, 4to. 8. "Of antiquity, etymology, and privileges of castles." 9. "Of towns." 10. "Of the measures of Land." 11. "Of the antiquity of Coats of Arms." All printed in Hearne's Discourses, p. 166, 174, 178, 182. He wrote books upon several other subjects, that remain still in MS. namely, Of scutage; of enclosures, and converting arable land into pasture; of the antiquity, authority, and office of the high steward and marshal of England; of curious collections; of military affairs; of trade; collections out of the rolls of parliament, different from those that were printed under his name, in 1657, by William Prynne, esq. He likewise made collections for the history and antiquities of Huntingdonshire; and had formed a design of writing an account of the state of Christianity in these islands, from the first reception of it here to the reformation. The first part of

this design was executed by abp. Usher, in his book "De Britannicarum ecclesiarum primordiis," composed probably at the request of sir Robert Cotton, who left eight volumes of collections for the continuation of that work. Two of sir Robert's speeches are printed in the Parliamentary History. A "Treatise of the Court of Chancery," in MS. by sir Robert Cotton, is often cited in disputes concerning the jurisdiction of the Court of Chancery, and the authority of the Master of the Rolls, as a MS. in lord Somers's library. A copy of it, however, is in Mr. Hargrave's Collection of Law MSS. The "Cottoni Posthuma," so often mentioned above, was published by James Howell, fol. 1651, 1672, and 1679. The first of these editions contains a life of Henry III. omitted in the subsequent editions. Mr. Petyt, however, terms this a fictitious work (Petyt's MS. vol. II. p. 281.), yet it contains several valuable and curious particulars.

But, without intending to derogate from the just merits of this learned and knowing man as an author, it may reasonably be questioned, whether he has not done more service to learning by securing, as he did, his valuable library for the use of posterity, than by all his writings. This library consists wholly of MSS. many of which being in loose skins, small tracts, or very thin volumes, when they were purchased, sir Robert caused several of them to be bound up in one cover. They relate chiefly to the history and antiquities of Great Britain and Ireland, though the ingenious collector refused nothing that was curious or valuable in any point of learning. He lived indeed at a time when he had great opportunities of making such a fine collection: when there were many valuable books yet remaining in private hands, which had been taken from the monasteries at their dissolution, and from our universities and colleges, at their visitations: when several learned antiquaries, such as Joceline, Noel, Allen, Lambarde, Bowyer, Elsinge, Camden, and others, died, who had made it their chief business to scrape up the scattered remains of our monastical libraries: and, either by legacy or purchase, he became possessed of all he thought valuable in their studies. This library was placed in his own house at Westminster, near the house of commons; and very much augmented by his son sir Thomas Cotton, and his grandson sir John (who died in 1702, aged 71). In 1700 an act

of parliament was made for the better securing and preservin, that library in the name and family of the Cottons, for the benefit of the public; that it might not be sold, or otherwise disposed of and embezzled Sir John, great grandson of sir Robert, having sold Cotton-house to queen Anne, about 1706, to be a repository for the royal as well as the Cottonian library, an act was made for the better securing of her Majesty's purchase of that house; and both house and library were settled and vested in trustees. The books were then removed into a more convenient room, the former being very damp; and Cotton-house was set apart for the use of the king's library-keeper, who had there the royal and Cottonian libraries under his care. In 1712 the Cottonian library was removed to Essex house, in Essex-street; and in 1730 to a house in Little Dean's-yard, Westminster, purchased by the crown of the lord Ashburnham; where a fire happening, Oct. 23, 1731, 111 books were lost, burnt, or entirely defaced, and 99 rendered imperfect. It was thereupon removed to the Old Dormitory belonging to Westminster-school; and finally, in 1753, to the British Museum, where they still remain.

It is almost incredible how much we are indebted to this library for what we know of our own country: witness the works of sir H. Spelman, sir W. Dugdale, the "Decem Scriptores," dean Gale, Burnet's History of the Reformation, Strype's works, Rymer's Fœdera, several pieces published by Hearne, and almost every book that has appeared since, relating to the history and antiquities of Great Britain and Ireland. Nor was sir Robert Cotton less communicative of his library and other collections in his lifetime. Speed's History of England is said to owe most of its value and ornaments to it; and Camden acknowledges, that he received the coins in the Britannia from this collection. To Knolles, author of the "Turkish History," he communicated authentic letters of the masters of the knights of Rhodes, and the dispatches of Edward Barton, ambassador from queen Elizabeth to the Porte; to sir Walter Raleigh, books and materials for the second volume of his history, never published; and the same to sir F. Bacon, lord Verulam, for his History of Henry VII. Selden was highly indebted to the books and instructions of sir Robert Cotton, as he thankfully acknowledges in more places than one. In a word, this great and worthy man was the

generous patron of all lovers of antiquities, and his house and library were always open to ingenious and inquisitive persons.

Such a man, we may imagine, must have had many friends and acquaintance: and indeed he was not only acquainted with all the virtuosi and learned in his own country, but with many also of high reputation abroad; as Gruterus, Sweertius, Duchesne, Bourdelot, Puteanus, Peiresk, &c.

He died of a fever, at his house in Westminster, May 6, 1631, aged 60 years, three months, and 15 days. He married Elizabeth, one of the daughters and coheirs of William Brocas, of Thedingworth in the county of Leicester, esq. by whom he left one only son, sir Thomas the second baronet, who died 1662, and was succeeded by sir John the third, and he, 1702, by his son John, who died in the life-time of his father, 1681, leaving two sons, of whom the elder, John, succeeded his grandfather, and died without issue 1731. The title and part of the estate went to his uncle Robert, by whose death, at the age of 80, July 12, 1749, the title became extinct. He had one son, John, who died before his father; and one grandson, John, who died of the small-pox, on his return from his travels, in 1739.[1]

COVEL (Dr. JOHN), a very learned English divine, was born at Horningsheath in Suffolk, in 1638, and educated in classical learning in the school of St. Edmund's Bury. March 31, 1654, he was admitted of Christ's college, in Cambridge; of which, after taking his degrees in arts, he was elected fellow. Some time after he went into orders, and in 1670 went as chaplain to sir Daniel Harvey, ambassador from Charles II. to the Porte; where he served, in that quality, both him and his successor, sir John Finch, for the space of seven years. Upon his return to England in 1679, he was created D. D. and the same year chosen lady Margaret's preacher in the university of Cambridge. March 15, 1680, he had institution to the sinecure rectory of Littlebury in Essex, to which he was presented by Gunning, bishop of Ely. In 1681 he got the college living of Kegworth in Leicestershire, and was also made one of the

[1] Biog. Brit.—Preface to the Cottonian Catalogue, published 1802, folio; and Life prefixed to Dr. Smith's Catalogue, Oxford, 1696, fol.—Nichols's Leicestershire; History of Hinckley; Life of Bowyer; and Gent. Mag. 1767.—Bridgman's Legal Bibliography.

chaplains to the Princess of Orange, afterwards queen Mary, and on that account resided at that court, till, for some cause or other, which he never would mention to his most intimate friends, he was dismissed his attendance at three hours warning, and came over to England. On Nov. 9, 1687, he was installed into the chancellorship of York, conferred upon him by the king during the vacancy of that see. July 7, 1688, he was elected master of Christ's college, in Cambridge, and the same year he was made vice-chancellor of the university. In October, 1689, king William being at Newmarket, came to Cambridge; and it being commonly known that Dr. Covel was in disgrace with his Majesty, it was asked his Majesty whether he would be pleased to see the vice-chancellor; to which he replied, that he knew how to distinguish Dr. Covel from the vice-chancellor of Cambridge; and it was remarked, that the royal visitor was more than usually gracious and affable with him. In 1708 he again served the office of vice-chancellor; and in 1722, just before his death, published his account of the Greek church.

At length, after having led a kind of itinerant life, as he himself informs us, at York, in Holland, and elsewhere, he arrived at his long journey's end Dec. 19, 1722, in his 85th year, and was buried in the chapel of Christ's college, where there is an epitaph to his memory. He gave a benefaction of 3*l.* a year to the poor of the parish of Littlebury above mentioned. Mr. Thomas Baker, who was well acquainted with him, says that he was a person noted for polite and curious learning, singular humanity, and knowledge of the world.

As the famous dispute between M. Arnauld, of the Sorbonne, and M. Claude, minister at Charenton, concerning the faith of the Greek church in the article of the real presence, was then in its full height, which much interested learned men of all denominations in Europe, and particularly the English clergy, Dr. Covel was desired, by some of the principal persons of the university of Cambridge, particularly the doctors (afterwards bishops) Gunning, Pearson, and Sancroft, to inquire into this matter at Constantinople. When he arrived there, the controversy was handled with great warmth by the Roman Catholic party, at the head of which was the marquis de Nointel, ambassador from the king of France at the Porte, a man of great learning; but Dr. Covel's disputes with him were con-

ducted rather in an amicable manner, Nointel being a man of a liberal mind. Dr. Covel remained here, as we have already noticed, for the space of seven years, during which he had an opportunity of informing himself well of the ancient and present state of the Greek church; and having collected several observations and notices relating thereto, digested them afterwards into a curious and useful book, entitled "Some account of the present Greek church, with reflections on their present doctrine and discipline, particularly in the Eucharist," &c. Cambridge, 1722, folio. In the preface he informs us, that Arnauld, not content to say that the church in all ages believed transubstantiation, did also positively affirm, that all the eastern churches do at this very day believe it, in the same sense as it was defined by the council of Trent. Claude, in answer to him, brought most authentic proofs of the contrary; upon which Arnauld set all the missionaries of the East at work to procure testimonies for him: these, by bribes and other indirect means, they obtained in such numbers, that there was soon after a large quarto in French, printed at Paris, full of the names of patriarchs, bishops, and doctors of those churches, who all approved the Roman doctrine. But Claude, having had most certain information, by means of a French gentleman at Colchis, that some of those testimonies were mere fictions, and others quite different from what they were represented, sent some queries into the East, and desired the English clergymen residing there to inquire of the Greeks, and other eastern Christians of the best note, who had no connections with the Romanists, "Whether transubstantiation, or the real and natural change of the whole substance of the bread into the same numerical substance as the body of Christ, which is in heaven, be an article of faith amongst them, and the contrary be accounted heretical and impious?" Dr. Covel, having instituted this inquiry, published the result in the volume above mentioned.

It has been objected that he ought to have published his report on his return, when public curiosity was eager for information; but he delayed it, for whatever reason, until the decline of life, and when public curiosity had much abated. It is thought also that he put many things into it, transcribed from his memoranda on the spot, which he would have suppressed had he undertaken to write his work sooner. Of his general accuracy, however, there can be

no doubt; and as he had made use of several curious, and before unknown, MSS. he took care, for the reader's satisfaction, to deposit them in the late earl of Oxford's library at Wimple, near Cambridge; and some are now in the Harleian collection, in the British Museum, particularly five MSS. of different parts of the New Testament, which were collated by Mill. The 1st contains the four Gospels; the second is a manuscript of the Acts, Epistles, and Revelation, written in the year 1087: from several of its very extraordinary readings, it appears to be of no great value:—the 3d has the Acts of the Apostles, beginning with chap. i. 11. with all the Epistles, and was supposed by Mill to be 500 years old:—the 4th contains the Acts and Epistles, written in a modern hand:—the 5th, called likewise Sinaiticus, because Covel brought it from mount Sinai, contains the Acts, Epistles, and Revelation; but it has been injured, and rendered illegible in many places, by the damp, which has had access to it. It begins with Acts i. 20. and the last lines of the book of Revelation are wanting. The first, second, and fourth, have been examined by Griesbach.

With respect to his election to the mastership of Christ's college, we are told that the society elected him immediately on the death of Dr. Cudworth, in order to prevent a mandate taking place, which they heard had been obtained of king James; and when the king was told whom they had chosen, he assented to their choice. But it is thought, that if the election had been more free, Dr. Covel would not have been successful.[1]

COVENTRY (FRANCIS), the eldest son of Thomas Coventry, esq. by Anna Maria Brown, was born in Cambridgeshire, and educated at Magdalen college, Cambridge, where he took his bachelor's degree in 1748, and his master's in 1752. He was a young man of very considerable talents, and would probably have been more distinguished for polite literature, had he not been cut off in the prime of life by the small pox, in 1759, soon after he had been presented by his relation, the earl of Coventry, to the donative or perpetual curacy of Edgware. He published "Penshurst," an elegant poem, 1750, reprinted in Dodsley's collection, with a poetical epistle to "The hon. Wilmot Vaughan in Wales." He was also the author of

[1] Biog. Brit.—Cole's MS Athenæ and MS collections, vol. XX. in Brit. Mus.

a paper in the "World," on the absurdities of modern gardening; and of the well-known satirical romance of "Pompey the Little," 1751. Mr. Gray told Mr. Walpole, in a letter of that date, "Pompey is the hasty production of Mr. Coventry (cousin to him you know), a young clergyman. I found it out by three characters, which made part of a comedy that he shewed me, of his own writing." This cousin was Henry Coventry, author of the "Letters of Philemon to Hydaspes," and who was one of the writers of the "Athenian Letters." He was a fellow of Magdalen college; once, we are told, a religious enthusiast, and afterwards an infidel. He died Dec. 29, 1752.[1]

COVENTRY (THOMAS), lord keeper of the great seal of England in the reign of king Charles I. was son of Thomas Coventry, one of the justices of the court of common pleas. He was born at Croome d'Abitot in Worcestershire in 1578; and at fourteen years of age became a gentleman commoner in Baliol college in the university of Oxford; where, having continued about three years, he was removed to the Inner Temple in order to pursue his father's steps in the study of the common law. In 1616 he was chosen autumn reader of that society; on the 17th of November the same year appointed recorder of the city of London; and on the 14th of March following, solicitor-general, and received the honour of knighthood two days after at Theobalds. January 14th, 1620-1, he was made attorney-general; and thence advanced to the office of lord keeper of the great seal of England by king Charles I. on the 1st of November, 1625; and on the 10th of April, 1628, dignified with the degree of a baron of this realm, by the title of lord Coventry, of Aylesborough in the county of Worcester.

He died at Durham-house in the Strand on the 14th of January, 1639-40, and was interred in the church of Croome d'Abitot on the 1st of March following, after he had continued in his post of lord-keeper with an universal reputation for his exact administration of justice, for the space of about sixteen years; which was another important circumstance of his felicity, that great office being of a tenure so precarious, that no man had died in it before for near the space of forty years; nor had his successors for some time after him much better fortune. And he

[1] Nichols's Bowyer.—Cole's MS Athenæ.—British Essayists, Preface to the World.—Lord Orford's Works, vol. V. p. 388.

himself had made use of all his strength to preserve himself from falling by two attacks; the one by the earl Portland, lord high treasurer of England; the other by the marquis of Hamilton, who had the greatest power over the affections of the king of any man of that time. Whitelocke indeed tells us, that he was of "no transcendant parts or fame;" and sir Anthony Weldon, an author, whose very manner of writing weakens the authority of whatever he advances, asserts, that if his actions had been scanned by a parliament, he had been found as foul a man as ever lived. But our other historians represent him in a much more advantageous light. Mr. Lloyd observes, that he had a venerable aspect, but was neither haughty nor ostentatious; that in the administration of justice, he escaped even the least reproach or suspicion; that he served the king most faithfully; and the more faithfully, because he was a zealous opposer of all counsels which were prejudicial to his majesty, and highly disliked those persons who laboured to stretch the prerogative. But lord Clarendon's character of him seems entitled to higher respect, not only as a faithful portrait, but a useful lesson. "He was," says that noble writer, "a man of wonderful gravity and wisdom; and not only understood the whole science and mystery of the law, at least equally with any man who had ever sat in his post, but had likewise a clear conception of the whole policy of the government both of church and state; which, by the unskilfulness of some well-meaning men, jostled each other too much. He knew the temper, disposition, and genius of the kingdom most exactly; saw their spirits grow every day more sturdy, inquisitive, and impatient; and therefore naturally abhorred all innovations, which he foresaw would produce ruinous effects. Yet many, who stood at a distance, thought he was not active and stout enough in opposing those innovations. For though by his place he presided in all public councils, and was most sharp-sighted in the consequence of things, yet he was seldom known to speak in matters of state, which he well knew were, for the most part, concluded before they were brought to that public agitation; never in foreign affairs, which the vigour of his judgment could well have comprehended; nor indeed freely in any thing, but what immediately and plainly concerned the justice of the kingdom; and in that, as much as he could, he procured references to the judges.

Though in his nature he had not only a firm gravity, but a severity, and even some moroseness; yet it was so happily tempered, and his courtesy and affability towards all men so transcendent, and so much without affectation, that it marvellously recommended him to men of all degrees; and he was looked upon as an excellent courtier, without receding from the natural simplicity of his own manners. He had in the plain way of speaking and delivery, without much ornament of elocution, a strange power of making himself believed (the only justifiable design of eloquence) so that though he used very frankly to deny, and would never suffer any man to depart from him with an opinion that he was inclined to gratify, when in truth he was not; holding that dissimulation to be the worst of lying: yet the manner of it was so gentle and obliging, and his condescension such, to inform the persons whom he could not satisfy, that few departed from him with ill-will and ill-wishes.

"But then this happy temper, and those good faculties, rather preserved him from having many enemies, and supplied him with some well-wishers, than furnished him with any fast and unshaken friends, who are always procured in courts by more ardour and more vehement professions and applications than he would suffer himself to be entangled with: so that he was a man rather exceedingly liked, than passionately loved; insomuch that it never appeared that he had any one friend in the court of quality enough to prevent or divert any disadvantage he might be exposed to. And therefore it is no wonder, nor to be imputed to him, that he retired within himself as much as he could; and stood upon his defence, without making desperate sallies against growing mischiefs; which, he knew well, he had no power to hinder, and which might probably begin in his own ruin. To conclude, his security consisted very much in his having but little credit with the king; and he died in a season the most opportune in which a wise man would have prayed to have finished his course, and which, in truth, crowned his other signal prosperity in the world."

Wood says the lord keeper Coventry has extant "An Answer to the Petition against Recusants," and "Perfect and exact directions to all those that desire to know the true and just Fees of all the offices belonging to the court of Common Pleas, Chancery, &c." Lond. 8vo. Wood has also recorded nine different speeches by his lordship

in 1625, 1626, 1627, and 1628. Others occur among the Harleian MSS. In No. 2207 are "Ordinances made by the lord-keeper Coventry (with the advice and assistance of sir Julius Cæsar, &c.) for the redresse of sundry errours, defaults, and abuses in the High Courte of Chancerye;" and in No. 2305 is what bears the title of "The lord-keeper's *Paraphrase* of the king's speech, Mar. 17, 1627," but it seems rather to be the chancellor's address on the first day of meeting of a new parliament, before the house of commons has elected a speaker.[1]

COVENTRY (WILLIAM), youngest son of the preceding, was born in 1626, and in 1642 became a gentleman-commoner of Queen's college in Oxford; and after he had continued there some time, he travelled on the continent, and at his return, adhering to Charles II. was made secretary to the duke of York, also secretary to the admiralty; and elected a burgess for the town of Great Yarmouth in Norfolk, in the parliament which met at Westminster, May 8, 1661; and also to that which was summoned in 1678. In 1663 he was created doctor of the civil law at the university of Oxford. He was sworn of the privy-council, and received the honour of knighthood June 26, 1665, and was made one of the commissioners of the treasury on May 24, 1667; being, as bishop Burnet relates, "a man of great notions and eminent virtues; the best speaker in the house of commons, and capable of bearing the chief ministry, as it was once thought he was very near it, and deserved it more than all the rest did." Yet, as he was too honest to engage in the designs of that reign, and quarrelled with the duke of Buckingham, a challenge passed between them; upon which he was forbid the court, and retired to Minster-Lovel, near Whitney, in Oxfordshire, where he gave himself up to a religious and private course of life, without accepting of any employment, though he was afterwards offered more than once the best posts in the court. He died June 23, 1686, unmarried, at Somerhill, near Tunbridge-wells, in Kent (where he had went for the benefit of the waters, being afflicted with the gout in the stomach) and was buried at Penshurst, in the same county, under a monument erected to his memory. By his last will he gave 2000*l.* for the relief of the French

[1] Collins's Peerage.—Birch's Lives.—Ath. Ox. vol. I.—Lloyd's State Worthies. —Fuller's Worthies.—Park's Royal and Noble Authors.

protestants then lately come into England, and banished their country for the sake of their religion; and 3000*l.* for the redemption of captives from Algiers.

Sir William Coventry wrote, 1. "England's Appeal from the private Cabal at Whitehall to the great Council of the nation, the Lords and Commons in parliament assembled," Lond. 1673, 4to. 2. "Letter written to Dr. Gilbert Burnet, giving an account of cardinal Pole's secret powers, &c." respecting the alienation of the abbey lands, ibid. 1685, 4to. 3. "The Character of a Trimmer," ibid. 1689, 2d edition, with his name, which did not appear to the first.[1]

COVERDALE (MILES), the pious and learned bishop of Exeter in the reign of Edward VI. was born in Yorkshire in 1487, as appears by his age on his epitaph. He was educated at Cambridge, in the house of the Augustine friars, of which Dr. Barnes, afterwards one of the protestant martyrs, was then prior. One of his name took the degree of bachelor of law in 1530, but Lewis thinks this must have been too late for the subject of the present article; yet it is not improbable it was the same, as he appears to have been in Cambridge at that time. He afterwards, according to Godwin, who does not furnish the date, received the degree of D. D. from the university of Tubingen, and was, though late in life, admitted *ad eundem* at Cambridge. Being in his early years attached to the religion in which he was brought up, he became an Augustine monk. In 1514 he entered into holy orders, being ordained at Norwich; but afterwards changing his religious opinions, Bale says he was one of the first, who, together with Dr. Robert Barnes, his *quondam* prior, taught the purity of the gospel, and dedicated himself wholly to the service of the reformation. About this time, probably 1530, or 1531, the reformed religion began to dawn at Cambridge. Various eminent men, not only in the colleges, but monasteries, began to assemble for conference on those points which had been discussed by the reformers abroad, and their usual place of meeting was a house called the White Horse, which their enemies nicknamed Germany, in allusion to what was passing in that country; and this house being contiguous to King's, Queen's, and St. John's colleges, many members of each could have

[1] Ath. Ox. vol. II.—Collins's Peerage.

access unobserved. Among the names on record of these early converts to protestantism, we find that of Coverdale. In 1532 he appears to have been abroad, and assisted Tyndale in his translation of the Bible, and in 1535 his own translation of the Bible appeared, with a dedication by him to king Henry VIII. It formed a folio volume, printed, as Humphrey Wanley thought, from the appearance of the types, at Zurich, by Christopher Froschover. If so, Coverdale must have resided there while it passed through the press, as his attention to it was unremitting. He thus had the honour of editing the first English Bible allowed by royal authority, and the first translation of the whole Bible printed in our language. It was called a *special* translation, because it was different from the former English translations, as Lewis shews by comparing it with Tyndale's; and the psalms in it are those now used in the Book of Common Prayer. In 1538 a quarto New Testament, in the Vulgate Latin, and in Coverdale's English, though it bore the name of Hollybushe, was printed with the king's licence, and has a dedication by Coverdale, in which he says, "he does not doubt but such ignorant bodies as, having cure of souls, are very unlearned in the Latin tongue, shall, through this small labour, be occasioned to attain unto more knowledge, or at least be constrained to say well of the thing which heretofore they have blasphemed."

About the end of this year we find Coverdale again abroad on the business of a new edition of the Bible, on which occasion an event happened which shewed the vigilance and jealousy of the Romanists with respect to vernacular translations. Grafton, the celebrated printer, had permission from Francis I. king of France, at the request of king Henry himself, to print a Bible at Paris, on account of the superior skill of the workmen, and the comparative goodness and cheapness of the paper. But, notwithstanding the royal licence, the inquisition interposed by an instrument dated Dec. 17, 1538. The French printers, their English employers, and our Coverdale, who was the corrector of the press, were summoned by the inquisitors; and the impression, consisting of 2500 copies, was seized and condemned to the flames. But the avarice of the officer who superintended the burning of these "heretical books," as they were called, induced him to sell some chests of them to a haberdasher for the purpose

of wrapping his wares, and thus some copies were preserved. The English proprietors, who fled at the alarm, returned to Paris when it subsided; and not only recovered some of those copies which had escaped the fire, but brought with them to London the presses, types, and printers. This valuable importation enabled Grafton and Whitchurch to print in 1539, what is called Cranmer's, or the "Great Bible," in which Coverdale compared the translation with the Hebrew, corrected it in many places, and was the chief overseer of the work. Dr. Fulk, who was one of Coverdale's hearers when he preached at St. Paul's Cross, informs us that he took an opportunity in his sermon to defend his translation against some slanderous reports then raised against it, confessing, "that he himself now saw some faults, which, if he might review the book once again, as he had twice before, he doubted not he should amend: but for any heresy, he was sure that there was none maintained in his translation." In all these labours Coverdale found a liberal patron in Thomas lord Cromwell.

It is highly probable also that Coverdale was held in estimation for piety or talents at court, for he was almoner to queen Catherine Parr, the last wife of Henry VIII. a lady who was a favourer of the reformed religion, and as such he officiated at her funeral in Sept. 1548, in the chapel at Sudeley castle in Gloucestershire, the seat of her third husband, Thomas, lord Seymour of Sudley; and took that opportunity of declaring his sentiments on religion in the sermon he preached, which, says our manuscript authority, "was very good and godlie, and in one place thereof he toke occasion to declare unto the people howe that there shulde none there thinke, seye nor spread abrode, that the offeringe which was there don, was don anye thing to proffytt the deade, but for the poore onlye; and also the lights which were caried and stode abowte the corps, were for the honnour of the parson, and for none other entente nor purpose; and so wente thorowghe with his Sermonde, and made a godlye Prayer, &c."

In 1547 we find him preaching at St. Paul's with such effect against certain anabaptists, that they are said to have recanted their opinions. On the 14th of August, 1551, he succeeded Dr. John Harman, or Voysey, in the see of Exeter, his collocation, with licence of entry, bearing date July of that year, and it was expressly stated that king

Edward VI. had promoted him "on account of his extraordinary knowledge in divinity, and his unblemished character." When lord Russel was sent down to quell the rebellion in the West of England in 1549, he was attended by Coverdale to preach among them, and it was probably the influence of his preaching in composing the religious differences in that quarter, which pointed him out as a fit person to succeed Harman, a bigotted papist, who seldom resided, and took little care of his diocese, and to whom, some time before, Coverdale had been appointed coadjutor, an office not uncommon in those days. On his appointment to this bishopric, Coverdale was so poor as to be unable to pay the first fruits, which, therefore, the king, at the solicitation of archbishop Cranmer, excused. In the same year he was nominated one of the commissioners for compiling a new body of ecclesiastical laws, a favourite object with Cranmer, which, however, did not then take effect.

In his diocese he exerted himself to promote the reformed religion, and as he was not technically versed in civil and ecclesiastical law, which he wished to be executed with justice and equity, he applied to the university of Oxford for a competent person to be chancellor of his diocese; and Dr. Robert Weston, afterwards lord chancellor in Ireland*, being recommended, he invested him with full ecclesiastical jurisdiction, allowing him not only all the fees of office, but a house for him and his family, with proper attendants, and a salary of 40*l.* per annum. Yet, notwithstanding the integrity of his chancellor's conduct, and his own endeavours to promote religion, by preaching constantly every Sunday and holy day, and by a divinity lecture twice a week in one or other of the churches of Exeter, and notwithstanding his hospitality, charity, and humility, the enemies of the new religion, as it was called, took every opportunity to thwart his endeavours, and to misrepresent his conduct, all which, however, during the reign of Edward VI. gave him but little disturbance.

On the accession of queen Mary, and the consequent re-establishment of popery, he was ejected from the see and thrown into prison, out of which he was released after two years confinement, at the earnest request of the king of Denmark. Coverdale and Dr. John Machabæus, chap-

* Dr. Weston does not occur in Le Neve's List of Chancellors, but there can be no doubt of the fact.

lain to that monarch, had married sisters*, and it was at his chaplain's request that the king interposed, but was obliged to send two or three letters before he could accomplish his purpose. By one of these, dated April 25, 1554, it would appear that Coverdale was imprisoned in consequence of being concerned in an insurrection against the queen, but this is not laid to his charge in the queen's answer, who only pretended that he was indebted to her concerning his bishopric. As the first fruits had been forgiven by Edward VI. this must be supposed to allude to his tenths; and Coverdale's plea, as appears by the king of Denmark's second letter, was, that he had not enjoyed the bishopric long enough to be enabled to pay the queen. This second letter bears date Sept. 24, 1554, and, according to Strype, the queen's grant of his request was not given till Feb. 18, 1555. Strype, therefore, from his own evidence, is erroneous in his assertion that in 1554 Coverdale was preacher to a congregation of exiled protestants at Wesel, until he was called by the duke of Deux Ponts, to be preacher at Bergzabern †. On his release, which was on the condition of banishing himself, he repaired to the court of Denmark, where the king would fain have detained him, but as he was not so well acquainted with the language as to preach in Danish, he preferred going to the places above mentioned, where he could preach with facility in Dutch; and there and at Geneva he passed his time, partly in teaching and partly in preaching. He also, while here, joined some other English exiles, Goodman, Gilby, Whittingham, Sampson, Cole, &c. in that translation of the Bible usually called the "Geneva translation;" part of which, the New Testament, was printed at Geneva, by Conrad Badius, in 1557, and again in 1560, in which last year the whole Bible was printed in the same place by Rowland Harte. Of this translation, which had explanatory notes, and therefore was much used in private families, there were above thirty editions in folio, quarto, and octavo, mostly printed in England by the king's and queen's printers, from the year 1560 to 1616. On the

* This circumstance seems to have given rise to the assertion in some histories, that Coverdale was a Dane. Burnet, who ought to have known better, says he was a foreigner.

† During his confinement he was one of the prisoners, who, with Ferrar, bishop of St. David's, Taylor, Philpot, Bradford, Hooper, and others, martyrs, drew up and signed a confession of their faith, dated May 8, 1554. This is another proof of Strype's error noticed in the text.

accession of queen Elizabeth, he returned from his exile, but, unfortunately for the church, had imbibed the principles of the Geneva reformers, as far as respected the ecclesiastical habits and ceremonies. In 1559, however, we find him taking his turn as preacher at St. Paul's Cross, and he assisted also at the consecration of archbishop Parker, in which ceremony, although he performed the functions of a bishop, he wore only a long black cloth gown. This avowed non-compliance with the habits and ceremonies prevented his resuming his bishopric, or any preferment being for some time offered to him. In 1563 bishop Grindal recommended him to the bishopric of Llandaff; and in 1564, Coverdale had the honour to admit that prelate to his doctor's degree, by a mandate from the vice-chancellor of Cambridge, a proof that he was still in high estimation. Grindal, particularly, had a great regard for him, and was very uneasy at his want of preferment. On one occasion he exclaimed, "I cannot excuse us bishops." He also applied to the secretary of state, "telling him, that surely it was not well that father Coverdale," as he styled him, "qui ante nos omnes fuit in Christo," "who was in Christ before us all," should be now in his age without stay of living." It was on this occasion that Grindal recommended him to the bishopric of Llandaff, as already noticed, but it is supposed Coverdale's age and infirmities, and the remains of the plague, from which he had just recovered, made him decline so great a charge. In lieu of it, however, the bishop collated him to the rectory of St. Magnus, London Bridge; and here again the good man's poverty presented an obstruction, as appears from some affecting letters he wrote to be excused from the first fruits, amounting to 60*l.* which he was utterly incapable of paying: one of these letters, in which he mentions his age, and the probability of not enjoying the preferment long, he concludes with these words: "If poor old Miles might be thus provided for, he should think this enough to be as good as a feast." His request being granted, he entered upon his charge, and preached about two years; but resigned it in 1566, a little before his death. He was very much admired by the puritans, who flocked to him in great numbers while he officiated at St. Magnus's church, which he did without the habits, and when he had resigned it, for it does not appear that he was deprived of it, as Neal asserts, his followers were obliged

to send to his house on Saturdays, to know where they might hear him the next day, which he declined answering lest he should give offence to government. Yet, according to Strype, he had little to fear; for, Fox, Humphrey, Sampson, and others of the same way of thinking, were not only connived at, but allowed to hold preferments.

He died, according to Richardson in his edition of Godwin, May 20, 1565; and according to Neal in his History of the Puritans, May 20, 1567; but both are wrong. The parish register proves that he was buried Feb. 19, 1568, in the chancel of the church of St. Bartholomew, Exchange, with the following inscription on his tombstone, which was destroyed at the great fire along with the church.

"Hic tandem requiemque ferens, finemque laborum,
Ossa Coverdali mortua tumbus habet:
Exoniæ qui præsul erat dignissimus olim,
Insignis vitæ vir probitate suæ.
Octoginta annos grandævus vixit et unum,
Indignum passus sæpius exilium.
Sic demum variis jactatus casibus ista
Excipit gremio, terra benigna, suo."

Coverdale was the author of several tracts calculated to promote the doctrines of the reformation, and of several translations from the writings of the foreign reformers. All these are now of such rare occurrence, that it is very difficult to make out a correct list. That in Bale, and in the meagre account of him in the Biographia Britannica, is both defective and indistinct. The following, which probably is also imperfect, may, in some measure, assist the collectors of curiosities, and has been taken principally from Ames and Herbert: 1. "A faithful and true Prognostication upon the Year 1548, &c." translated from the German, 8vo, 1536, 1548, and often reprinted. 2. Translation of "Luther's Exposition of the 23d Psalm," 1537, 16mo. 3. "How and whither a Chryten man ought to fly the horryble Plague and Pestilence," a sermon, from the German, to which is added, "A comfort concerning them that be dead, and howe wyfe, chyldren, and other frendes shal be comforted, the husband being dead," 1537, 8vo. 4. "The Olde Faithe," 1541 and 1547, 16mo. 5. A translation of Bullinger's "Christen State of Matrimony," 1541, 8vo, and 1543, one of the books prohibited by proclamation of Henry VIII. but reprinted twice in 1552. 6. "A Confutacion of that Treatise, which one John Standish

made against the Protestacion of D. Barnes, in the year 1540," 1541, 8vo. 7. Translation of "The Actes of the Disputation in the cowncell of the empyre, holden at Regenspurg," 8vo, about 1542. 8. Translation from the German of "The Defence of a certayne poore Christen Man; who als shuld have beene condemned by the Popes Lawe," Nuremberg, 1545, 16mo. 9. "An Abridgment of Erasmus's Enchiridion militis Christiani," 1545, 12mo. 10. A translation of the Epistles to the Romans, Corinthians, and Galatians, in "The second volume of the Paraphrase of Erasmus on the New Testament," 1549, fol. 11. Translation of "A godly Treatise, wherein is proved the true Justification of a Christian Man to come freely to the Mercie of God," 1579, 16mo. 12. Translation of "The Hope of the Faithfull, &c." 1579, 16mo, and of 13. "The Booke of Death, or how a Christian Man ought to behave himself in the danger of Death, &c." 1579, 16mo. 14. Translation of "A spiritual and most precious pearle, teaching all men to love and embrace the Cross," from the German of Otho Wermylicrus, or Wermulerus, no date, but printed by Singleton about 1588. 15. "Fruitful Lessons upon the passion, buriall, resurrection, ascension, and of the sending of the Holy Ghost," 1593, 4to. 16. Translation of "The Supplication of the nobles and commons of Ostericke made unto king Ferdinandus, in the cause of Christian Religion, &c." 8vo, no date. 17. "Declaration of the Order that the churches in Denmark, and many other places in Germany, do use, not only at the Holy Supper, but also at Baptisme," printed beyond sea; no date, 16mo. No manuscripts of bishop Coverdale exist in any of our public libraries, except a short letter in the Harleian collection, lately printed in the Gentleman's Magazine.[1]

COUDRETTE (CHRISTOPHER), a French Jesuit, who died at Paris Aug. 4, 1774, at an advanced age, connected himself with the Jansenists, and particularly with the

[1] Bale and Tanner.—Strype's Life of Cranmer, p. 59, 82, 138, 266, 271, 274, 310, 314, 444.—Strype's Parker, p.6—7, 54, 56—58, 148, 241—3 —Strype's Grindal, p. 27, 91, 95, 116.—Strype's Memorials, vol. II. p 90, 277, 464; vol. III. p. 152.—Strype's Annals, vol. I. p. 366; vol. II. Appendix, book I. No. 22.—Clark's Lives at the end of his Martyrology.—Polwhele's Hist. of Devonshire.—Gent. Mag. vol. LXI.—A MS. in the College of Arms, I. 15, F. 98, a part of which was communicated to the editors of the last edition of the Biog. Brit. and is the only article of the least consequence in that very imperfect accouut, which concludes with a gross misrepresentation by Neal.—Lewis and archbishop Newcombe's Hist. of the Translations of the Bible.

learned abbé Boursier. His sentiments on the bull Unigenitus occasioned his being imprisoned for some weeks at Vincennes in 1755, and for more than a year in the Bastille in 1758-9. He wrote some works in defence of his opinions, and some political tracts; but his most celebrated publication was his "History of the Jesuits," 1761, 4 vols. 12mo, to which he added 2 vols. of a supplement in 1764. This work cost him so much literary research, as to have injured his sight; but it is more remarkable, that, notwithstanding he owed his advancement to the Jesuits, and was the friend of many members of that society, he was a decided enemy to the society itself; and when their dissolution was concerted, in 1762, this work is said to have furnished many arguments in favour of the measure. His character was that of a laborious, active, useful, and disinterested ecclesiastic.[1]

COULON (Lewis), a French historian, was born at Poitou in 1605, entered the society of the Jesuits in 1620, and quitted them in 1640, after having taught classical learning in their schools for some time. He afterwards devoted his time to historical and geographical pursuits, and published: 1. "Traité historique des rivieres de France," Paris, 1644, 2 vols. 8vo. 2. An enlarged edition of "Tresor de l'Histoire de France de Gilles Corrozet," 1645, 8vo. 3. "Histoire universelle du royaume de la Chine," translated from the Italian of Alvares Semedo, 1645, 4to. 4. An enlarged edition of "Introducteur en la Cosmographie," supposed to have been written by M. de Renti, 1645. 5. A translation of Turselin's "Universal History," continued to 1647, 1647, 2 vol. 8vo. 6. An enlarged edition of "Voyages de Vincent de Blanc," 1648 and 1658, 4to. 7. A translation of Platina's "Lives of the Popes," with a continuation to Innocent X. 1651, 4to. 8. An original "Histoire des Vies des Papes," 1656, 12mo, often reprinted, with additions and alterations by other hands. 9. "Harmonie des Evangelistes sur la Passion de notre Seigneur, avec des eclaircissemens," 1645, 12mo. 10. "Lexicon Homericum," 1643, 8vo. 11. "Histoire de Juifs," 3 vols. 12mo, two only of which were Coulon's, the third being completed by his friend father Comte. Coulon died in 1664, and this history of the Jews was published the year after.[2]

[1] Dict. Hist.

[2] Moreri.—Le Long, Bibl. Hist.

COUPLET (PHILIP), a Jesuit, born at Malines, went to China in quality of missionary in 1659, and returned in 1680. Being embarked in the intention of making a second voyage, he died on his passage in 1693. He composed some works in the Chinese language, and many in Latin; of which are: 1. "Confucius Sinarum philosophus; sive Scientia Sinica Latinè exposita," Paris, 1687, folio. This curious and uncommon work is a compendium of the theology and the ancient history of the Chinese. He extols the morality of that people as excellent, and carries up their annals to a very remote period. 2. "Historia Candidæ HIU, Christianæ Sinensis," translated into French at Paris 1688. 3. "The catalogue (in Latin, Paris, 1688) of the Jesuits that have gone as missionaries to China."[1]

COURAYER (PETER FRANCIS), a learned divine of the church of Rome, who was long resident in England, was born at Vernon in Normandy, in the year 1681, and being educated for the church, became canon regular and librarian of the abbey of St. Genevieve, a situation extremely favourable to the prosecution of his studies, as the library of which he had the care is a very considerable one. Among other theological inquiries, he engaged in one, which was productive of very important consequences respecting his future life. Having been employed in reading abbé Renaudot's "Memoire sur la validité des Ordinations des Anglois," inserted in abbé Gould's "La veritable croyance de l'eglise Catholique," he was induced to enter into a farther examination of that subject. Accordingly he drew up a memoir upon it, for his own satisfaction only, but which grew insensibly into a treatise; and at the instance of some friends to whom it was communicated, he was at length prevailed with to consent to its publication. He therefore made the usual application for permission to print it; and obtained the approbation of Mons. Arnaudin, the royal licenser of the press. Some persons, however, afterwards found means to prevail on the chancellor to refuse to affix the seal to the approbation of the licenser. Terms were proposed to father Courayer, to which he could not accede, and he gave up all thoughts of publishing. Some of his friends, however, being in possession of a copy, resolved to print it; and this obliged him to acquiesce in the pub-

[1] Moreri.

lication. When he first wrote his treatise, all his materials were taken from printed authorities, and he had no acquaintance or correspondence in England. But sundry difficulties, which occurred to him in the course of his inquiries, suggested to him the propriety of writing to England, in order to obtain clearer information on some points; and knowing that a correspondence had been carried on between Dr. Wake, then archbishop of Canterbury, and Dr. Dupin, on the project of re-uniting the churches of England and France, he took the liberty, in 1721, although entirely unknown to that prelate, to desire his information respecting some particulars. The archbishop answered his inquiries with great readiness, candour, and politeness, and many letters passed between them on this occasion. Father Courayer's book was at length published in 1723, in two volumes small 8vo, entitled, "Dissertation sur la validité des Ordinations des Anglois, et sur la Succession des Evesques de l'Eglise Anglicane: avec les preuves justificatives des faits avancez dans cet ouvrage." It was printed at Nancy, though Brussels is placed in the title. It was afterwards translated into English, by the rev. Mr. Daniel Williams, and published at London in one volume 8vo, under the title: "A Defence of the validity of the English Ordinations, and of the Succession of the Bishops in the Church of England: together with proofs justifying the facts advanced in this treatise." Father Courayer's work was immediately attacked by several popish writers, particularly by father le Quien and father Hardouin. But in 1726 he published, in four volumes 12mo, "Defense de la Dissertation sur la validité des Ordinations des Anglois, contre les differentes réponses qui y ont été faites. Avec les preuves justificatives des faits avancez dans cet ouvrage. Par l'Auteur de la Dissertation." An English translation of this also was afterwards published at London, in two volumes 8vo, under the following title: "A Defence of the Dissertation on the validity of the English Ordinations," &c.

But father Courayer was not only attacked by those writers who published books against him: he was likewise censured both by the mandates and by the assemblies of several bishops, and particularly by cardinal de Noailles, archbishop of Paris, and the bishop of Marseilles. During this time he retired from Paris into the country, but was recalled by his superior to reside at the priory of Henne-

monte, four leagues from Paris. Here he received a diploma for the degree of doctor in divinity from the university of Oxford, dated Aug. 28, 1727: and from hence he returned his thanks to the University in an elegant Latin letter, dated Dec. 1, the same year, both of which he afterwards printed. But though his book had procured this honourable testimonial of his merit from an English university, his enemies in France were not satisfied with publishing censures and issuing episcopal mandates against him, but proceeded to measures for compelling him to recant what he had written, and to sign such submissions as were inconsistent with the dictates of his conscience. In this critical state of things, he resolved to quit his native country, and to seek an asylum in England. He was the more inclined to embrace this resolution in consequence of the warm and friendly invitations which he had received from archbishop Wake, who had conceived a great regard for him. After having spent four months very disagreeably at Hennemonte, he obtained leave to remove to Senlis; but, instead of going thither, he took the road to Calais in the common stage-coach, from thence got safely over to Dover, and arrived in London on the 24th of January, 1728.

He was well received in England: the marquis of Blandford made him a present of fifty pounds, and he obtained a pension of one hundred pounds a year from the court. In 1729 he published, at Amsterdam, in two vols. 12mo, "Relation Historique et Apologetique des sentimens et de la conduite du P. le Courayer, chanoine regulier de Ste. Geneviéve: avec les preuves justificatives des faits avancez dans l'ouvrage." In this work he entered into a farther justification of his sentiments and of his conduct, and shewed the necessity that he was under of quitting France, from the virulence and power of his enemies. In 1733 he was at Oxford, and was present in the theatre at the public act that year, and made a speech there upon the occasion, which was afterwards printed both in Latin and English. In 1736 he published at London, in two vols. folio, a translation, in French, of "Father Paul's History of the Council of Trent;" with notes critical, historical, and theological. He dedicated this work to queen Caroline, and speaks of it as having been undertaken by her command; and he expresses, in the strongest terms, his gratitude to her majesty for her patronage, and for the liberality which she

had manifested towards him. A list of subscribers is prefixed, in which are found the names of the prince of Wales, the duke of Cumberland, the prince and princess of Orange, the princesses Amelia and Caroline, the archbishop of Canterbury, the lord Chancellor, lord Hardwicke, then chief Justice of the King's Bench, sir Robert Walpole, and many of the nobility, and other persons of distinction. By the sale of this work he is said to have gained fifteen hundred pounds, and the queen also raised his pension to two hundred pounds per annum. He gave sixteen hundred pounds to lord Feversham, for an annuity of one hundred pounds per annum, which he enjoyed forty years. By these means he came into very easy circumstances, which were rendered still more so by the reception which his agreeable and instructive conversation procured him, among persons of rank and fortune, with many of whom it was his custom to live for several months at a time. He wrote some other works in French, besides those that have been mentioned; and, in particular, he translated into that language Sleidan's "History of the Reformation." His exile from his own country, was probably no diminution of his happiness upon the whole; for he appears to have passed his time in England very agreeably, and he lived to an uncommon age. Even in his latter years, he was distinguished for the cheerfulness of his temper and the sprightliness of his conversation. He died in Downing-street, Westminster, after two days illness, on the 17th of October, 1776, at the age of ninety-five. Agreeably to his own desire, he was buried in the cloister of Westminster-abbey, by Dr. Bell, chaplain to the princess Amelia. In his will, which was dated Feb. 3, 1774, he declared, "That he died a member of the Catholic church, but without approving of many of the opinions and superstitions which have been introduced into the Romish church, and taught in their schools and seminaries, and which they have insisted on as articles of faith, though to him they appeared to be not only not founded in truth, but also to be highly improbable." It is said, that soon after he came to England, he went to a priest of the Romish church for confession, and acquainted him who he was. The priest would not venture to take his confession, because he was excommunicated, but advised him to consult his superior of Genevieve. Whether he made any such application, or what was the result, we are not informed; but it is certain that,

when in London, he made it his practice to go to mass; and when in the country, at Ealing, he constantly attended the service of the parish-church, declaring, at all times, that he had great satisfaction in the prayers of the church of England. In discoursing on religious subjects he was reserved and cautious, avoiding controversy as much as possible. He left 500*l.* to the parish of St. Martin; and gave, in his life-time, his books to the library there, founded by archbishop Tenison. He bequeathed 200*l.* to the parish of St. Margaret, Westminster, and a handsome sum of money to the poor of Vernon, in Normandy; and, after many legacies to his friends in England, the remainder to two nephews of his name at Vernon. During his life-time, he was occasionally generous to some of his relations in France, and in England was very liberal to the poor. He had two sisters, who were nuns; and a brother at Paris, in the profession of the law, to whom he gave a handsome gold snuff-box, which had been presented to him by queen Caroline.

In 1787 was published, in octavo, by the rev. William Bell, D. D. prebendary of Westminster, "Declaration de mes derniers sentimens sur les differens dogmes de la Religion. Par feu Pierre François le Courayer, docteur en theologie," &c. An English translation of this has been since published. The original manuscript, which was given by father Courayer to the princess Amelia, who had a great esteem for him, was written in 1767, which was about nine years before his death. The princess Amelia left this manuscript by will to Dr. Bell; who published it, as being of opinion, that the last sentiments of a writer of Dr. Courayer's reputation, and whose situation was so peculiar, were calculated to excite the attention of the learned, and of those who were zealously attached to the interests of religion: and, indeed, it appears to have been the wish of the author himself that it should be published, though not till after his death.

To what has been already said respecting Dr. Courayer's works, it may not be improper here to add, that he wrote "Traité de Poem Epique;" that his French translation of father Paul's "History of the Council of Trent," was printed at London in 1736, in 2 vols. folio; and at Amsterdam, the same year, in 2 vols. 4to; and that his translation of Sleidan's History of the Reformation, to

which he added copious notes, was printed in 3 vols. 4to, in 1767.

By his "Last Sentiments," published by Dr. Bell, it appears that although he professed to die a member of the Roman Catholic church, he could not well be accounted a member of that or of any other established church. In rejecting the doctrine of the Trinity, he became nearly, if not quite, a Socinian, or modern Unitarian; he denied also the inspiration of the Holy Scriptures, as to matters of fact; and as to baptism, seems to wish to confine it to adults. In 1811, however, a more full exposure of his sentiments was published by Dr. Bell, entitled "Traité ou l'on expose ce qui l'ecriture nous apprend de la Divinité de Jesus Christ," 8vo, a publication which we have little hesitation in saying ought never to have appeared. At the distance of almost thirty years from the publication of his "Last Sentiments," it could not be wanted to illustrate the wavering, unsettled character of the author, and it was surely not necessary to increase the number of writings of the same description, already too numerous. The apology of the editor, we observe with regret, is far from being conclusive.

One other circumstance respecting Courayer's history remains to be noticed. From the fourth volume of bishop Atterbury's Epistolary Correspondence, we learn that the bishop was exposed to some trouble on account of Courayer's escape from France, which he was supposed to have facilitated. The French king and cardinal Fleury sent him a message on the subject by the lieutenant de police. "I did not mince the matter to the magistrate," says the bishop, "nor am I at all ashamed of what has happened, or concerned for it. I owned my friendship for Pere Courayer; told them frankly a great deal more than they knew of that matter, as far as I was concerned; and thought there was no reason to wonder at, or blame my conduct. I convinced them of that point, and I believe there is an end of it. I shewed the lieutenant the picture of Pere Courayer hanging up in my room; told him I had visited him in his retreat at Hanment, while he was in disgrace there; and that he came to take his leave of me the night before he left Paris; and that in all this I thought I had done nothing that misbecame me." The lieutenant, who behaved with great politeness, was perfectly satisfied with our prelate's explanation; but this was not the case

with the cardinal, who was persuaded that father Courayer's escape was entirely owing to Atterbury, and displayed much resentment on that account. The picture of Courayer, in the bishop's possession, was left by him to the university of Oxford.[1]

COURCELLES (STEPHEN DE), descended from a family in Picardy, was born at Geneva in 1586. He officiated many years among the reformed in France, till he became a follower of Arminius, when he was obliged to retire into Holland, where he succeeded the celebrated Episcopius as professor of theology at Amsterdam, and published his works with a life of the author. He was also the author of many theological and controversial pieces, which were afterwards collected by Elzevir in 1675, fol. He was a capital Greek scholar, and paid great attention to different Greek copies of the New Testament, of which he gave a new edition, with various readings; and a preface, to shew that those various readings, though numerous, do not tend in the least to affect the credit and authenticity of the work itself.[2]

COURT DE GEBELIN. See GEBELIN.

COURTEN (WILLIAM), the son of a tailor at Menin, was one of many who experienced the oppression of Olivarez duke of Alva, who, being appointed by Philip II. governor of the seventeen provinces, endeavoured, with execrable policy, to establish over all the Netherlands an irreligious and horrible court of judicature, on the model of the Spanish inquisition. By consequence, in 1567, great numbers of industrious, thriving, and worthy people were imprisoned by the rigorous orders of this petty tyrant, and treated with great injustice and cruelty. Courten had the good fortune to escape from prison; and in the year following, 1568, arrived safe in London, with his wife Margaret Casiere, a daughter named Margaret, her husband, son of a mercantile broker at Antwerp of the name of Boudean, and as much property as they could hastily collect under such disadvantages. Soon after their arrival, they took a house in Abchurch-lane, where they lived together, following for some time the business of making what were commonly called *French hoods*, much worn in those days

[1] Biog. Brit. Of his last work, published in 1811, see the Quarterly Review, No. 12, and a Vindication Gent. Mag. vol. LXXXII. part I. p. 620.—Nichols's Bowyer, and "Atterbury's Correspondence."

[2] Moreri.—Dict. Hist.

and long after, which they vended in wholesale to the shopkeepers who sold them in retail. Encouraged by great success in this employment, they soon removed to a larger house in Pudding-lane or Love-lane, in the parish of St. Mary Hill, where they entered on a partnership trade, in silks, fine linens, and such articles as they had dealt in before when in Flanders. Michael Boudean, the daughter Margaret's husband, died first, leaving behind him, unfortunately for the family, a son and only child, named Peter, after an uncle certainly not much older than himself. The widow married John Moncy, a merchant in London, who instantly became an inmate with the family, which was moreover increased by the parents themselves, with two sons, William, born in 1572, and Peter, born in 1581. The young men, being instructed in reading, writing, and arithmetic, were early initiated in business, and soon after sent abroad as factors for the family: William to Haerlem, Peter to Cologne, and Peter Boudean the grandchild to Middleburg. At what time William Courten and Margaret Casiere died is at present uncertain; most probably their deaths happened about the end of queen Elizabeth's, or in the beginning of king James's reign; but it seems certain, that they left their descendants not only in easy, but even in affluent circumstances.—At the following æra of this little history it does not appear clearly, whether the old people were actually dead, or had only declined all farther active, responsible concern in business: but, in 1606, William and Peter Courtens entered into partnership with John Moncy, their sister Margaret's second husband, to trade in silks and fine linen. Two parts, or the moiety of the joint stock, belonged to William Courten, and to each of the others, Peter Courten and John Moncy, a fourth share. As for Peter Boudean, the son of Margaret Courten by her first husband, he seems to have been employed to negotiate for the partnership at Middleburg on some stipulated or discretionary salary; for it does not appear that he had any certain or determinate share in the trade, which was carried on prosperously till 1631, with a return, it is said, one year with another, of 150,000*l.* During the course of this copartnership, there is nothing upon record unfavourable to the character of John Moncy. The characters too of William and Peter Courtens appear unexceptionable, fair, and illustrious. They prospered, it seems, remarkably in all their undertakings, for twenty

years and more; in the course of which time they were both dignified with the honours of knighthood.

The elder brother, sir William Courten, besides his capital concern in the original partnership above mentioned, traded very extensively on his own account to Guinea, Portugal, Spain, and the West Indies. He married first a Dutch woman of the name of Cromling, the daughter of Mr. Peter Cromling, an opulent merchant in Haerlem, who, though both deaf and dumb, was book-keeper to her father. By this marriage he got, it is said, 60,000*l.* of which he was enjoined to lay out 50,000*l.* in the purchase of lands in England, to be settled upon his son by this lady, of whom she was delivered in London, and whose name was Peter. This son, who was all the offspring from this marriage, king James I. made one of the first rank of his baronets. He was afterwards married to lord Stanhope's daughter, but died without issue, leaving the estate in lands to his father sir William, who settled that estate, and 3000*l.* more per annum, upon his only son and heir, by a second wife, the daughter of Mr. Moses Tryon.—Sir Peter, the uncle to Peter just mentioned, and brother to sir William Courten, kept the books of the family partnership, and died unmarried in 1630 at Middleburgh. It is affirmed that he was worth at his death 100,000*l.* and that he left his nephew Peter Boudean, the son of his sister by her first husband, his sole heir and executor, who seems at this time to have taken the name of Courten,* which he annexed to his own. This crafty man took immediate possession, not only of his uncle sir Peter's property, which could not have been ascertained without balancing the accounts of the copartnership, but seized likewise the shipping and goods that belonged unquestionably to his other uncle sir William, and Mr. Moncy, amounting, as it is stated, to 100,000*l.* more; nor could he, to the very end of his life, which lasted above thirty years longer, be brought, by argument or law, to settle the accounts of the company.

Sir William Courten, after the death of his Dutch lady, married a second wife of the name of Tryon, by whom he had one son, named William, and three daughters. Sir William seems to have been possessed of a comprehensive mind, an enterprising spirit, abundance of wealth, and credit sufficient to enable him to launch out into any promising branch of trade and merchandize whatsoever. It is

stated, with apparent fairness, that he actually lent to king James I. and his son Charles I. at different times, of his own money, or from the company trade, 27,000*l.* and in another partnership wherein he was likewise concerned with sir Paul Pyndar, their joint claims on the crown amounted, it seems, to 200,000*l.* Sir William employed, one way or other, for many years, between four and five thousand seamen; he built above twenty ships of burthen; was a great insurer, and besides that, a very considerable goldsmith, or banker, for so a banker was then called. It appears likewise, that he was very deeply engaged in a herring fishery, which was carried on at one time with great spirit and at great expence: but shortly after, much to his cost, it came to nothing, in consequence of the supervening dissensions, confusion, and misery, that accompanied the rebellion. Previous to this, however, about the year 1624, two of sir William Courten's ships, in their return from Fernambuc, happened to discover an uninhabited island, now of considerable importance to Great Britain, to which sir William first gave the name of Barbadoes. On the 25th of February 1627, he obtained the king's letters patent for the colonization of this island, sheltering himself, for whatever reasons, under the earl of Pembroke. On the faith of this grant, afterwards superseded by the influence of James then earl of Carlisle, though its validity was acknowledged by the first, and indeed by all the lawyers, sir William sent two ships with men, arms, ammunition, &c. which soon stored the island with inhabitants, English, Indians, &c. to the number of one thousand eight hundred and fifty; and one captain Powel received from sir William a commission to remain in the island as governor, in behalf of him and the earl of Pembroke. After sir William had expended 44,000*l.* on this business, and been in peaceable possession of the island about three years, James earl of Carlisle claiming on grants said to be prior, though dated July 2, 1627, and April 7, 1628; affirming too that he was lord of all the Caribbee islands lying between 10 and 20 degrees of latitude, under the name of Carliola, gave his commission to colonél Royden, Henry Hawley, and others, to act in his behalf. The commissioners of lord Carlisle arrived at Barbadoes with two ships in 1629, and having invited the governor captain Powel on board, they kept him prisoner, and proceeded to invade and plunder the island. They carried off the factors and

servants of sir William Courten and the earl of Pembroke, and established the earl of Carlisle's authority in Barbadoes; which continued there under several governors, till 1646, when the government of it was vested by lease and contract in lord Willoughby of Parham.—Sir William Courten, it is said, had likewise sustained a considerable loss several years before this blow in the West Indies, by the seizure of his merchandize, after the cruel massacre of his factors at Amboyna in the East Indies. But after all the losses above mentioned, he was still possessed, in the year 1633, of lands in various parts of this kingdom to the value of 6500*l.* per annum, besides personal estates rated at 128,000*l.* and very extensive credit. Such were his circumstances when he opened a trade to China, and, as if he had grown young again, embarked still more deeply in mercantile expeditions to the East Indies, where he established sundry new forts and factories. In the course of this new trade he lost unfortunately two of his ships richly laden, the Dragon and the Katharine, which were never heard of more: and he himself did not long survive this loss, which involved him in great debt; for he died in the end of May or beginning of June 1636, in the 64th year of his age, and was buried in the church or church-yard of St. Andrew Hubbard, the ground of both which was after the fire of 1666 disposed of by the city for public uses, and partly laid into the street, the parish being annexed to St. Mary Hill. There is an abstract of sir William Courten's will in the British Museum.[1]

COURTEN (William), the last in the male line of the family that makes the subject of the preceding article, was born in the parish of Fenchurch in London, March 28, 1642. He had probably no knowledge or remembrance of his father, who, the next year after his son was born, in 1643, became insolvent, and quitted this kingdom, to which it does not appear that he ever returned. When he died at Florence, in 1655, the subject of this article was about thirteen years of age; and it is most likely that his mother did not survive her husband above four or five years: for as no mention is made of lady Katharine in 1660, when Mr. Carew obtained letters of administration to the estates of the Courten family, it is probable she was then dead. In a petition to parliament, a rough draught of which is in

[1] Biog. Brit.—Tatler, with notes, edit. 1786, 6 vols, and 1806, 4 vols. 8vo.

the British Museum, there is a like ground for the same supposition, no mention being made of his mother; for it is only said there, that he the petitioner, and his only sister, had been left for many years destitute of a livelihood. It is not said at what time this gentleman's father sold the great bulk of sir William Courten's lands. Even the wrecks of a fortune, once so ample, must have been very considerable, and more than sufficient for the proper education and decent maintenance of William Courten and his sister. She could very well live in those days on no more income, as appears, than 30*l.* per annum. That this moderate annual sum was her principal support, we are led to believe from a slight attention to two papers still in being. If he and his sister had even been more reduced in point of income than we can well suppose, they still had infallible resources in the number, rank, and riches of their relations. Their grandfather the earl of Bridgewater, two uncles, with eleven aunts on the side of their mother, and three aunts on their father's side, were people of fortune and distinction; many of them married into honourable and wealthy families, and all of them apparently in affluent or easy circumstances. It may therefore be reasonably concluded that William Courten was well educated, though the fact were not ascertained by other testimony. Having previously received a good education in this country, forwarded probably with peculiar care, and earlier certainly than is now usual, William Courten began his travels; or was sent, while yet a minor, to prosecute his studies abroad. The genius of a naturalist, which he discovered, it seems, from his infancy, led him to cultivate it at Montpellier, distinguished then, as Upsal since, for its botanical garden, its peculiar attention to natural history, and the abilities and celebrity of masters in various branches of this science. Here he met, as might be probably expected, with students of a congenial taste, and persons then and afterwards eminent in various walks of literature, with several of whom he appears to have lived in great familiarity, and to have cultivated long correspondence. Tournefort, the celebrated French botanist, was of this number. William Courten, who was the senior by several years, had no doubt made a very considerable proficiency in botany before his acquaintance with this illustrious foreigner commenced; but it must have been much improved by the intimacy that appears to have subsisted

between them. It was at Montpellier probably, but many years after his primary settlement there, that William Courten contracted his first acquaintance with sir Hans Sloane, a zealous naturalist, who spared no pains or expence in the acquisition and promotion of knowledge in natural history, and who was yet more honourably distinguished by his skill in his own profession, his general patronage of scholars, his public spirit, and extensive philanthropy. Sir Hans Sloane unquestionably spent a considerable time at Montpellier, probably to improve his knowledge and to establish his health; and here too it is said he got his degree of M. D. But at what place and at what time soever their acquaintance began, being forwarded by a similarity of studies, in which William Courten had undoubtedly the pre-eminence, it ripened into a friendship that continued without interruption to the end of his life.

Immediately on the expiration of his minority, William Courten left Montpellier for some time, being obliged to repair to London, by the exigency of his own and his sister's affairs, in order to procure their final settlement, and to secure to himself and her the best provision for the future that could be collected from the wide-spread ruins of their family. Yet with a turn of mind that biassed him strongly to a contemplative life, unexperienced in the ways of the world, torn from darling studies, and under the influence of the indolent habits of a mere scholar, this youth was ill qualified to be a principal agent for himself and his sister in a business so perplexed, so laborious, and so unpromising.

Soon after his arrival in England, in concert with his friends, William Courten began his litigations in behalf of himself and his sister. The first object he aimed at was to set aside the letters that, in his absence and minority, Carew had surreptitiously obtained, and to get himself legally invested with the administration of the estate and effects of his ancestors. He contended that George Carew was an officious intruder, under false pretexts of being a sufferer, and an agent for other sufferers by the losses of his father and grandfather; and urged that this man's intermeddling with the wrecks of their fortunes, had been equally to the prejudice of the rightful heirs, and to the detriment of the legal creditors of the family. He claimed therefore for himself, as his natural right, the administra-

tion of the Courten estates; and his aunt, lady Knightly, who seems to have been then the only surviving child of sir William, from whom the estates descended, concurred with her nephew in this claim. George Carew, who was both a courtier and a lawyer, seems to have exerted his utmost address and professional skill to stop or frustrate these proceedings. He expressly owns in one of his papers that he had indeed paid indefinite sums of money to William Courten, esq. after he came of age, though he says at the same time that he did not pay the monies because William Courten had a right to them, but solely to prevent and terminate debates. The causes here assigned for the payments to William Courten, esq. after he came of age, are very questionable; for Carew does not appear a man likely to have parted with money on such principles merely to prevent or terminate debates.

Mr. Courten still persisted in his favourite study of natural history; but he persevered notwithstanding in the various processes instituted in behalf of himself and his sister. About 1663, it seems that some compromise took place between Mr. Courten and Mr. Carew; when, by a bond, it appears that the former abandoned all claim to the administration, for valuable considerations not specified; adding, that whatever he had received from the wrecks of the fortune of his father was ex dono & gratia, and not ex jure. He even relinquished his family name of Courten, assumed that of William Charleton, and publicly announced his intention of quitting England, and living in a strange land.

Of the course or duration of his travels no particular information can now be given. It may be reasonably judged, that, after a peregrination of three or four years at most, he settled in his former place of abode, at Montpellier, where he certainly resided for the greatest part of the time that he lived abroad. Sir Hans Sloane says expressly that he was absent from England, at different times, no doubt, twenty-five years in all; and though the particular years are not stated, it would not be very difficult, if it was of any importance, to ascertain them. Mr. Courten seems all along to have paid great and general attention to polite literature. His papers and place-books, many of which are preserved in the British Museum, discover various, judicious, and extensive reading, and his own frequent remarks shew that he thought as well as read. About this

time he seems to have been engaged in the study of coins, both ancient and modern. On this entertaining and useful, but expensive branch of knowledge, he certainly made great proficiency, and attained at last extraordinary skill. It appears from one of his pocket-books, that in 1669 he began to collect coins, in both kinds, and in all metals, at considerable expence.

It was most probably abroad, and about the year 1675, that Mr. Courten's acquaintance and friendship with the celebrated Mr. John Locke began; for in the summer of that year the bad state of Locke's health, and an apprehended consumption, induced him to repair to Montpellier, then famous for the cure of diseases in the lungs. For many years past people have discontinued to resort to Montpellier, when afflicted with pulmonary and consumptive complaints, its air having been long judged peculiarly improper for them; though it is now said to be much mended, by draining a morass, or planting, or destroying a wood. Bishop Atterbury, who was there in the summer 1729, represents it as so uncomfortable, that he was forced to take shelter from the sultry heats, at Vigan in the Cevennes, ten leagues distant.

It appears that Mr. Courten was one of the select friends among whom Locke practised physic, of which he had taken a bachelor's degree at Oxford. That Mr. Courten attended particularly to Locke's prescription, and derived benefit from it, is evident from his answer, and from the following entries in a Saunders's almanac for 1698, in which there is a MS diary, not by Dr. Walter Charleton, as it is entitled in the Museum, and the catalogue of MSS. but relative solely to Mr. William Courten, being his own hand-writing, which is sufficiently distinguishable, and moreover vouched as his by the information itself. "July 27, 1698, being distressed with my headach and giddiness, I left off entirely taking tobacco in snuff, having only taken it but four times a day, for several days before, and never after seven at night." "Aug. 20, 1698, must shew my things [meaning his Museum] but seldom, never two days consecutively for the future." Certainly Mr. Courten cultivated medallic science with pleasure, avidity, and considerable success, as is evident in the British Museum, both in the coins he collected, and in the accounts he has given of them. It appears likewise from many of his papers in the same repository, that as a general scholar

he was far from being contemptible, and that he was not unskilled in making experiments. Mr. Courten's intimacies, correspondences and friendships, with doctor, afterwards sir Hans Sloane, with doctor, afterwards sir Tancred Robinson, physician in ordinary to George I. with doctor Martin Lister, with Mr. L. Plukenet, with Mr. Edward Llwyd, &c. were certainly founded on congenial taste, and argue no inferior degrees of proficiency in the various branches of natural history. Mr. Courten's own museum remains to this day, though improved, as may well be supposed, and now arranged for the most part to greater advantage, according to the Linnæan system. Of his curious collection it is now impossible to ascertain the exact catalogues or precise value. Swelled with short histories and accounts of their contents, they amount, it is said, in all, to thirty-eight volumes in folio, and eight volumes in quarto. It remained for about half a century after the death of Mr. Courten, in the possession of his executor and residuary legatee, who certainly added very much to it, and was then purchased in 1753, for the use of the public, without so much as the mention of the name of its first and most scientific collector and proprietor, so far as appears in the whole course of the transaction, for 20,000*l.* though the coins and precious stones alone were said to be of that value. It is now preserved in the British Museum. Mr. Courten passed the last fourteen or fifteen years of his life in chambers at the Temple, promoting the knowledge of natural history, and exhibiting his collection gratis in an instructive way. Latterly the declining state of his health obliged him to practise more abstemiousness than was agreeable to his convivial turn; and for several years he was under the necessity of abstaining almost entirely from wine and all spirituous liquors, in which, from a companionable disposition, and in compliance with a fashion then much more prevalent than at present, it seems that he indulged at times rather too freely. He died at Kensington gravel-pits, on the 26th of March 1702, aged 63, and was buried in the church-yard of that parish.[1]

COURTILZ (GATIEN DE), sieur de Sandras, was born at Paris in 1644. After having been captain in the regiment of Champagne, he went over to Holland in 1683, where he wrote several works, published under different

[1] Biog. Brit.—Tatler, with notes, edit. 1786, 6 vols. and 1806, 4 vols. 8vo.

names, and with opposite views. Among these are, 1. "The conduct of France since the peace of Nimeguen," 1683, 12mo, a work in which he censures the conduct of his countrymen. 2. "An answer to the foregoing," in which he produces the arguments on the other side of the question. 3. "The new interests of the Princes." 4. "The Life of Coligni," 1686, 12mo, in which he affects to speak as belonging to the reformed religion, although he was always a Roman catholic. 5. "Memoirs of Rochfort," 12mo. 6. "History of the Dutch War from the year 1672 to 1677; a work which obliged him for some time to quit the territories of the republic. 7. "Political Testament of Colbert," 12mo. The French clergy were highly incensed against him, for relating in it an expression of Colbert, that "the bishops of France were so much devoted to the will of the king, that if he should think fit to substitute the koran instead of the gospel, they would readily subscribe to it." 8. "Le grand Alcandre frustré," or the last efforts of love and virtue. 9. "The Memoirs" of John Baptist de la Fontaine; those of Artagnan, 3 vols. 12mo; those of Montbrun, 12mo; those of the marchioness Dufresne, 12mo; those of Bordeaux, 4 vols. 12mo; those of Saint-Hilaire, 4 vols. 12mo. 10. "Annals of Paris and of the Court, for the years 1697 and 1698." 11. "The Life of the Vicomte Turenne," 12mo, published under the name of Dubuisson. On his return to France in 1702, he was shut up in the Bastille, where he was kept in a dungeon for nine years, or, as Moreri says, only three years. Having obtained his liberty, he married a bookseller's widow, and died at Paris the 6th of May, 1712, at the age of 68. He is also the author of, 12. Memoirs of Tyrconnel, composed from the verbal accounts of that nobleman, a close prisoner, like him, in the bastille. 13. "Historical and political Mercury," &c. He, besides, left manuscripts sufficient in quantity to make 40 volumes in 12mo. "The Memoirs of Vordac," 2 vols. 12mo, are unjustly attributed to him; but enough was avowed to give us but an unfavourable opinion of his judgment or consistency.[1]

COURTIVRON (GASPARD LE COMPASSEUR DE CREQUI, MARQUIS DE), chevalier de Saint-Louis, and veteran pensionary of the academy of sciences, born at Dijon in 1715, died the 4th of October, 1785, at the age of 70. He signal-

[1] Moreri.—Dict. Hist.

ized himself both as a military and a literary man. Being wounded in the campaign of Bavaria, in the act of saving marshal Saxe from the most imminent danger, he devoted himself to the cultivation of mathematics and natural philosophy, and communicated to the French academy several valuable memoirs on those sciences. His separate publications were, 1. "A treatise of Optics," 1752, 4to. The author here gives the theory of light on the Newtonian system, with new solutions of the principal problems in dioptrics and catoptrics. This book is of use as a commentary on Newton's Optics. 2. "Memoirs of an Epizootia which raged in Burgundy." 3. "The Art of Forges and Furnaces;" this he wrote in partnership with M. Bouchu, which was afterwards incorporated in the Cyclopædia. The marquis de Courtivron, says his eulogist, was a true philosopher. As he had properly appreciated life, he resigned it without disquietude, and perhaps without regret. The only sentiment to be perceived through the serenity and silence of his last moments, was that of gratitude for the tenderness that was shewn him, and a constant attention to spare the sensibility of his family and friends.[1]

COURTNEY (William), archbishop of Canterbury in the reign of king Richard II. was the fourth son of Hugh Courtney, earl of Devonshire, by Margaret, daughter of Humphrey Bohun, earl of Hereford and Essex, by his wife Elizabeth, daughter of king Edward I. and was born in the year 1341. He had his education at Oxford, where he applied himself to the study of the civil and canon law. Afterwards, entering into holy orders, he obtained three prebends in three cathedral churches, viz. those of Bath, Exeter, and York. The nobility of his birth, and his eminent learning, recommending him to public notice, in the reign of Edward III. he was promoted in 1369 to the see of Hereford, and thence translated to the see of London, September 12, 1375, being then in the 34th year of his age. In a synod, held at London in 1376, bishop Courtney distinguished himself by his opposition to the king's demand of a subsidy; and presently after he fell under the displeasure of the high court of chancery, for publishing a bull of pope Gregory II. without the king's consent, which he was compelled to recall. The next year, in obedience

[1] Eloges des Academiciens, vol. IV.—Dict. Hist.

to the pope's mandate, he cited Wickliff to appear before his tribunal in St. Paul's church: but that reformer being accompanied by John of Gaunt, duke of Lancaster, and other nobles, who favoured his opinions, and appeared openly in the bishop's court for him, and treated the bishop with very little ceremony, the populace took his part, went to the duke of Lancaster's house in the Savoy, plundered it, and would have burnt it to the ground, had not the bishop hastened to the place, and drawn them off by his persuasions. The consequences of this difference with so powerful a nobleman as John of Gaunt, were probably dreaded even by Courtney; for, with respect to Wickliff, he at this time proceeded no farther than to enjoin him and his followers silence. In 1378, it is said by Godwin, but without proper authority, that Courtney was made a cardinal. In 1381, he was appointed lord high chancellor of England. The same year, he was translated to the see of Canterbury, in the room of Simon Sudbury; and on the 6th of May, 1382; he received the pall from the hands of the bishop of London in the archiepiscopal palace at Croydon. This year also he performed the ceremony of crowning queen Anne, consort of king Richard II. at Westminster. Soon after his inauguration, he restrained, by ecclesiastical censures, the bailiffs, and other officers, of the see of Canterbury, from taking cognizance of adultery and the like crimes, which then belonged to the ecclesiastical court. About the same time, he held a synod at London, in which several of Wickliff's tenets were condemned as heretical and erroneous. In 1383, he held a synod at Oxford, in which a subsidy was granted to the king, some of Wickliff's followers obliged to recant, and the students of the university to swear renunciation of his tenets. The same year, in pursuance of the pope's bull directed to him for that purpose, he issued his mandate to the bishop of London for celebrating the festival of St. Anne, mother of the blessed virgin. In 1386, the king, by the advice of his parliament, put the administration of the government into the hands of eleven commissioners, of whom archbishop Courtney was the first; but this lasted only one year. In 1387, he held a synod at London, in which a tenth was granted to the king. The same year, it being moved in a parliament held at London on occasion of the dissension between the king and his nobles, to inflict capital punishment on some of the ringleaders, and it being prohibited

by the canons for bishops to be present and vote in cases of blood, the archbishop and his suffragans withdrew from the house of lords, having first entered a protest in relation to their peerage and privilege to sit upon all other matters. In 1399, he held a synod in St. Mary's church in Cambridge, in which a tenth was granted to the king, on condition that he should pass over into France with an army before the 1st of October following. This year, archbishop Courtney set out upon his metropolitical visitation, in which he was at first strongly opposed by the bishops of Exeter and Salisbury; but those prelates being at last reduced to terms of submission, he proceeded in his visitation without farther opposition: only, at the intercession of the abbot of St. Alban's, he refrained from visiting certain monasteries at Oxford. The same year, the king directed his royal mandate to the archbishop, not to countenance or contribute any thing towards a subsidy for the pope. In a parliament held at Winchester in 1392, archbishop Courtney, being probably suspected of abetting the papal encroachments upon the church and state, delivered in an answer to certain articles exhibited by the commons in relation to those encroachments, which is thought to have led the way to the statute of *præmunire*. The same year, he visited the diocese of Lincoln, in which he endeavoured to check the growth of Wickliff's doctrines. In 1395, he obtained from the pope a grant of four-pence in the pound on all ecclesiastical benefices; in which he was opposed by the bishop of Lincoln, who would not suffer it to be collected in his diocese, and appealed to the pope. But before the matter could be decided, archbishop Courtney died, July 31, 1396, at Maidstone in Kent, where he was buried, but has a monument in the cathedral church of Canterbury, on the south side, near the tomb of Thomas Becket, and at the feet of the Black Prince. His remains at Maidstone, only a few bones, were seen some years ago. This prelate founded a college of secular priests at Maidstone. He left a thousand marks for the repair of the cathedral church of Canterbury; also to the same church a silver-gilt image of the Trinity, with six apostles standing round it weighing 160 pounds; some books, and some ecclesiastical vestments. He obtained from king Richard a grant of four fairs to be kept at Canterbury yearly within the site of the priory.—The character of archbishop Courtney, weighed in the balance of

modern opinions, is that of a persecuting adherent to the church of Rome, to which, however, he was not so much attached as to forget what was due to his king and country. He appears to have exhibited in critical emergencies, a bold and resolute spirit, and occasionally a happy presence of mind. One circumstance, which displays the strength and firmness of Courtney's mind in the exercise of his religious bigotry, deserves to be noticed. When the archbishop, on a certain day, with a number of bishops and divines, had assembled to condemn the tenets of Wickliff, just as they were going to enter upon business, a violent earthquake shook the monastery. Upon this, the terrified bishops threw down their papers, and crying out, that the business was displeasing to God, came to a hasty resolution to proceed no farther. "The archbishop alone," says Mr. Gilpin in his Life of Wickliff, "remained unmoved. With equal spirit and address he chid their superstitious fears, and told them, that if the earthquake portended any thing, it portended the downfall of heresy; that as noxious vapours are lodged in the bowels of the earth, and are expelled by these violent concussions, so by their strenuous endeavours, the kingdom should be purified from the pestilential taint of heresy, which had infected it in every part. This speech, together with the news that the earthquake was general through the city, as it was afterwards indeed found to have been through the island, dispelled their fears. Wickliff would often merrily speak of this accident; and would call this assembly the council of the herydene; herydene being the old English word for earthquake."

In the Parliamentary History, some notice is taken of the speech which, as chancellor of England, Courtney made at the opening of the parliament in 1382. The words which he took for his theme were *rex convenire fecit consilium*, and it is said that he made a notable oration upon it in English. He applied his text to the good and virtuous government of the kingdom during his reign. No reign, the archbishop affirmed, could long endure, if vice ruled in it, to remedy which evil the parliament was called, the laws then in being not having been found effectual to that purpose.[1]

[1] Biog. Brit.—Parker de Antiq. Brit. Eccles.—Wharton's Anglia Sacra.—Prince's Worthies of Devon.—Gough's Sepulchral Monuments, Introd. to vol. II.

COURTOIS (*JAMES* and *WILLIAM*). *See CORTESI.*

COUSIN (GILBERT), in Latin, COGNATUS, a learned writer of the sixteenth century, was born at Nozeret, in Franche-Comté, Jan. 21, 1506. Having a turn for the law, he went to study at Dole in 1526, but not relishing it after six months application, he entered upon a course of divinity, and being introduced to Erasmus, was employed by him as an amanuensis or copyist. Erasmus also instructed him in the learned languages and in polite literature. In 1535 the prince of Orange conferred on him a canonry of St. Antony at Nozeret, in consequence of which preferment, he was obliged to leave Erasmus, who expressed a very high regard for him in several of his letters. When established at Nozeret, he appears to have taught school. In 1558, he accompanied the archbishop of Besançon on a tour into Italy; but being soon after suspected of heresy, he was arrested by order of pope Pius V. and thrown into prison, in which he died in 1567. It is generally agreed that he inclined in some measure to the sentiments of the reformers. His works, of which a collection was published in 1562, 3 vols. folio, at Basle, consist of translations from various authors, a treatise on grammar, erroneously ascribed to St. Basil; Latin dissertations; letters; historical and critical treatises, &c. Niceron has an elaborate article on this author; and in 1775 was published at Altorf, "Commentatio de vita Gilberti Cognati, et Commentatio de scriptis," by Schwartz, 4to. Cousin's notes upon Lucian are in Bourdelot's edition of that classic, 1615, folio, but had been published before by himself, in an edition printed at Basil, 1563, and reprinted in 1602, and 1619, 4 vols. 8vo.[1]

COUSIN (JAMES ANTONY JOSEPH), an excellent French geometrician, a member of the old academy of sciences, and more recently of the conservative senate, and the national institute of France, was born at Paris, Jan. 28, 1739, and was early distinguished for literary industry, and habits of study and reflection, which were confined at last to the pursuit of mathematical knowledge and natural philosophy. In 1766 he was appointed professor of the latter in the college of France, as coadjutor of Le Monnier, which situation he filled for thirty-two years with great reputation. In 1769 he was appointed professor of mathematics in the

[1] Moreri.—Saxii Onomast.—Jortin's Erasmus.—Niceron, vol. XXIV.

military school; in 1772 he was admitted into the academy of sciences as adjoint-geometer, and in 1777 he published the first edition of his lessons on the "Calcul differentiel, et Calcul integral," 2 vols. 12mo, reprinted in 1796 and 1797, in 2 vols. 4to, a work which manifests the depth and precision of his geometrical knowledge. In 1787 he published his "Introduction a l'etude de l'Astronomie physique," 8vo; and in 1798, "Elemens d'Algebre," 8vo. There are also various essays by him in the Memoirs of the Academy of Sciences. In 1791 he was appointed municipal officer of the commune of Paris, and his office being to provide the metropolis with provisions at that distracted period, he must have executed its duties with no common prudence and skill to have given satisfaction. In 1796 he resumed his professor's chair in the college of France, and in 1799 was chosen a member of the conservative senate. His conduct in political life we are unacquainted with. He died at Paris December 30, 1808.[1]

COUSIN (JOHN), an eminent French artist, and the earliest historical painter France produced, was born at Souci near Sens, in 1530, and studied the fine arts so strenuously in his youth, that he became profoundly learned, especially in the mathematics. Painting on glass being very much in vogue in those days, he applied himself more to that than to the drawing of pictures. Several fine performances of his are to be seen in the churches of the neighbourhood of Sens, and some in Paris; particularly in St. Gervase's church, where, on the windows of the choir, he painted the martyrdom of St. Laurence, the history of the Samaritan woman, and that of the paralytic. There are several of his pictures in the city of Sens; as also some portraits. But the chief of his works, and that which is most esteemed, is his picture of the Last Judgment, in the sacristy of the Minims at Bois de Vincennes, which was graved by Peter de Tode, a Fleming, a good designer. This picture shews the fruitfulness of Cousin's genius, by the numbers of the figures that enter into the composition; yet is somewhat wanting in elegance of design.

Cousin married the daughter of the lieutenant-general of Sens, and carried her to Paris, where he lived the rest of his days. His learning acquired him the name of the

[1] Dict. Hist.

Great. He was well received at court, and in favour with four kings successively; namely, Henry II. Francis II. Charles IX. and Henry III. He worked also in sculpture, and made admiral Chabot's tomb, which is in the chapel of Orleans, belonging to the Celestines in Paris. The last French account of him fixes his death in 1589. Of his literary works, we have seen only the following: 1. "Livre de Perspective," Par. 1560, folio. 2. "Livre de Pourtraiture," ib. 1618, 4to, and 1671, both which are in the British Museum.[1]

COUSIN (LEWIS), president of the Mint, one of the forty members of the French academy, was born Aug. 12, 1627, at Paris. He was intended for the ecclesiastical profession, and admitted bachelor of the Sorbonne; but, quitting that situation afterwards, was received advocate, married, and attended the bar till 1657, when he was appointed president of the Mint. He assisted in the "Journal des Savans" from 1687 to 1702. President Cousin was well acquainted with ecclesiastical antiquity, and learned Hebrew at the age of 70, that he might spend his last years in reading the Scripture in the original. He died February 26, 1707, at Paris, aged 80. He founded six scholarships at the college of Laon, and left his library to the abbey of St. Victor, with 20,000 livres; the interest to be employed in augmenting that library. His works are, "The Roman History of Xiphilin," &c. 4to, or 2 vols. 12mo, a French translation of the "Ecclesiastical Histories of Eusebius, Socrates, Sozomenus, and Theodoret," 4 vols. 4to, or 6 vols. 12mo: there are often but five, because the History of Constantine has been taken out, and added to that of Constantinople. A translation of the authors of the "Byzantine History," 1672—1674, in 8 vols. 4to, or 11 12mo; and some other works. These translations are written in very good French.[2]

COUSTANT (PETER), a learned Benedictine of the congregation of St. Maure, was born at Compiegne in 1654, and died at Paris October 18, 1721, in the abbey of St. Germain des Prés, of which he was dean. He employed much of his time, as was the case with other learned men of his order, in preparing editions of the fathers. In 1693, he published an edition of St. Hilary, folio; and in

[1] Argenville, vol. IV.—Dict. Hist.
[2] Moreri.—Dict. Hist.—Niceron, vols. XVIII. and XX.

1706 undertook the defence of Mabillon on the subject of establishing rules for distinguishing genuine from fictitious writings, and wrote against Mabillon's antagonist, father Germon, a Jesuit, "Vindiciæ MS. codicum a R. P. Barth. Germon impugnatorum, cum appendice in qua S. Hilarii quidam loci ab anonymo (the abbé Faydit) obscurati et depravati illustrantur et explicantur." In 1715 he published "Vindiciæ veterum codicum confirmatæ," against another work of the same Germon's, "De veteribus hæreticis ecclesiasticorum codicum corruptoribus." He also assisted in the Benedictine edition of St. Augustin's works, and published "The Letters of the Popes," at Paris, folio, with a preface and notes, 1721. He was, as to private character, a man of unbounded charity, and, his biographer says, not only loved the poor, but poverty itself.[1]

COUSTOU (NICHOLAS), sculptor in ordinary to the French king, was born at Lyons in 1658, and died at Paris the 1st of May, 1733, aged 75, member of the royal academy of painting and sculpture. He went to Italy as pensionary of the king. It was there he produced his fine statue of the emperor Commodus, represented under the character of Hercules, forming one of the ornaments of the gardens of Versailles. On his return to France, he decorated Paris, Versailles, and Marly, with several pieces of exquisite workmanship. The groupe at the back of the high-altar of Notre Dame de Paris is by him, as well as the two groupes at Marly, representing two horses tamed by grooms. A fop, who gave himself airs as a great connoisseur, thought fit to say to the artist, while he was employed on this his last grand work: "But this bridle, methinks, should be tighter."—"What pity, sir," replied Coustou, "you did not come in a moment sooner! you would have seen the bridle just as you would have it; but these horses are so tender-mouthed, that it could not continue so for the twinkling of an eye." In all his productions he displays an elevated genius; with a judicious and delicate taste, a fine selection, a chaste design, natural, pathetic and noble attitudes; and his draperies are rich, elegant, and mellow.—His brother WILLIAM was director of the royal academy of painting and sculpture, and died at Paris the 22d of February, 1746, at the age of 69. Although he had not much less merit in the number and per-

[1] Moreri.—Dict. Hist.—Saxii Onomast.

fection of his works, he was not always esteemed so highly as he deserved.[1]

COUSTOU (WILLIAM), born at Paris in 1716, the nephew of Nicholas, was son of the last-mentioned, and succeeded to his talents, which he improved at Rome. On his return to France, where previous to his departure for Italy he had carried off the prize for sculpture at the age of nineteen, he was employed repeatedly by many persons of rank. He was engaged to make the mausoleum of the dauphin, father to Louis XVI. and his illustrious consort: a monument which embellishes the cathedral of Sens. It was just finished when its author died in July 1777, in the 61st year of his age. His coffin was decorated with the ribbon of St. Michael, which the king had bestowed on him not long before. His other performances are: the apotheosis of St. Francis Xavier, which he executed in marble for the Jesuits of Bourdeaux; an Apollo placed at Bellevue; Venus and Mars, which the king of Prussia bought as an ornament to his gallery at Berlin, &c. His Venus is particularly conspicuous for the grace, the precision, and the majesty of its form.[2]

COWARD (WILLIAM), a medical and metaphysical writer, was the son of Mr. William Coward of Winchester, where he was born in the year 1656 or 1657. It is not certain where young Coward received his grammatical education; but it was probably at Winchester-school. In his eighteenth year he was removed to Oxford, and in May 1674 became a commoner of Hart-hall; the inducement to which might probably be, that his uncle was at the head of that seminary. However, he did not long continue there; for in the year following he was admitted a scholar of Wadham college. On the 27th of June, 1677, he took the degree of B. A. and in January 1680 he was chosen probationer fellow of Merton college. In the year 1681, was published Mr. Dryden's Absalom and Achitophel, a production on the celebrity of which we need not expatiate. At Oxford it could not fail to be greatly admired for its poetical merit; beside which, it might be the better received on account of its containing a severe satire on the duke of Monmouth and the earl of Shaftesbury, two men who were certainly no favourites with that loyal university. Accordingly, the admiration of the poem produced two Latin ver-

[1] Moreri.—Dict. Hist.—Argenville. [2] Ibid.

sions of it, both of which were written and printed at Oxford; one by Mr. Francis Atterbury (afterwards the celebrated bishop of Rochester), who was assisted in it by Mr. Francis Hickman, a student of Christchurch; and the other by Mr. Coward. These translations were published in quarto, in 1682. Whatever proof Mr. Coward's version of the Absalom and Achitophel might afford of his progress in classical literature, he was not very fortunate in this first publication. It was compared with Mr. Atterbury's production, not a little to its disadvantage. According to Anthony Wood, he was schooled for it in the college; it was not well received in the university; and Atterbury's poem was extolled as greatly superior. To conceal, in some degree, Mr. Coward's mortification, a friend of his, in a public paper, advertised the translation, as written by a Walter Curle, of Hertford, gentleman; yet Coward's version was generally mistaken for Atterbury's, and a specimen given of it in Stackhouse's life of that prelate. On the 13th of December, 1683, Mr. Coward was admitted to the degree of M.A. Having determined to apply himself to the practice of medicine, he prosecuted his studies in that science, and took the degree of bachelor of physic on the 23d of June 1685, and of doctor on the 2d of July 1687. After his quitting Oxford he exercised his profession at Northampton, from which place he removed to London in 1693 or 1694, and settled in Lombard-street. In 1695 he published a tract in 8vo, entitled "De fermento volatili nutritio conjectura rationis, quâ ostenditur spiritum volatilem oleosum, e sanguine suffusum, esse verum ac genuinum concoctionis ac nutritionis instrumentum." For this work he had an honourable approbation from the president and censors of the college of physicians. But it was not to medical studies only that Dr. Coward confined his attention. Besides being fond of polite learning, he entered deeply into metaphysical speculations, especially with regard to the nature of the soul, and the natural immortality of man. The result of his inquiries was his publication, in 1702, under the fictitious name of Estibius Psycalethes, entitled "Second Thoughts concerning Human Soul, demonstrating the notion of human soul, as believed to be a spiritual immortal substance united to a human body, to be a plain heathenish invention, and not consonant to the principles of philosophy, reason, or religion; but the ground only of many absurd and superstitious opinions, abominable to the re-

formed church, and derogatory in general to true Christianity." This work was dedicated by the doctor to the clergy of the church of England; and he professes at his setting out, "that the main stress of arguments, either to confound or support his opinion, must be drawn from those only credentials of true and orthodox divinity, the lively oracles of God, the Holy Scriptures." In another part, in answer to the question, Does man die like a brute beast? he says, "Yes, in respect to their end in this life; both their deaths consist in a privation of life." "But then," he adds, "man has this prerogative or pre-eminence above a brute, that he will be raised to life again, and be made partaker of eternal happiness in the world to come." Notwithstanding these professions to the authority of the Christian Scriptures, Dr. Coward has commonly been ranked with those who have been reputed to be the most rancorous and determined adversaries of Christianity. Swift has ranked him with Toland, Tindal, and Gildon; and passages to the like purpose are not unfrequent among controversial writers, especially during the former part of the last century. His denial of the immateriality and natural immortality of the soul, and of a separate state of existence between the time of death and the general resurrection, was so contrary to universal opinion, that it is not very surprising that he should be considered as an enemy to revelation. It might be expected that he would immediately meet with opponents; and accordingly he was attacked by various writers of different complexions and abilities; among whom were Dr. Nichols, Mr. John Broughton, and Mr. John Turner. Dr. Nichols took up the argument in his "Conference with a Theist." Mr. Broughton wrote a treatise entitled "Psychologia, or, an Account of the nature of the rational Soul, in two parts;" and Mr. Turner published a "Vindication of the separate existence of the Soul from a late author's Second Thoughts." Both these pieces appeared in 1703. Mr. Turner's publication was answered by Dr. Coward, in a pamphlet called "Farther Thoughts upon Second Thoughts," in which he acknowledges, that in Mr. Turner he had a rational and candid adversary. He had not the same opinion of Mr. Broughton; who therefore was treated by him with severity, in "An Epistolary Reply to Mr. Broughton's Psychologia;" which reply was not separately printed, but annexed to a work of the doctor's, published in the beginning of the

year 1704, and entitled, "The Grand Essay; or, a Vindication of Reason and Religion against the impostures of Philosophy." In this last production, the idea of the human soul's being an immaterial substance was again vigorously attacked.

So obnoxious were Dr. Coward's positions, that on Friday, March 10, 1704, a complaint was made to the house of commons of the "Second Thoughts" and the "Grand Essay;" which books were brought up to the table, and some parts of them read. The consequence of this was, an order, "that a committee be appointed to examine the said books, and collect such parts thereof as are offensive; and to examine who is the author, printer, and publisher thereof." At the same time the matter was referred to a committee, who were directed to meet that afternoon, and had power given them to send for persons, papers, and records. On the 17th of March, Sir David Cullum, the chairman, reported from the committee, that they had examined the books, and had collected out of them several passages which they conceived to be offensive, and that they found that Dr. Coward was the author of them; that Mr. David Edwards was the printer of the one, and Mr. W. Pierson of the other; and that both the books were published by Mr. Basset. Sir David Cullum having read the report in his place, and the same being read again, after it had been delivered in at the clerks' table, the house proceeded to the examination of the evidence with regard to the writing, printing, and vending of the two books. Sufficient proof having been produced with respect to the writer of them, Dr. Coward was called in. Being examined accordingly, he acknowledged that he was the author of the books, and declared that he never intended any thing against religion; that there was nothing contained in them contrary either to morality or religion; and that if there were any thing therein contrary to religion or morality, he was heartily sorry, and ready to recant the same. The house then resolved, "that the said books do contain therein divers doctrines and positions contrary to the doctrine of the church of England, and tending to the subversion of the Christian religion;" and ordered that they should be burnt, next day, by the common hangman, in New Palace-yard, Westminster; which order was carried into execution. Notwithstanding this proceeding, in the course of the same year he published a new edition

of his "Second Thoughts;" which was followed by a treatise, entitled, "The just Scrutiny; or, a serious inquiry into the modern notions of the Soul."

After this the doctor returned to the studies belonging to his profession; and in 1706 published a tract, entitled "Ophthalmiatria," which he dedicated to his patron Manuel Sorrel, esq. In this dedication Mr. Sorrel is complimented as a man of learning and judgment, in whose approbation of his works our author declares himself satisfied and happy, and enabled to despise the idle and profane mob of sciolists, whom "certain pious agents of sedition" had encouraged to calumniate him. Dr. Coward, in the first chapter of his "Ophthalmiatria," the title of which is "De oculo ejusque partibus," speaking of the manner in which vision is performed and accounted for, diverts himself with the notion of an immaterial substance residing in the pineal gland; by the help of which, he tells us, the philosophers of the day accounted for every phænomenon relating to sensation. Having exposed this hypothesis as empty and unphilosophical, so far as relates to vision, he adds, that he has said enough on the subject elsewhere; and exhorts the learned of all countries to examine, thoroughly and candidly, what absurd and ridiculous, and almost blasphemous opinions, follow from this doctrine of an immaterial substance. He hints, at the same time, that his domestic adversaries, not being able to confute him by reasoning, had endeavoured to silence him by fire and faggot.

From a letter of our author to Dr. Hans Sloane, dated May 26, 1706, it appears that he was in habits of intimacy with this eminent physician and naturalist. Dr. Sloane carried his friendship so far as take upon himself the supervisal of the "Ophthalmiatria." As the letter to Dr. Sloane is dated from the Green Bell, over against the Castle tavern, near Holborn, in Fetter-lane, there is reason to believe that Dr. Coward had quitted London, and was now only a visitant in town, for the purpose of his publication. Indeed the fact is ascertained from the list of the college of physicians for 1706, where Dr. William Coward, who stands under the head of candidates, is then for the first time mentioned as residing in the country. The opposition he had met with, and the unpopularity arising from his works, might be inducements with him for leaving the metropolis. It does not appear, for twelve years, to what

part of the kingdom he had retired; nor, from this period, do we hear more of Dr. Coward as a medical or metaphysical writer. Even when he had been the most engaged in abstruse and scientific inquiries, he had not omitted the study of polite literature; for we are told, that in 1705 he published the "Lives of Abraham, Isaac, and Jacob," an heroic poem, which was little noticed at first, and soon sunk in total oblivion. Another poetical performance by Dr. Coward, and the last of his writings that has come to our knowledge, was published in 1709, and is entitled, "Licentia poetica discussed; or, the true Test of Poetry: without which it is difficult to judge of or compose a correct English poem. To which are added, critical observations on the principal ancient and modern poets, viz. Homer, Horace, Virgil, Milton, Cowley, Dryden, &c. as frequently liable to just censure." This work, which is divided into two books, is dedicated to the duke of Shrewsbury, and introduced by a long and learned preface. Prefixed are three copies of commendatory verses, signed A. Hill, J. Gay, and Sam. Barklay. The two former, Aaron Hill and John Gay, were then young poets, who afterwards, as is well known, rose to a considerable degree of reputation. Coward is celebrated by them as a great bard, a title to which he had certainly no claim; though his "Licentia," considered as a didactic poem, and as such poems were then generally written, is not contemptible. It is not so correct as lord Roscommon's essay on translated verse; but it is little, if at all, inferior to the duke of Buckingham's essay on poetry, which was so much extolled in its day. The rules laid down by Dr. Coward for poetical composition are often minute, but usually, though not universally, founded on good sense and just taste; but he had not enough of the latter to feel the harmony and variety of Milton's numbers. Triplets, double rhymes, and Alexandrines, are condemned by him; the last of which, however, he admits on some great occasion. The notes, which are large and numerous, display no small extent of reading; and to the whole is added, by way of appendix, a political essay, from which it appears that our author was a very zealous whig.

In the list of the college of physicians for 1718, Dr. Coward begins to be mentioned as residing at Ipswich. From this place he wrote, in 1722, a letter to his old friend, sir Hans Sloane, the occasion of which is somewhat

curious. He had learned from the newspapers, that the duchess dowager of Marlborough proposed to give five hundred guineas to any person who should present her with an epitaph, suitable to the late duke her husband's character.—"Now," says he, "I have one by me, which gives him his just character, without flattery or ostentation, and which I verily believe may be acceptable to any learned man." He adds, that he hears it was to be approved by Dr. Hare, Dr. Freind of Westminster-school, and Dr. Bland of Eton-school; and, if this be true, he begs that sir Hans would give him leave to send it for his approbation and recommendation. What was the issue of this we know not. From the omission of Dr. Coward's name in the catalogue of the college of physicians for 1725, it is evident that he was then dead. Though his medical works are now in no reputation, and his other writings are but little attended to, it is nevertheless certain that he was a man of considerable abilities and literature. We cannot dismiss this article without taking notice of a mistake which was committed by the late Dr. Caleb Fleming; who, in the year 1758, published a treatise, entitled "A Survey of the Search after Souls," imagining that he was writing against Dr. Coward. But the Search after Souls was the production of Henry Layton, a barrister of Gray's Inn[1].

COWELL (Dr. John), a learned and eminent civilian, was born at Ernsborough, in Devonshire, about 1554; educated at Eton school; and elected a scholar of King's college in Cambridge, in 1570. He was afterwards chosen fellow of that college; and, by the advice of Bancroft bishop of London, applied himself particularly to the study of civil law. He was regularly admitted to the degree of LL.D. in his own university; and, in 1600, was incorporated into the same degree at Oxford. Soon after he was made the king's professor of civil law in Cambridge, and about the same time master of Trinity-hall. His patron, Bancroft, being advanced to the see of Canterbury in 1604, and beginning to project many things for the service of the church and state, put him upon that laborious work the "Interpreter," or an explanation of law-terms, which he published at Cambridge in 1607, 4to. It was reprinted in 1609, and several times since, particularly in 1638, for which archbishop Laud was reflected upon; and

[1] Biog. Brit.—Gent. Mag. vol. LVII.—Nichols's Atterbury.—Ath. Ox. vol. II. —See a poetical Epistle to him by Gay, Gent. Mag. vol. XLVIII. p. 312.

it was made an article against him at his trial, as if the impression of that book had been done by his authority, or at least with his connivance, in order to countenance king Charles's arbitrary measures. In 1677 and 1684 it was published with large additions by Thomas Manley of the Middle Temple, esq. and again in 1708, with very considerable improvements, by another hand: in all which later editions the exceptionable passages have been corrected or omitted.

In the mean time Bancroft was so satisfied with the abilities and learning shewn in the "Interpreter," that he appointed the author his vicar-general in 1608: nor was this performance censured for some time. But at last great offence was taken at it, because, as was pretended, the author had spoken too freely, and with expressions even of sharpness, of the common law, and some eminent professors of it, Littleton in particular: and this irritated sir Edward Coke especially, who was not only privately concerned for the honour of Littleton, whom he had commented upon, but also valued himself as the chief advocate of his profession. Sir Edward took all occasions to affront him, and used to call him in derision Doctor Cow-hee[illegible] and, not satisfied with this, he endeavoured to hurt h[illegible] with the king, by suggesting that Dr. Cowell "had disputed too nicely upon the mysteries of this our monarchy, yea, in some points, very derogatory to the supreme power of this crown; and had asserted that the king's prerogative is in some cases limited." This was touching James in a most tender part, and had probably ruined Cowell, if the archbishop had not stood his friend. The common lawyers, however, whose contests with the civilians then ran very high, finding that they could not hurt him with the king, resolved to try what they could do with the people, and represented him now as a betrayer of the rights and liberties of the people; in consequence of which a complaint was carried up against him in the house of commons, and the author was committed to custody, and his book publicly burnt. The commons also complained of him to the lords, as equally struck at; and he was censured by them for asserting, 1. That the king was solutus à legibus, and not bound by his coronation-oath. 2. That it was not ex necessitate, that the king should call a parliament to make laws, but might do that by his absolute power: for that voluntas regis with him was lex populi. 3. That it was a favour

to admit the consent of his subjects in giving of subsidies. 4. That he draws his arguments from the imperial laws of the Roman emperors, which are of no force in England." The commons were therefore very desirous to proceed criminally against him, if the king had not interposed. But upon his majesty's promise to condemn the doctrines of the book as absurd, together with the author of them, they proceeded no farther. In both prosecutions of this work, the malice of Cowell's enemies was obvious, for the same book could not have had a tendency to infringe upon the prerogative of the king and the liberties of the subject.

Cowell retired after this to his college, where he pursued his private studies, but did not live long. It was his misfortune to be afflicted with the stone, the operation for which proved fatal to him Oct. 11, 1611. He was buried in his chapel of Trinity-hall, where there is a plain Latin inscription to his memory. Besides "The Interpreter," he had published in 1605, "Institutes of the Laws of England, in the same method as Justinian's Institutes." He also composed a tract "De regulis juris, Of the rules of the law," wherein his intent was by collating the cases of both laws, to shew that they are both raised upon one foundation, and differ more in language and terms, than in substance; and therefore, were they reduced to one method, as they easily might, to be attained in a manner with all one pains. But it does not appear that this last was ever published.[1]

COWLEY (Abraham), an eminent English poet, was born in London, 1618. His father, who was a grocer, dying before his birth, he was left to the care of his mother, who, by the interest of friends, procured him to be admitted a king's scholar in Westminster school. The occasion of his first inclination to poetry, was his casual meeting with Spenser's Fairy Queen. "I believe," says he, in his essay on himself, "I can tell the particular little chance that filled my head first with such chimes of verses as have never since left ringing there. For I remember, when I began to read, and to take some pleasure in it, there was wont to lie in my mother's parlour—I know not by what accident, for she herself never in her life read any book but of devotion; but there was wont to

[1] Biog. Brit.—Wood's Fasti, vol. I.—Some ingenious remarks in D'Israeli's Calamities of Authors.—Prince's Worthies of Devon.—Fuller's Worthies.—Coote's Catalogue of Civilians.

lie—Spenser's Works. This I happened to fall upon, and was infinitely delighted with the stories of the knights and giants, and monsters, and brave houses, which I found every-where, though my understanding had little to do with all this, and by degrees with the tinkling of the rhyme, and dance of the numbers; so that I think I had read him all over before I was twelve years old."

In 1633, being still at Westminster, and only fifteen years of age, he published a collection of poems, under the title of "Poetical Blossoms;" in which, says Sprat, there were many things that might well become the vigour and force of a manly wit. Of these his Pyramus and Thisbe was written at ten, and his Constantia and Philetus, at twelve years old. Cowley tells us of himself, that he had so defective a memory at that time, that he never could be brought to retain the ordinary rules of grammar; however, as Sprat observes, he abundantly supplied that want, by conversing with the books themselves, from whence those rules had been drawn*. He was removed in 1636 from Westminster to Trinity-college, in Cambridge, where he wrote some, and laid the designs of most of those masculine works which he afterwards published. In 1638 he published his "Love's Riddle," a pastoral comedy, whi[illegible] was written while he was at Westminster, and dedicat[illegible] in a copy of verses to sir Kenelm Digby; and a Latin comedy, called "Naufragium Joculare," or "The merry Shipwreck," after it had been acted before the university by the members of Trinity college.

At the beginning of the civil war, as the prince passed through Cambridge, in his way to York, he was entertained with a representation of the "Guardian," a comedy, which Cowley says was neither written nor acted, but rough-drawn by him, and repeated by the scholars. That this comedy was printed during his absence from his country, he appears to have considered as injurious to his reputation, though, during the suppression of the theatres, it was sometimes privately acted with sufficient approbation.

The first occasion of his entering into business, was an elegy he wrote on the death of Mr. William Hervey. This

* This reflection by Sprat, seems unnecessary. Cowley, as Dr. Johnson remarks, does not tell us that he could not learn the rules; but that, being able to perform his exercises without them, and being "an enemy to constraint," he spared himself the labour.

brought him into the acquaintance of John Hervey, the brother of his deceased friend, from whom he received many offices of kindness, and principally this, that by his means he came into the service of the lord St. Alban's. In 1643, being then M. A. he was, among many others, ejected his college and the university, by the prevalence of parliament; upon which, he retired to Oxford, settled in St. John's college there, and that same year, under the name of an Oxford Scholar, published a satire entitled "The Puritan and the Papist." His affection to the royal cause engaged him in the service of the king; and he attended in several of his majesty's journies and expeditions. Here he became intimately acquainted with lord Falkland, and other great men, whom the fortune of the war had drawn together. During the heat of the civil war, he was settled in the family of the earl of St. Alban's, and attended the queen mother when she was forced to retire into France. He was absent from England about ten years, says Wood; about twelve, says Sprat; which, be they more or less, were wholly spent, either in bearing a share in the distresses of the royal family, or in labouring in their affairs. To this purpose he performed several dangerous journies [illegible] Jersey, Scotland, Flanders, Holland, and elsewhere; [illegible] was the principal instrument in maintaining a correspondence between the king and his royal consort, whose letters he cyphered and decyphered with his own hand, an employment of the highest confidence and honour.

In 1647 his "Mistress" was published; for he imagined, as he declared in his preface to a subsequent edition, that "poets are scarcely thought freemen of their company, without paying some duties, or obliging themselves to be true to love." Barnes informs us, that whatever Cowley may talk of his own inflammability, and the variety of characters by which his heart was divided, he in reality was in love but once, and then never had the resolution to tell his passion. At Paris, however, he did not much employ his thoughts upon phantoms of gallantry, having constant employment as secretary to lord St. Alban's.

In 1656 he was sent over into England, with all imaginable secrecy, to take cognizance of the state of affairs here; but soon after his arrival, while he lay hid in London, he was seized on by a mistake, the search having been intended after another gentleman of considerable note in the king's party. He was often examined before the usurpers,

who tried all methods to make him serviceable to their purposes; but proving inflexible, he was committed to close imprisonment, and scarce at last obtained his liberty upon the terms of 1000*l.* bail, which was tendered by Dr. Scarborough. Thus he continued a prisoner at large, till the general redemption; yet, taking the opportunity of the confusions that followed upon Cromwell's death, he ventured back into France, and there remained in the same situation as before, till near the time of the king's return. Upon his return to England, in 1656, he published a new edition of all his poems, consisting of four parts; viz. 1. Miscellanies. 2. The Mistress. 3. Pindaric Odes. 4. "Davideis." The "Mistress" had been published in his absence, and his comedy called "The Guardian," afterwards altered and published under the title of "Cutter of Coleman-street," but both very incorrectly. In the preface to his poems, he complains of the publication of some things of his, without his consent or knowledge; and those very mangled and imperfect, particularly of the "Guardian," already noticed. In this preface also he seems to have inserted something suppressed in subsequent editions, which was interpreted to denote some relaxation of his loyalty. He declares, that "his desire had been for some days past, and did still very vehemently continue, to retire himself to some of the American plantations, and to forsake this world for ever." From the obloquy which the appearance of submission to the usurpers brought upon him, Dr. Sprat and Dr. Johnson have successfully laboured to clear him, and indeed it does not seem to have lessened his reputation. His wish for retirement, says Dr. Johnson, we can easily believe to be undissembled; a man harassed in one kingdom, and persecuted in another, who, after a course of business that employed all his days and half his nights in cyphering and decyphering, comes to his own country and steps into a prison, will be willing enough to retire to some place of quiet and safety. As to the verses on Oliver's death, which Ant. Wood seems to hint were of the encomiastic kind, no judgment can be formed, since they have not been published. There is, indeed, a discourse concerning his government, with verses intermixed, but such as certainly gained its author no friends among the abettors of usurpation.

During his stay in England, he wrote his two books of Plants, published first in 1662, to which he afterwards

added four books more; and all the six, together with his other Latin poems, were printed after his death at London, in 1678. The occasion of his choosing the subject of his six books of plants, Dr. Sprat tells us, was this: When he returned into England, he was advised to dissemble the main intention of his coming over, under the disguise of applying himself to some settled profession; and that of physic was thought most proper. To this purpose, after many anatomical dissections, he proceeded to the consideration of simples, and having furnished himself with books of that nature, retired into a fruitful part of Kent, where every field and wood might shew him the real figures of those plants of which he read. Thus he soon mastered that part of the art of medicine; but then, instead of employing his skill for practice and profit, he laboured to digest it into its present form. The two first books treat of Herbs, in a style, says Sprat, resembling the elegies of Ovid and Tibullus; the two next, of Flowers, in all the variety of Catullus and Horace's numbers, for which last author he is said to have had a peculiar reverence; and the two last, of Trees, in the way of Virgil's Georgics. Of these, the sixth book is wholly dedicated to the honour of his country; for, making the British oak to preside in the assembly of the forest trees, he takes that occasion to enlarge upon the history of the late troubles, the king's affliction and return, and the beginning of the Dutch war; and he does it in a way which is honourable to the nation. Such is Dr. Sprat's judgment. A more recent and accomplished botanical critic, however, observes that neither the text, nor the notes, manifest sufficient proof of Cowley's intimate acquaintance with those authors of true fame, among the moderns, through whose assistance the want of that information might in some measure have been supplied. Nevertheless, as in the language of Dr. Johnson, "botany, in the mind of Cowley, turned into poetry," to those who are alike enamoured with the charms of both, the poems of Cowley must yield delight; since his fertile imagination has adorned his subject with all the beautiful allusions that ancient poets and mythologists could supply; and even the fancies of the modern Signatores, of Baptista Porta, Crollius, and their disciples, who saw the virtues of plants in the physiognomy, or agreement in colour or external forms with the parts of the human body, assisted to embellish his verse.

It appears by Wood's Fasti, that Cowley was created M.D. at Oxford, Dec. 2, 1657, who says, that he had this degree conferred upon him by virtue of a mandamus from the then prevailing powers, and that the thing was much taken notice of by the royal party. At the commencement of the royal society, according to Dr. Birch's history, he appears busy among the experimental philosophers, with the title of Dr. Cowley, but there is no reason for supposing that he ever attempted practice.

After the king's restoration, being then past his 40th year, of which the greatest part had been spent in a various and tempestuous condition, he resolved to pass the remainder of his life in a studious retirement; which Sprat represents as the effect of choice, and not of discontent. At first, says the doctor, he was but slenderly provided for such a retirement, by reason of his travels, and the afflictions of the party to which he adhered, which had put him quite out of all the roads of gain. Yet, notwithstanding the narrowness of his income, he remained fixed to his resolution, having contracted his desires into a small compass, and knowing that a very few things would supply them all. But upon the settlement of the peace of the nation, this hindrance of his design was soon removed; for he then obtained a plentiful estate by the favour of the lord St. Alban's, and the bounty of the duke of Buckingham. All this may be true, but it is certain he was neglected by the court, nor was this his only mortification. Having altered his comedy of "The Guardian" for the stage, he produced it under the title of "Cutter of Coleman-street," and it was not only treated on the stage with great severity, but was afterwards censured as a satire on the king's party. From this charge of disaffection he exculpates himself in his preface, by observing how unlikely it is, that, having followed the royal family through all their distresses, "he should chuse the time of their restoration to begin a quarrel with them."

To these calumnies, says Mr. D'Israeli, it would appear that others were added of a deeper dye, and in malignant whispers distilled into the ear of royalty. Cowley has commemorated the genius of Brutus in an Ode, with all the enthusiasm of a votary of liberty. After the king's return, when Cowley solicited some reward for his sufferings and services in the royal cause, the chancellor is said to have turned on him with a severe countenance, saying; "Mr.

Cowley, your pardon is your reward." All these causes evidently operated to incline Cowley to retirement; and accordingly he spent the last seven or eight years in his beloved obscurity, and possessed that solitude, which, from his very childhood, he had always most passionately desired. His works, especially his essays in prose and verse, abound with the praises of solitude and retirement. His three first essays are on the subjects of liberty, solitude, and obscurity; and most of the translations are of such passages from the classic authors, as display the pleasures of a country life, particularly Virgil's "O fortunatos nimium, &c." Horace's "Beatus ille qui procul, &c." Claudian's "Old Man of Verona," and Martial's "Vitam quæ faciunt beatiorem, &c." But his solitude, from the very beginning, had never agreed so well with the constitution of his body, as of his mind. The chief cause of it was, that out of haste to be gone away from the tumult and noise of the town, he had not prepared so healthful a situation in the country as he might have done if he had made a more leisureable choice. Of this he soon began to find the inconvenience at Barn-Elms, where he was afflicted with a dangerous and lingering fever. After that, he scarce ever recovered his former health, though his mind was restored to its perfect vigour; as may be seen, says Sprat, from his two last books of plants, which were written since that time, and may at least be compared with the best of his other works. Shortly after his removal to Chertsey, where he was disappointed of his expectations of finding a place of solitude and rural simplicity, he fell into another consuming disease; under which, having languished for some months, he seemed to be pretty well cured of its bad symptoms. But in the heat of the summer, by staying too long amongst his labourers in the meadows, he was taken with a violent defluxion and stoppage in his breast and throat. This he at first neglected as an ordinary cold, and refused to send for his usual physicians, till it was past all remedies; and so in the end, after a fortnight's sickness, it proved mortal to him *. He died at Chertsey, July 28,

* If Cowley thought that the swains of Surrey had the innocence of those of Sydney's Arcadia, he was soon undeceived by the perverseness and debauchery of his own workmen, with whom, as we learn from Dr. Warton, it is said that he was sometimes so far provoked, as even to be betrayed into an oath. "His income was about three hundred pounds a year. Towards the latter part of his life, he shewed an aversion to the company of women, and would often leave the room if any happened to enter whilst he was pre-

1667, in his 49th year, in the house that has long been inhabited by an amiable and worthy magistrate, Richard Clark, esq. formerly alderman, sheriff, and lord mayor, and now chamberlain of London. Cowley was buried in Westminster-abbey, near Chaucer and Spenser, where a monument was erected to his memory, in May 1675, by George duke of Buckingham, with a Latin inscription by Dr. Sprat. When Charles II. heard of his death, he was pleased to say, "that Mr. Cowley had not left a better man behind him in England."

Besides his works already mentioned, we have of his, 1. "A proposition for the advancement of Experimental Philosophy;" and, 2. "A discourse, by way of vision, concerning the Government of Oliver Cromwell." He had designed, also, a discourse concerning style, and a review of the principles of the primitive Christian church; but was prevented by death. A spurious piece, entitled the "Iron Age," was published under his name, during his absence abroad; of which he speaks, in the preface to his poems, with some asperity and concern. "I wondered very much," says he, "how one who could be so foolish to write so ill verses, should yet be so wise to set them forth as another man's, rather than his own; though perhaps he might have made a better choice, and not fathered the bastard upon such a person, whose stock of reputation is, I fear, little enough for the maintenance of his own numerous legitimate offspring of that kind. It would have been much less injurious, if it had pleased the author to put forth some of my writings under his own name, rather than his own under mine. He had been in that a more pardonable plagiary, and had done less wrong by robbery, than he does by such a bounty; for nobody can be justified by the imputation even of another's merit, and our own coarse clothes are like to become us better than those of another man's, though never so rich. But these, to say

sent; but still he retained a sincere affection for Leonora." The ingenious and learned writer to whom we are indebted for these circumstances, has given us a new account of the cause of Mr. Cowley's death. It was occasioned, he says, by a singular accident: "He paid a visit on foot with his friend Sprat, to a gentleman in the neighbourhood of Chertsey, which they prolonged till midnight. On their return home they mistook their way, and were obliged to pass the whole night exposed under a hedge, where Cowley caught a severe cold, attended with a fever, that terminated in his death." This account, so different from Sprat's, is taken from Spence's Anecdotes, a transcript of which is now before us. Pope added, that "Sprat and Cowley had been *too merry* with a friend."

the truth, were so beggarly, that I myself was ashamed to wear them."

Dr. Johnson's character of Cowley is so complete and so superior to any criticism with which we are acquainted, that it may be referred to with the utmost confidence. His life of Cowley yields only, if indeed it does yield, to those of Milton, Dryden, and Pope, and his account of the class of poets to whom Cowley belongs, the metaphysical poets, is highly ingenious and original. Two short passages, only, from Cowley's life, may not inaptly conclude the present article, the one relating to his prose, the other to his poetry.

"After so much criticism on his poems, the essays which accompany them must not be forgotten. What is said by Sprat of his conversation, that no man could draw from it any suspicion of his excellence in poetry, may be applied to these compositions. No author ever kept his verse and his prose at a greater distance from each other. His thoughts are natural, and his style has a smooth and placid equability, which has never yet obtained its due commendation. Nothing is far-sought, or hard-laboured; but all is easy without feebleness, and familiar without grossness." Of his poetry, Dr. Johnson subjoins; that "it may be affirmed, without any encomiastic fervour, that he brought to his poetic labours a mind replete with learning, and that his passages are embellished with all the ornaments which books could supply; that he was the first who imparted to English numbers the enthusiasm of the greater ode, and the gaiety of the less; that he was qualified for sprightly sallies, and for lofty flights; that he was among those who freed translation from servility, and, instead of following his author at a distance, walked by his side; and that if he left versification yet improvable, he left likewise from time to time such specimens of excellence as enabled succeeding poets to improve it."

Cowley's poems for many years after his death enjoyed a large share of popularity. In 1707 a tenth edition was printed by Jacob Tonson, in 2 vols. 8vo, but exclusive of his Latin poems, which used to form a third. We recollect no subsequent edition, except those given in Dr. Johnson's and other general collections. In 1772, the late bishop of Worcester, Dr. Hurd, published a selection from Cowley's poems, in 2 small vols. which had the usual fate of selections, to be censured by those critics who

thought they could have made a better; nor indeed did it ever become a popular book.[1]

COWLEY (HANNAH), an ingenious and popular dramatic writer, the daughter of Mr. Philip Parkhouse, of Tiverton, in Devonshire, was born at that place in 1743. Her father was educated for holy orders, but a family loss depriving him of a certainty of provision in the church, he desisted from his first intention, and became a bookseller, as the nearest approach he could then prudently make to a life of some degree of literary enjoyment. He afterwards rose to be a member of the corporation of Tiverton, and was very highly respected as a man of talents and probity, and a good scholar. He was not very distantly related to the poet Gay, who records his visit to his relations in Devonshire in his "Journey to Exeter," inscribed to the earl of Burlington. It was Mr. Parkhouse's favourite aim to cultivate the promising talents of his daughter, and he lived to witness the reputation she acquired almost to the last period of her literary career. In her twenty-fifth year she was married to Mr. Cowley, a man of very considerable talents, who died in 1797, a captain in the East India company's service. It was when he was with his regiment in India that she dedicated her comedy of "More Ways than One" to him, in the affectionate lines prefixed to it; and it was to this gentleman's brother, an eminent merchant of London, now living, that "The Fate of Sparta" is dedicated with so much feeling.

Her acquaintance with the stage was sudden, and apparently accidental. Sitting with her husband at one of the theatres some time in 1776, she expressed to him a notion that she could write as well as the author of the performance before them, and next morning sketched the first act of "The Runaway," which she so speedily completed, and with such success, as to establish her fame completely. Having now fairly embarked, she improved her vantage ground, and continued to write from time to time those pieces which are now published in the new edition of her works, all of which were received with approbation, and some, as the "Belle's Stratagem," were soon

[1] Biog. Brit.—Life by Sprat, prefixed to his Works.—Life by Dr. Johnson — Beattie's Essays, 4to edit. p 357, 363, 547, 742 —Letter from, Gent. Mag. LVII. p. 847.—Warton's Milton, Preface. p. xv.—Pulteney's Sketches of Botany —Cibber's Lives.—Letter from, in Peck's Cromwell.—Blair's Lectures.—D'Israeli's Calamities. —Pope's Works, Bowles's edit.—Warton's Essay on Pope.—Wood's Fasti, vol. II.

ranked among the best stock pieces, and still preserve their original attraction. In all, with considerable elegance and variety of style, she combines that happy observation of natural life and manners which furnishes well discriminated characters, and apposite humour and satire, free from the unreal exaggerations of imagination. Her fables too, with one exception, are original, and sufficiently intricate for the purposes of stage effect.

In her poems, "The Maid of Arragon," the "Scottish Village," and the "Siege of Acre," she displays considerable taste and genius, although we think that her fame must rest chiefly on her dramatic pieces. Read in conjunction, however, they evince a mind of more than common powers, and more than common fertility. It is evident that she wrote with ease, and with a rapidity of impulse which would not always submit to the restraint of correction.

Those around Mrs. Cowley, we are told, perceived with surprize, that she had none of the vanity of being thought a literary lady; her conversation was never literary; nor did she indulge or solicit correspondence for the sake of publicity. Her reading lay more in books of travels, or of history, than in works of imagination. Of her own works she appears to have been regardless after they had once passed through her hands: and what is more remarkable, she had very little pleasure in theatrical representations; successive years elapsed without her being at a theatre once; and she never witnessed a first performance of any of her own plays. Her more solid pleasure was in domestic life, in superintending the education of her children. Her residence, which had been chiefly in London from the time of her marriage, she exchanged for Tiverton, the place of her birth, where she passed the last eight years of her life. She died there March 11, 1809. Her dramatic and poetical works, with the addition of some unpublished poems, were collected into three volumes 8vo, in 1813; to these is prefixed a tribute to her memory, both affectionate and just.[1]

COWPER (WILLIAM), bishop of Galloway, was born at Edinburgh in 1566, and at eight years old was sent by his father to the school of Dunbar, where he made great proficiency in grammar-learning, and evinced a pious disposition, which adhered to him throughout life. Five years

[1] Preface as above.—Gent. Mag. 1809.—Biog. Dramatica.

after he studied at the university of St. Andrew's, but made less progress in philosophy than in divinity, to which he was particularly attached. On his return home in 1582, his parents recommended various pursuits, but his inclination still being to that of divinity, he resolved to go to England, in which, as he informs us, he arrived but scantily provided; yet just as he had spent the little money he brought with him, he was engaged as an assistant teacher with a Mr. Guthrie, who kept a school at Hoddesden, in Hertfordshire. There he remained three quarters of a year, and having occasion to go to London, was hospitably received by the famous Hugh Broughton, who assisted him for the space of a year and a half in his theological studies. At the age of nineteen he returned to Edinburgh, was admitted into the church, and appointed to preach at the parish of Bothkenner in Stirlingshire. When he arrived at this his first charge, he found a church almost in ruins, without roof, doors, pulpit, pews, or windows, yet such was the effect of his labours, that in less than half a year, the parishioners bestowed a complete repair on the church, with suitable ornaments. From this place, in about eight years, he was removed to Perth, where he continued to preach for nineteen years, not only on the Sundays, but every Wednesday, Friday, and Saturday evening. About the close of this period he was appointed by king James, on the recommendation of some prelates whom his majesty consulted, to be bishop of Galloway, in which see he continued until his death, Feb. 15, 1619, at which time he was also dean of the Chapel Royal. His works were afterwards collected and published at London in one volume folio, 1629, consisting of treatises on various parts of scripture, many of which were originally delivered as sermons, and left by him in a fit state for the press. They breathe, says a recent writer, a spirit of cordial piety, and if we consider the time and country of the writer, the simplicity and strength of his style may be thought peculiarly worthy of commendation. He introduces several of his religious treatises with a variety of dedicatory epistles, which shew that his ardent devotion was united to great elegance of manners. He appears to have been familiar with many illustrious persons of his time, and there is a sonnet prefixed to his commentary on the Revelation, by that admirable Scotch poet, Drummond of Hawthornden.[1]

[1] Taken chiefly from "The Life and Death of bishop Cowper, &c." London,

COWPER (WILLIAM), earl Cowper, lord high chancellor of Great Britain, was descended from an ancient family, and son to sir William Cowper, baronet, and member of parliament for the town of Hertford in the reigns of Charles II. and William III. He is supposed to have been born in the castle of Hertford, of which his family had been a considerable time in possession; but of the place or time of his birth, or where he was educated, we have not been able to obtain any certain information. It appears, however, that he made so great a proficiency in the study of the law, that, soon after he was called to the bar, he was chosen recorder of Colchester, and in the reign of king William he was appointed one of his majesty's council. In 1695 he was chosen one of the representatives in parliament for the town of Hertford, and on the day he took his seat had occasion to speak three times, with great applause. The following year he appeared as counsel for the crown on the trials of sir William Perkins, and others, who were convicted of high treason, for being concerned in the plot to assassinate king William. He was also counsel for the crown on the trial of captain Thomas Vaughan, for high treason on the high seas; and he likewise supported in parliament the bill of attainder against sir John Fenwick. In 1704, in a speech in the house of commons, in the famous case of Ashby and White, he maintained that an action did lie at common law, for an elector who had been denied his vote for members of parliament. His reputation continuing greatly to increase, on the accession of queen Anne he was again appointed one of the counsel to the crown; and on October 11, 1705, he was constituted lord keeper of the great seal of England. A few days after, queen Anne addressed both houses of parliament in a speech, which was well received, and which was said to be written by the new lord keeper.

The following year, commissioners having been appointed for England and Scotland to treat concerning an union of the two kingdoms, they met, for the first time, at the Cockpit, Whitehall, on the 16th of April; when the lord-keeper Cowper, as one of the commissioners for England, made a speech to the lords commissioners for Scotland in favour of the measure, and attended a variety of other meetings on the same business. On July 23, he

1619, 4to.—Fuller's Abel Redivivus.—Clarke's Ecclesiastical History, p. 445. —Hayley's Life of Cowper, vol. I. p. 2. 8vo edit. Mr. Hayley thinks it not improbable that he may have been an ancestor of the poet.

waited upon the queen at St. James's with the articles agreed upon between the commissioners, as the terms upon which the union was to take place, and made a speech to her majesty on the occasion. The articles of union, agreed upon by the commissioners, with some few alterations, were afterwards ratified by the parliaments both of England and Scotland. The lord-keeper had a very considerable hand in this measure, and in consideration of that, and his general merit and services, he was advanced, Nov. 9, 1706, to the dignity of a peer, by the style and title of lord Cowper, baron Cowper of Wingham in Kent; and on May 4, 1707, her majesty in council declared him lord high chancellor of Great Britain. In 1709, in consequence of the intrigues of Harley and Mrs. Masham, the earl of Sunderland, son-in-law to the duke of Marlborough, was removed from the office of secretary of state; and it being apprehended that this event would give disgust to that great general, and perhaps induce him to quit the command of the army, a joint letter was sent to his grace by lord Cowper, the dukes of Newcastle and Devonshire, and other noblemen, in which they conjured him in the strongest terms, not to quit his command. But soon after, on the 8th of August, 1710, the earl of Godolphin being removed from the post of lord-treasurer, the other whig ministers resigned with spirit and dignity. Lord Cowper, in particular, behaved with unexampled firmness and honour, rejecting with scorn the overtures which Harley, the new favourite, made to induce him to continue. When he waited on the queen to resign, she strongly opposed his resolution, and returned the seals three times after he had laid them down. At last, when she could not prevail, she commanded him to take them: adding, "I beg it as a favour of you, if I may use that expression." Cowper could not refuse to obey her commands: but, after a short pause, and taking up the seals, he said that he would not carry them out of the palace except on the promise, that the surrender of them would be accepted on the morrow; and on the following day his resignation was accepted. This singular contest between her majesty and him lasted three quarters of an hour*.

Soon after the new ministry came into office, Mr. Harley being at the head of the treasury, some inquiries were

* Coxe's Life of Walpole.

set on foot in order to criminate the late administration; and a vote of censure was passed relative to the management of the war in Spain. Lord Cowper took an active part in the debates occasioned by these inquiries, joining in several protests against the determinations of the house of peers concerning the conduct of that war. When prince Eugene was in England, he is said to have been consulted about some dangerous schemes formed by that prince and the duke of Marlborough. It may reasonably be questioned, whether any such schemes were ever really formed by those great men; but it is allowed on all hands, that they received no countenance or approbation from lord Cowper. The general opposition, however, which he gave to the administration of the earl of Oxford, occasioned him to be attacked by dean Swift with much virulence in the Examiner; and some reflections were thrown out against him relative to his private character, which is said to have been somewhat licentious with respect to women. In reply to Swift, his lordship wrote "A Letter to Isaac Bickerstaff, occasioned by a Letter to the Examiner," 1710, which was printed in lord Somers's Tracts, vol. IV.

As a public man, he continued to adhere steadfastly to the whigs; and when a debate took place relative to the Catalans, on the 2d of April, 1714, it was observed by lord Cowper, and others, that the crown of Great Britain having drawn in the Catalans to declare for the house of Austria, and engaged to succour and support them, those engagements ought to have been made good; and lord Cowper moved for an address to her majesty, importing, "That her majesty's endeavours for preserving to the Catalans the full enjoyment of their liberties, having proved ineffectual, their lordships made it their humble request to her majesty, that she would be pleased to continue her interposition, in the most pressing manner, in their behalf." An address to this purpose, though with some alterations, was afterwards agreed to; but to which the queen returned a very evasive answer. Lord Cowper strongly opposed giving any parliamentary approbation to the peace of Utrecht, and in all respects endeavoured to thwart the measures of administration, which he did, however, with more ability than success. Among other occasions, he spoke warmly against the schism bill, and joined in a protest against it, with twenty-six other peers, and five bishops; yet in the subsequent reign, when the act was repealed, he opposed

the bill brought in on that occasion, because it contained some clauses, which in his opinion too much interfered with the test and corporation acts.

On the demise of queen Anne, lord Cowper was nominated one of the lords justices of the kingdom, till the arrival of king George I. from Hanover. On the 29th of August, 1714, he was appointed lord chancellor of Great Britain; and shortly after lord lieutenant and custos rotulorum of the county of Hertford. When a new parliament was assembled, on the 27th of March, 1715, George I. declared from the throne, "That he had ordered the lord chancellor to declare the causes of calling this parliament in his majesty's name and words." He then delivered his speech into lord Cowper's hands, who read it to both houses. On the 6th of February, 1716, his lordship was appointed lord high-steward for the trial of the rebel lords; as he was also, the following year, at the trial of the earl of Oxford, to whom he behaved on that occasion with great politeness. A change taking place in the ministry in the beginning of March 1718, lord Cowper resolved to resign the great seal; but, before his resignation, the king, on account of his great merit and services, on the 18th of that month, raised him to the dignity of a viscount and earl, by the title of viscount Fordwich, in the county of Kent, and earl Cowper. The preamble to his patent was drawn up by Mr. Hughes the poet, whom he had patronized. He resigned the great seal in the month of April, and was succeeded by lord Parker.

After his resignation, lord Cowper diligently attended in the house of peers, and frequently opposed the measures of the court, particularly the peerage bill, and the famous South-sea scheme. When a motion was made, that the South-sea bill should be referred to a committee of the whole house, he observed, "That, like the Trojan horse, the bill was ushered in, and received with great pomp and acclamations of joy, but it was contrived for treachery and destruction." He advanced a variety of arguments against the bill, but it was carried by a large majority, and was productive of great national evils. Lord Cowper also opposed a bill "for the more effectual suppressing of blasphemy and profaneness;" by which persons were to be subjected to penalties, who denied the doctrine of the Trinity, or the inspiration of the scriptures; and by which any preachers, who should deny any of "the fundamental

articles of the Christian religion," were to be deprived of the benefit of the act of toleration. This bill did not pass.

On the 13th of December, 1721, he endeavoured to procure the repeal of so much of an act, which had passed the preceding session, relative to the plague, as gave a power to remove to a lazaretto, or pest-house, any persons whatsoever infected with the plague, or healthy persons out of an infected family, from their habitations, though distant from any other dwelling; and also so much of the said act, as gave power for drawing lines or trenches round any city, town, or place infected: but he was unsuccessful, and indeed his conduct in this affair seems to have proceeded from too fastidious a regard for the liberty of the subject, which never could be endangered by a measure for the preservation of health. He was yet more unfortunate in signing a protest against the rejection of the bill for the better securing the freedom of election of members to serve for the commons in parliament, which was also signed by twenty-three lay-lords, and two bishops, and gave so much offence, that a vote was passed for expunging it from the Journals. Omitting the other parliamentary proceedings in which his lordship took a part, we must now advert to a circumstance in which he was personally concerned. In the year 1723, Christopher Layer, who had been convicted of high treason, underwent a long examination before a secret committee of the house of commons, relative to a conspiracy for raising the pretender to the throne; in the course of which he mentioned a club of disaffected persons, of which, he said, John Plunket had told him, that lord Cowper was one. This occasioned his lordship to remark in the house of peers, that after having on so many occasions, and in the most difficult times, given undoubted proofs of his hearty zeal and affection for the protestant succession, and of his attachment to his majesty's person and government, he had just reason to be offended, to see his name bandied about in a list of a chimerical club of disaffected persons, printed in the report of the secret committee, on the bare hearsay of an infamous person, notoriously guilty of prevarication; and who, in the opinion even of the secret committee, "in order to magnify the number of the pretender's friends, did, in several lists, insert the names of persons as well affected to the pretender's service, without having the least authority for so doing:" which alone was sufficient to give

an air of fiction to the whole conspiracy. But, in justice to his own character, he thought it necessary to move, that John Plunket, from whom Layer pretended to have received the list of the club, mentioned in the report of the committee, should be immediately sent for to the bar of that house, to be there examined. This motion, after some debate, was rejected by the majority; and it was observed by lord Townshend, that as the secret committee had declared, that they were entirely satisfied of lord Cowper's innocence, his lordship's reputation could not have suffered. Lord Cowper, however, thought proper to make a public declaration of his innocence, which is inserted in the Historical Register for 1723.

On the 15th of May this year, earl Cowper made a long speech in the house of peers, in opposition to the bill for inflicting pains and penalties on bishop Atterbury. He urged a variety of arguments to shew, that the evidence against the bishop was extremely insufficient; and he pointed out the danger of such a precedent, as that of inflicting pains and penalties on a man without law, and without proper evidence against him. His lordship strongly objected to the distinction that had been made in the debate, between *real* evidence, and *legal* evidence; and maintained, that the law required only such real and certain proof, as ought in natural justice and equity, to be received. The last public transaction, in which we find earl Cowper engaged, was opposing the bill for taxing the papists; which he represented as an impolitic and indefensible measure; and when it passed, earl Cowper, and several other lords, signed a protest against it. His lordship lived but a few months after; for he died at his seat at Colne-green, in Hertfordshire, on the 10th of October, 1723; and on the 19th of that month, he was interred in Hertingfordbury church, in the same county.

The eloquence and abilities of earl Cowper were highly celebrated in his own time; he made a very conspicuous figure at the bar; he was a distinguished member of both houses of parliament; his general character as a public man appears to have been entitled to high praise, from which, perhaps, in our days, it will be thought no deduction that he did not always act with the independence which rejects party connections and views. But in his conduct in the court of chancery he displayed great disinterestedness. He opposed the frequency and facility with which

private bills passed in parliament; and refused the new year's gifts, which it had been customary to present to those who held the great seal. Mr. Tindal, who had an opportunity of knowing him, says that he "was eminent for his integrity in the discharge of the office of lord chancellor, which he had twice filled. There may have been chancellors of more extensive learning, but none of more knowledge in the laws of England. His judgment was quick, and yet solid. His eloquence manly, but flowing. His manner graceful and noble." Lord Chesterfield, in his Letters to his Son, represents earl Cowper as more distinguished, as a speaker, by the elegance of his language, and the gracefulness of his manner, than by the force of his arguments; that his strength as an orator lay by no means in his reasoning, for he often hazarded very weak ones. "But such was the purity and elegancy of his style, such the propriety and charms of his elocution, and such the gracefulness of his action, that he never spoke without universal applause. The ears and the eyes gave him up the hearts and the understanding of the audience."

Earl Cowper was one of the governors of the Charterhouse, and a fellow of the royal society. He was twice married. By his first wife, Judith, who was daughter and heiress of sir Robert Booth, of London, knight, he had one son, who died young. Mary, his second wife, who did not long survive him, was daughter of John Clavering, esq. of Chopwell, in the bishopric of Durham. By this lady he had issue two sons and two daughters. His eldest son, William, succeeded him in his titles and estate; and his second son, Spencer, became dean of Durham. His eldest daughter, lady Sarah Cowper, who is said to have been "distinguished for her sense and accomplishments," died unmarried in 1758. His youngest, lady Anne, was married in 1731 to James Edward Colleton, esq. of Haynes-hill in Berkshire, and died in 1750.

William, the second earl Cowper, was twice married; in 1732, to lady Henrietta, youngest daughter and coheir of Henry D'Auverquerque earl of Grantham; and in 1750, to lady Georgina, daughter to earl Granville, and widow of the hon. John Spencer, esq. by whom she was mother of John earl Spencer. By lady Georgina, lord Cowper had no issue; but by his first countess, who died in 1747, he was father of George Nassau, third earl Cowper, who died at Florence in 1789, and was succeeded by his son George

Augustus, who also dying in 1799, was succeeded by Leopold Louis Francis, his brother, the present and fifth earl Cowper.[1]

COWPER (SPENCER), D. D. was the second son of the lord high chancellor Cowper, and was born in London in 1713, and educated at Exeter college, Oxford, where he took his degrees, M. A. 1734, and B. and D. D. by diploma 1746. Having entered early in life into orders, he obtained the rectory of Fordwich, Kent, and a prebend of Canterbury, which he resigned for the deanery of Durham, which he held till his death, March 25, 1774. He published, 1. "A Speech at the installation of the bishop of Durham," 1752, 4to. 2. "A Spital Sermon," 1753, 4to. 3. "Eight Discourses," 1773, 8vo, and two other occasional Sermons.[2]

COWPER WILLIAM), a very distinguished modern English poet, and one whose singular history will apologize for the length of the present article, was the descendant of an ancient and honourable family. His father was the second son of Spencer Cowper (a younger brother of the lord chancellor Cowper) who was appointed chief justice of Chester in 1717, and afterwards a judge in the court of common pleas. He died in 1728, leaving a daughter, Judith, a young lady who had a striking taste for poetry, and who married colonel Madan, and transmitted her poetical taste and devotional spirit to a daughter. This daughter was married to her cousin major Cowper, and was afterwards the friend and correspondent of our poet. His father, John Cowper, entered into the church, and became rector of Great Berkhamstead in Hertfordshire. He married Anne, the daughter of Roger Donne, esq. of Ludlam-hall in Norfolk, by whom he had several children who died in their infancy, and two sons, William and John, who survived their mother. William was born at Berkhamstead Nov. 26, 1731, and from his infancy appears to have been of a very delicate habit both of mind and body. To such a child the loss of a mother is an incalculable misfortune, and must have been particularly so to young Cowper. In his biographer's opinion, it contributed in the highest degree to the dark colouring of his subsequent

[1] Biog. Brit.—Collins's Peerage by sir E. Brydges.—Swift's Works, see Index, &c.—Smollet's, Rapin's, and other Histories of the period.—Coxe's Life of Walpole.

[2] Hutchinson's History of Durham.—Nichols's Bowyer.

life. Undoubtedly when a child requires a more than ordinary share of attention, the task can seldom be expected to be performed with so much success as by a mother, who to her natural affection joins that patience and undisturbed care which are rarely to be found in a father: but at the same time it may be remarked, that Cowper's very peculiar frame of mind appears to have been independent of any advantages or misfortunes in education. In 1737, the year of his mother's death, he was sent to a school at Market-street in Hertfordshire, under the conduct of Dr. Pitman, but was removed from it, at what time is uncertain, on account of a complaint in his eyes for which he was consigned to the care of a female oculist for the space of two years. It does not, however, appear that he profited so much from her aid as from the small-pox, which seized him at the age of fourteen, and removed the complaint for the present, but left a disposition to inflammation, to which he was subject nearly the whole of his life.

At Market-street, as well as at Westminster-school, to which he was now removed, he is reported to have suffered much from the wanton tyranny of his school-fellows, who with the usual unthinking cruelty of youth, triumphed over the gentleness and timidity of his spirit. As he informs us, however, that he "excelled at cricket and foot-ball," he could not have been wholly averse from joining in youthful sports, yet the preponderance of uneasiness from the behaviour of his companions was such, that in his advanced years he retained none but painful recollections of what men in general remember with more pleasure than any other period of their lives. And these recollections no doubt animated his pen with more than his usual severity in exposing the abuses of public schools, to which he uniformly prefers a domestic education. This subject has since been discussed by various pens, and the conclusion seems to be, that the few instances which occur of domestic education successfully pursued are strongly in its favour where it is practicable, but that from the occupations and general state of talents in parents, it can seldom be adopted, and is continually liable to be interrupted by accidents to which public schools are not exposed. In the case of Cowper, a public school might have been judiciously recommended to conquer his constitutional diffidence and shyness, which, it was natural to suppose, would have been increased by a seclusion from boys of his own

age; but the effect disappointed the expectations of his friends.

He left Westminster-school in 1749, at the age of eighteen, and was articled to Mr. Chapman, an attorney, for the space of three years. This period he professed to employ in acquiring a species of knowledge which he was never to bring into use, and to which his peculiarity of disposition must have been averse. We are not told whether he had been consulted in this arrangement, but it was probably suggested as that in which his family interest might avail him. His own account may be relied on. "I did actually live three years with Mr. Chapman, a solicitor, that is to say, I slept three years in his house, but I lived, that is to say, I spent my days in Southampton-row, as you very well remember. There was I, and the future lord chancellor (Thurlow), constantly employed from morning to night in giggling and making giggle, instead of studying the law." Yet with this apparent *guietè de cœur*, and with every advantage, natural and acquired, that bade fair for his advancement in public life, he was kept back by an extreme degree of modesty and shyness from all intercourse with the world, except the society of a few friends, who knew how to appreciate his character, and among whom he found himself without restraint. The loss of a friend and of a mistress appears, among other adversities, to have aggravated his sufferings at this time, and to have strengthened that constitutional melancholy which he delighted to paint, and which, it is to be feared, he loved to indulge.

When he had fulfilled the terms of his engagement in Mr. Chapman's office, he entered the Temple with a view to the further study of the law, a profession that has been more frequently deserted by men of lively genius than any other. Cowper was destined to add another instance to the number of those who, under the appearance of applying to an arduous and important study, have employed their time in the cultivation of wit and poetry. He is known to have assisted some contemporary publications with essays in prose and verse, and what is rather more extraordinary, in a man of his purity of conduct, cultivated the acquaintance of Churchill, Thornton, Lloyd, and Colman, who had been his schoolfellows at Westminster. It is undoubtedly to Churchill and Lloyd, that he alludes in a letter to lady Hesketh, dated Sept. 4, 1765. "Two

of my friends have been cut off during my illness, in the midst of such a life as it is frightful to reflect upon; and here am I, in better health and spirits than I can almost remember to have enjoyed before, after having spent months in the apprehension of instant death. How mysterious are the ways of Providence! Why did I receive grace and mercy? Why was I preserved, afflicted for my good, received, as I trust, into favour, and blessed with the greatest happiness I can ever know, or hope for, in this life, while these were overtaken by the great arrest, unawakened, unrepenting, and every way unprepared for it?"

About the period alluded to, he assisted Colman with some papers for the Connoisseur, and probably Thornton and Lloyd, who then carried on various periodical undertakings, but the amount of what he wrote cannot now be ascertained, and was always so little known, that on the appearance of his first volume of poems, when he had reached his fiftieth year (1782), he was considered as a new writer. But his general occupations will best appear in an extract from one of his letters to Mr. Park in 1792. "From the age of twenty to thirty-three (when he left the Temple) I was occupied, or ought to have been, in the study of the law; from thirty-three to sixty, I have spent my time in the country, where my reading has been only an apology for idleness, and where, when I had not either a magazine or a review, I was sometimes a carpenter, at others a bird-cage maker, or a gardener, or a drawer of landscapes. At fifty years of age I commenced an author; —it is a whim that has served me longest, and best, and will probably be my last." His first poetical effort was a translation of an elegy of Tibullus, made at the age of fourteen; at eighteen, he wrote the beautiful verses "On finding the heel of a Shoe;" but as little more of his juvenile poetry has been preserved, all the steps of his progress to that perfection which produced the "Task," cannot now be traced.

Unfit as he was, from extreme diffidence, to advance in his profession, his family interest procured him a situation which seemed not ill adapted to gratify his very moderate ambition, while it did not much interfere with his reluctance to public life. In his 34th year he was nominated to the offices of reading clerk and clerk of the private committees of the house of lords. But in this arrangement his friends were disappointed. It presented to his mind

the formidable danger of reading in public, which was next to speaking in public: his native modesty, therefore, recoiled at the thought, and he resigned the office. On this his friends procured him the place of clerk of the journals to the house of lords, the consequence of which is thus related by Mr. Hayley: "It was hoped, from the change of his station, that his personal appearance in parliament might not be required; but a parliamentary dispute made it necessary for him to appear at the bar of the house of lords, to entitle himself publicly to the office. Speaking of this important incident in a sketch, which he once formed himself, of passages in his early life, he expresses what he endured at the time, in these remarkable words:—'They, whose spirits are formed like mine, to whom a public exhibition of themselves is mortal poison, may have some idea of the horrors of my situation: others can have none.'—His terrors on this occasion arose to such an astonishing height, that they utterly overwhelmed his reason: for although he had endeavoured to prepare himself for his public duty, by attending closely at the office for several months, to examine the parliamentary journals, his application was rendered useless by that excess of diffidence, which made him conceive, that, whatever knowledge he might previously acquire, it would all forsake him at the bar of the house. This distressing apprehension increased to such a degree, as the time for his appearance approached, that when the day, so anxiously dreaded, arrived, he was unable to make the experiment. The very friends who called on him for the purpose of attending him to the house of lords acquiesced in the cruel necessity of his relinquishing the prospect of a station so severely formidable to a frame of such singular sensibility. The conflict between the wishes of just affectionate ambition, and the terrors of diffidence, so entirely overwhelmed his health and faculties, that after two learned and benevolent divines (Mr. John Cowper, his brother, and the celebrated Mr. Martin Madan, his first cousin), had vainly endeavoured to establish a lasting tranquillity in his mind, by friendly and religious conversation, it was found necessary to remove him to St. Alban's, where he resided a considerable time, under the care of that eminent physician Dr. Cotton."

The period of his residence here was from Dec. 1763 to July 1764, and the mode of his insanity appears to have

been that of religious despondency; but this, about the last-mentioned date, gave way to more cheering views, which first presented themselves to his mind during a perusal of the third chapter of St. Paul's Epistle to the Romans. After his recovery from this awful visitation, he determined to retire from the busy world altogether, finding his mind alienated from the conversation and company, however select, in which he had hitherto delighted, and looking back with particular horror on some of his former associations: and by the advice of his brother, the Rev. John Cowper, of Bene't-college, Cambridge, he removed to a private lodging in Huntingdon. He had not, however, resided long in this place, before he was introduced into a family that had the honour, for many years, of administering to his happiness, and of evincing a warmth of friendship of which there are few examples. This intercourse was begun by Mr. Cawthorn Unwin, a young man, a student of Cambridge, and son to the rev. Mr. Unwin, rector of Grimston, and at this time a resident at Huntingdon. Mr. Unwin the younger was one day so attracted by Cowper's uncommon and interesting appearance, that he attempted to solicit his acquaintance; and achieved this purpose with such reciprocity of delight, that Cowper was finally induced to take up his abode with his new friend's amiable family, which then consisted of the rev. Mr. Unwin, Mrs. Unwin, the son, just mentioned, and a daughter. It appears to have been about the month of September 1765 that he formed this acquaintance, and about February 1766 he became an inmate in the family. In July 1767, Mr. Unwin senior was killed by a fall from his horse. The letters which Mr. Hayley has published describe, in the clearest light, the singularly peaceful and devout life of the amiable writer, during his residence at Huntingdon, and this melancholy accident, which occasioned his removal to a distant county.

About this time he added to the number of his friends the late venerable and pious John Newton, rector of St. Mary Woolnoth, London, but then curate of Olney in Buckinghamshire, who being consulted by Mr. Cowper as to an eligible residence for Mrs. Unwin, recommended a house at Olney, to which that lady, her daughter, and our poet, removed on the 14th of October 1767. At this residence, endeared to them by the company and public services of a man of congenial sentiments, Cowper for some years continued to

enjoy those blessings of a retired and devotional life, which had constituted his only happiness since his recovery. His correspondence at this æra evinces a placid train of sentiment, mixed with an air of innocent gaiety, that must have afforded the highest satisfaction to his friends. Among other pleasures, of the purest kind, he delighted in acts of benevolence; and as he was not rich, he had the additional felicity of being employed as an almoner in the secret benevolences of that most charitable of all human beings, the late John Thornton, esq. an opulent merchant of London, whose name he has immortalized in his poem on charity, and in some verses on his death, which Mr. Hayley first published. Mr. Thornton statedly allowed Mr. Newton the sum of 200*l*. per annum *, for the use of the poor of Olney, and it was the joint concern of Mr. Newton and Mr. Cowper to distribute this sum in the most judicious and useful manner. Such a bond of union could not fail to increase their intimacy. "Cowper," says Mr. Newton, "loved the poor; he often visited them in their cottages, conversed with them in the most condescending manner, sympathized with them, counselled and comforted them in their distresses; and those, who were seriously disposed, were often cheered and animated by his prayers." Of their intimacy, the same writer speaks in these emphatic terms:—"For nearly twelve years we were seldom separated for seven hours at a time, when we were awake and at home. The first six I passed in daily admiring, and aiming to imitate him: during the second six, I walked pensively with him in the valley of the shadow of death." Among other friendly services about this time, he wrote for Mr. Newton some beautiful hymns, which the latter introduced in public worship, and published in a collection long before Cowper was known as a poet.

On these employments, Mr. Hayley passes the following opinion:—Where the nerves are tender, and the imagination tremblingly alive, any fervid excess in the exercise of the purest piety, may be attended with such perils to corporeal and mental health, as men of a more firm and hardy fibre would be far from apprehending. Perhaps the life that Cowper led, on his settling at Olney, had a tendency to increase the morbid propensity of his frame,

* Cecil's Life of Newton, p. 142. Mr. Newton told his biographer, that he thought he had received upwards of 3000*l*. in this way from Mr. Thornton, during the time that he resided at Olney, little more than fifteen years.

though it was a life of admirable sanctity." It appears however, by his letters, that this was the life of his choice, and that it was varied by exercise and rational amusements. How such a life could have a tendency to increase a morbid propensity, or what mode of life could have been contrived more likely to diminish that propensity, it is difficult to imagine.

In 1770, his brother John died at Cambridge, an event which made a lasting, but not unfavourable impression on the tender and affectionate mind of our poet. While the circumstances of this event were recent, he committed them to paper, and they were published by Mr. Newton in 1802. Cowper afterwards introduced some lines to his memory in the Task:

——————" I had a brother once.
Peace to the memory of a man of worth,
A man of letters, and of manners too," &c.

For some years this brother withstood, but finally adopted our author's opinions in religious matters; and severely as the survivor felt the loss of so amiable a relative, it produced no other effect on his mind than to increase his confidence in the principles he had adopted, and to rejoice in the consolations he derived from them.

From this period, his life affords little of the narrative kind, until 1773, when, in the language of his biographer, " he sunk into such severe paroxysms of religious despondency, that he required an attendant of the most gentle, vigilant, and inflexible spirit. Such an attendant he found in that faithful guardian (Mrs. Unwin), whom he had professed to love as a mother, and who watched over him, during this long fit of depressive malady, extended through several years, with that perfect mixture of tenderness and fortitude, which constitutes the inestimable influence of maternal protection. I wish to pass rapidly over this calamitous period, and shall only observe, that nothing could surpass the sufferings of the patient, or excel the care of the nurse. That meritorious care received from heaven the most delightful of all rewards, in seeing the pure and powerful mind, to whose restoration it has contributed so much, not only gradually restored to the common enjoyments of life, but successively endowed with new and marvellous funds of diversified talents and courageous application."

His recovery was slow; and he knew enough of his malady, to abstain from literary employment while his mind was in any degree unsettled. The first amusement which engaged his humane affections was the taming of three hares, a circumstance that would have scarcely deserved notice unless among the memoranda of natural history, if he had not given to it an extraordinary interest in every heart, by the animated account he wrote of this singular family. In the mean time his friends, Mrs. Unwin and Mr. Newton, redoubled their efforts to promote his happiness, and to reconcile him to the world, in which he had yet a very important part to act; but as, in 1780, Mr. Newton was obliged to leave Olney, and accept of the living of St. Mary Woolnoth, London, he contrived to introduce Cowper to the friendship of the rev. Mr. Bull, of Newport Pagnell. This gentleman, who had many excellent qualities to recommend him as a fit successor to Mr. Newton, soon acquired the unreserved confidence of our author *. It was at Mr. Bull's request that he translated several spiritual songs from the French of Madame de la Mothe Guion †, which have since been published separately. His recovery from this second illness may be dated from the summer of 1778, after which he began to meditate those greater exertions upon which his fame rests.

About this time he was advised to make application to lord Thurlow, who had been one of his juvenile companions, for some situation of emolument; but he declined this from motives of highly justifiable delicacy; intimating, that he had hopes from that quarter, and that it would be better not to anticipate his patron's favours by solicitation. He afterwards sent a copy of his first volume of poems to his lordship, accompanied with a very elegant letter; and seems to murmur a little, on more occasions than one, at his lordship's apparent neglect. A correspondence took place between them at a more distant period; but whether from want of a proper representation of his situation, or from forgetfulness, it is to be lamented that this nobleman's interest was employed when too late for the purpose which Cowper's friends hoped to promote. It will be diffi-

* See Cowper's character of him, Hayley, vol. II. p. 90.

† Cowper says: "Her verse is the only French verse I ever read that I found agreeable: there is a neatness in it equal to that which we applaud, with so much reason, in the compositions of Prior." Hayley, vol. II. p. 51.

cult to impute a want of liberality to lord Thurlow, while his voluntary and generous offer to Dr. Johnson remains on record.

In the mean time, our author continued to amuse himself with reading such new books as his friends could procure, with writing short pieces of poetry, tending his tame hares and birds, and drawing landscapes, a talent which he discovered in himself very late in life, and which he employed with considerable skill. In all this, perhaps, there was not much labour, but it was not idleness. A short passage in one of his letters to the Rev. William Unwin, dated May 1780, will serve to make the distinction. "Excellence is providentially placed beyond the reach of indolence, that success may be the reward of industry, and that idleness may be punished with obscurity and disgrace. So long as I am pleased with an employment, I am capable of unwearied application, because my feelings are all of the intense kind: I never received a *little* pleasure from any thing in my life: if I am delighted, it is in the extreme. The unhappy consequence of this temperature is, that my attachment to any occupation seldom outlives the novelty of it."

Urged, however, by his amiable friend and companion Mrs. Unwin, he employed the winter of 1780-1, in preparing his first volume of poems for the press, consisting of the Table-talk, Hope, the Progress of Error, Charity, &c. But such was his diffidence in their success, that he appears to have been in doubt whether any bookseller would be willing to print them on his own account. He was fortunate enough, however, to find in Mr. Johnson, of St. Paul's Church-yard (his friend Mr. Newton's publisher), one whose spirit and liberality immediately set his mind at rest. The volume was accordingly completed, and Mr. Newton furnished the preface; a circumstance which his biographer attributes to "his extreme diffidence in regard to himself, and his kind eagerness to gratify the affectionate ambition of a friend whom he tenderly esteemed." It was published in 1782.

The success of this volume was undoubtedly not equal to its merit; for, as his biographer has justly observed, "it exhibits such a diversity of poetical powers as have been given very rarely indeed to any individual of the modern, or of the ancient world." As an apology for the inattention of the public to a present of such value, Mr. Hayley

has supposed that he gave offence by his bold eulogy on Whitefield, "whom the dramatic satire of Foote, in his comedy of the 'Minor,' had taught the nation to deride as a mischievous fanatic;" and that he hazarded sentiments too precise and strict for public opinion. The character of Whitefield, however, had been long rescued from the impious buffooneries of Foote, and the public could now bear his eulogium with tolerable patience: but that there are austerities in these poems, which indicate the moroseness of a recluse, Cowper was not unwilling to allow. Whether he softened them in the subsequent editions, his biographer has not informed us. It may be added, that the volume was introduced into the world without any of the quackish parade so frequently adopted, and had none of those embellishments by which the eye of the purchaser is caught, at the expence of his pocket. The periodical critics, whose opinions Cowper watched with more anxiety than could have been wished, in a man so superior to the common candidates for poetic fame, were divided; and even those who were most favourable, betrayed no extraordinary raptures. In the mean time, the work crept slowly into notice, and acquired the praise of those who knew the value of such an addition to our stock of English poetry.

Some time before the publication of this volume, Mr. Cowper made a most important acquisition in the friendship and conversation of lady Austen (widow of sir Robert Austen), whom he found a woman of elegant taste, and such critical powers as enabled her to direct his studies by her judgment, and encourage them by her praise. An accidental visit which this lady made to Olney served to introduce her to the poet, whose shyness generally gave way to a display of mental excellence and polished manners. In a short time, lady Austen shared his esteem with his older friend Mrs. Unwin, although not without exciting some little degree of jealousy, which Mr. Hayley has noticed with his usual delicacy. Cowper, without at first suspecting that the feelings of Mrs. Unwin could be hurt, "considered the cheerful and animating society of his new accomplished friend, as a blessing conferred on him by the signal favour of providence." Some months after their first interview, lady Austen quitted her house in London, and having taken up her residence in the parsonage house of Olney, Cowper, Mrs. Unwin, and she, became almost

one family, dining always together alternately in the houses of the two ladies.

Among other small pieces which he composed at the suggestion of lady Austen, was the celebrated ballad of "John Gilpin," the origin of which Mr. Hayley thus relates:—"It happened one afternoon, that lady Austen observed him sinking into increasing dejection: it was her custom, on these occasions, to try all the resources of her sprightly powers for his immediate relief. She told him the story of John Gilpin (which had been treasured in her memory from her childhood), to dissipate the gloom of the passing hour. Its effect on the fancy of Cowper had the air of enchantment: he informed her the next morning, that convulsions of laughter, brought on by his recollection of her story, had kept him waking during the greatest part of the night, and that he had turned it into a ballad." Mrs. Unwin sent it to the Public Advertiser, where the late Mr. Henderson, the player, first saw it, and conceiving it might display his comic powers, read it at Freemasons'-hall, in a course of similar entertainments given by himself and Mr. Thomas Sheridan. It became afterwards extremely popular among all classes of readers, but was not generally known to be Cowper's, until it was added to his second volume.

The public was soon laid under a far higher obligation to lady Austen for having suggested our author's principal poem, "The Task," "a poem," says Mr. Hayley, "of such infinite variety, that it seems to include every subject, and every style, without any dissonance or disorder; and to have flowed without effort, from inspired philanthropy, eager to impress upon the hearts of all readers, whatever may lead them most happily to the full enjoyment of human life, and to the final attainment of Heaven." This admirable poem appears to have been written in 1783 and 1784, but underwent many careful revisions. The public had not done much for Cowper, but he had too much regard for it and for his own character, to obtrude what was incorrect, or might be made better. It was his opinion, an opinion of great weight from such a critic, that poetry, in order to attain excellence, must be indebted to labour; and it was his correspondent practice to revise his poems with scrupulous care and severity. In a letter to his friend Mr. Bull, on this poem, he says, "I find it severe exercise to mould and fashion it to my mind." Much of it was

written in the winter, a season generally unfavourable to the author's health, but there is reason to think that the encouragement and attentions of his amiable and judicious friends animated him to proceed, and that the regularity of his progress was favourable to his health and spirits. Disorders, like his, have been known to give way to some species of mental labour, if voluntarily undertaken, and pursued with steadiness. The Task filled up many of those leisure hours, for which rural walks and employments would have amply provided at a more favourable season. It may be added, likewise, that no man appears to have had a more keen relish for the snugness of a winter fire-side, and that, free from ambition, or the love of grand and tumultuous enjoyments, his heart was elated with gratitude for those humbler comforts which a mind like his would be apt to magnify by reflecting on the misery of those who want them.

In November 1784, the "Task" was sent to the press, and he began the "Tirocinium," the purport of which, in his own words, was "to censure the want of discipline, and the scandalous inattention to morals, that obtain in public schools, especially in the largest; and to recommend private tuition as a mode of education preferable on all accounts; to call upon fathers to become tutors of their own sons, where that is practicable; to take home a domestic tutor, where it is not; and if neither can be done, to place them under the care of some rural clergyman whose attention is limited to a few."

In this year, when he was beginning his translation of Homer, the quiet and even tenour of his life was disturbed by the necessity he felt of parting with lady Austen. A short extract from Mr. Hayley will give this matter as clear explanation as delicacy can permit: "Delightful and advantageous as his friendship with lady Austen had proved, he now began to feel that it grew impossible to preserve that triple cord, which his own pure heart had led him to suppose not speedily to be broken. Mrs. Unwin, though by no means destitute of mental accomplishments, was eclipsed by the brilliancy of the poet's new friend, and naturally became uneasy, under the apprehension of being so, for to a woman of sensibility, what evil can be more afflicting, than the fear of losing all mental influence over a man of genius and virtue, whom she has long been accustomed to inspirit and to guide? Cowper perceived

the painful necessity of sacrificing a great portion of his present gratifications. He felt, that he must relinquish that ancient friend, whom he regarded as a venerable parent; or the new associate, whom he idolized as a sister of a heart and mind peculiarly congenial to his own. His gratitude for past services of unexampled magnitude and weight, would not allow him to hesitate: with a resolution and delicacy, that do the highest honour to his feelings, he wrote a farewell letter to lady Austen, explaining and lamenting the circumstances that forced him to renounce the society of a friend, whose enchanting talents and kindness had proved so agreeably instrumental to the revival of his spirits and to the exercise of his fancy. In those very interesting conferences with which I was honoured by lady Austen, I was irresistibly led to express an anxious desire for the sight of a letter written by Cowper, in a situation that must have called forth all the finest powers of his eloquence as a monitor and a friend. The lady confirmed me in my opinion that a more admirable letter could not be written; and had it existed at that time, I am persuaded from her noble frankness and zeal for the honour of the departed poet, she would have given me a copy; but she ingenuously confessed, that in a moment of natural mortification, she burnt this very tender yet resolute letter. Had it been confided to my care, I am persuaded I should have thought it very proper for publication, as it displayed both the tenderness and the magnanimity of Cowper, nor could I have deemed it a want of delicacy towards the memory of lady Austen, to exhibit a proof, that animated by the warmest admiration of the great poet, whose fancy she could so successfully call forth, she was willing to devote her life and fortune to his service and protection. The sentiment is to be regarded as honourable to the lady; it is still more honourable to the poet, that with such feelings as rendered him perfectly sensible of all lady Austen's fascinating powers, he could return her tenderness with innocent gallantry, and yet resolutely preclude himself from her society when he could no longer enjoy it without appearing deficient in gratitude towards the compassionate and generous guardian of his sequestered life. No person can justly blame Mrs. Unwin for feeling apprehensive that Cowper's intimacy with a lady of such extraordinary talents, might lead him into perplexities, of which he was by no means aware. This

remark was suggested by a few elegant and tender verses, addressed by the poet to lady Austen, and shown to me by that lady. Those who were acquainted with the unsuspecting innocence, and sportive gaiety of Cowper, would readily allow, if they had seen the verses to which I allude, that they are such as he might have addressed to a real sister; but a lady only called by that endearing name, may be easily pardoned if she was induced by them to hope, that they might possibly be a prelude to a still dearer alliance. To me they appeared expressive of that peculiarity in his character, a gay and tender gallantry, perfectly distinct from amorous attachment. If the lady, who was the subject of the verses, had given them to me with a permission to print them, I should have thought the poet himself might have approved of their appearance, accompanied with such a commentary."

Notwithstanding this interruption to his tranquillity, for such it certainly proved, although he was conscious that he had acted the part which was most honourable to him, he proceeded with the "Tirocinium," and the other pieces which composed his second volume. These were published in 1785, and soon engaged the attention and admiration of the public, in a way that left him no regret for the cool reception and slow progress of his first volume. Its success also obtained for him another female friend and associate, lady Hesketh, his cousin, who had long been separated from him. Their intercourse was first revived by a correspondence, of which Mr. Hayley has published many interesting specimens, and says, with great truth, that Cowper's letters "are rivals to his poems in the rare excellence of representing life and nature with graceful and endearing fidelity." In explaining the nature of his situation to lady Hesketh, who came to reside at Olney in the month of June 1786, he informs her, that he had lived twenty years with Mrs. Unwin, to whose affectionate care it was owing that he lived at all; but that for thirteen of those years he had been in a state of mind which made all her care and attention necessary. He informs her at the same time that dejection of spirits, which may have prevented many a man from becoming an author, made him one. He found employment necessary, and therefore took care to be constantly employed. Manual occupations do not engage the mind sufficiently, as he knew by experience, having tried many. But composition,

especially of verse, absorbs it wholly. It was his practice, therefore, to write generally three hours in a morning, and in an evening he transcribed. He read also, but less than he wrote, for bodily exercise was necessary, and he never passed a day without it. All this shews that Cowper understood his own case most exactly, and that he was not one of those melancholics who are said to give way to their disorder. No man could have discussed the subject with more perspicuity, or treated himself with more judgment. The returns of his malady, therefore, appear to have been wholly unavoidable, and wholly independent of his employments, whether of a religious or literary kind.

In October 1785, he had reached the twentieth book of his translation of Homer, although probably no part was finished as he could have wished. His stated number was forty lines each day, with transcription and revision. His immediate object was to publish the Homer by subscription, in order to add something to his income which appears to have been always scanty, and in this resolution he persisted, notwithstanding offers from his liberal bookseller far more advantageous than a subscription was then likely to have produced. He seems to have felt a certain degree of pleasure, not wholly unmixed, in watching the progress of his subscription, and the gradual accession of names known to the learned world, or dear to himself by past recollections.

During the composition of this work, he at first declined what he had done before, *shewing specimens to his friends*; and on this subject, indeed, his opinion seems to have undergone a complete change. To his friend Mr. Unwin, who informed him that a gentleman wanted a sample, he says, with some humour, "When I deal in wine, cloth, or cheese, I will give samples, but of verse, never. No consideration would have induced me to comply with the gentleman's demand, unless he could have assured me, that his wife had longed." From this resolution he afterwards departed in a variety of instances. He first sent a specimen, with the proposals, to his relation general Cowper; it consisted of one hundred and seven lines, taken from the interview between Priam and Achilles in the last book. This specimen fell into the hands of Mr. Fuseli, the celebrated painter, whose critical knowledge of Homer is universally acknowledged; and Cowper likewise agreed that if Mr. Maty, who then published a Review, wished to see

a book of Homer, he should be welcome, and the first book and a part of the second were accordingly sent *. Mr. Fuseli was afterwards permitted to revise the whole of the manuscript, and how well Cowper was satisfied in falling in with such a critic, appears (among other proofs of his high esteem) from the short character he gives of him in one of his letters: "For his knowledge of Homer, he has, I verily believe, no fellow." Colman, likewise, his old companion, with whom he had renewed an epistolary intimacy, revised some parts in a manner which afforded the author much satisfaction, and he appears to have corrected the sheets for the press. With Maty he was less pleased, as his criticisms appeared "unjust, and in part illiberal."

While thus intent on his Homer, he was enabled, by the kindness of lady Hesketh, to remove in November 1786, from Olney to Weston, about two miles distant, where the house provided for him was more sequestered and commodious. Here too he had access to the society of Mr. Throckmorton, a gentleman of fortune in that neighbourhood, whose family had for some time studied to add to his comforts in a manner the most delicate and affectionate. It is indeed not easy to speak of the conduct of Cowper's friends in terms adequate to their merit, their kindness, sensibility, and judgment. Their attentions exceeded much of what we read, and perhaps all that we commonly meet with under the name of friendship. In the midst of these fair prospects, however, he lost his steady and beloved friend Mr. Unwin, who died in December of this year.

The translation of Homer, after innumerable interruptions, was sent to press about November 1790, and published on the first of July 1791, in two quarto volumes, the Iliad being inscribed to earl Cowper, his young kinsman, and the Odyssey to the dowager lady Spencer. Such was its success with the subscribers and non-subscribers that the edition was nearly out of print in less than six months. Yet after all the labour he had employed, and all the anxiety he felt for this work, it fell so short of the expectation formed by the public, and of the perfection which he hoped he had attained, that instead of a second edition,

* There is some confusion in the account of this matter in Cowper's Letters. It would appear that a specimen was printed before Maty saw this manuscript, and the severity of his remarks is insinuated to have arisen from this circumstance. Hayley's Cowper, vol. II. p. 391.

he began, at no long distance of time, what may be termed a new translation. To himself, however, his first attempt had been of great advantage, nor were any number of his years spent in more general tranquillity, than the five which he had dedicated to Homer. One of the greatest benefits he derived from his attention to this translation, was the renewed conviction that labour of this kind, although with intermissions, sometimes of relaxation, and sometimes of anxiety, was necessary to his health and happiness. And this conviction led him very soon to accede to a proposal made by his bookseller, to undertake a magnificent edition of Milton's poetical works, the beauties of which had engaged his wonder at a very early period of life. These he was now to illustrate by notes, original and selected, and to translate the Latin and Italian poems, while Mr. Fuseli was to paint a series of pictures to be engraven by the first artists. To this scheme, when yet in its infancy, the public is indebted for the friendship which Mr. Hayley contracted with Cowper, and one of its happiest consequences, such a specimen of biography, minute, elegant, and highly instructive, as can seldom be expected.

Mr. Hayley about this time had written a life of Milton, to accompany the splendid edition published by Messrs. Boydell; and having been represented, in a newspaper, as the rival of Cowper, he immediately wrote to him on the subject. Cowper answered him in such a manner as drew on a closer correspondence, which soon terminated in mutual esteem and cordial friendship. Personal interviews followed, and Mr. Hayley has gratified his readers with a very interesting account of his first visit to Weston, and of the return by Cowper and Mrs. Unwin at his seat at Eartham, in Sussex, in a style peculiarly affectionate. On Cowper's journey to Eartham, he passed through London, but without stopping, the only time he had seen it for nearly thirty years, thirty such years! What his feelings were on this occasion, who would not wish to be informed?

The edition of Milton went on but slowly. A revisal of Homer presented itself in the mean time, as a more urgent as well as pleasing undertaking, and from 1792 we find our author employed in correcting, re-writing, and addin notes. In 1793 he appears to have been solely occupie in these labours, and wished to engage Mr. Hayley with him in a regular and complete revisal of his Homer. Mr.

Hayley, with every inclination for an office so agreeable, and a partnership so honourable, still imagined that at this time he might render more essential service to the poet by an application to his more powerful friends. This delicate office was undertaken in consequence of what he had observed in Cowper on a late visit to Weston. "He possessed completely at this period," says his biographer, "all the admirable faculties of his mind, and all the native tenderness of his heart; but there was something indescribable in his appearance, which led me to apprehend, that without some signal event in his favour, to re-animate his spirits, they would gradually sink into hopeless dejection. The state of his aged and infirm companion (Mrs. Unwin) afforded additional ground for increasing solicitude. Her cheerful and beneficent spirit could hardly resist her own accumulated maladies, so far as to preserve ability sufficient to watch over the tender health of him, whom she had watched and guarded so long. Imbecility of body and mind must gradually render this tender and heroic woman unfit for the charge which she had so laudably sustained. The signs of such imbecility were beginning to be painfully visible; nor can nature present a spectacle more truly pitiable than imbecility in such a shape, eagerly grasping for dominion, which it knows neither how to retain, nor how to relinquish."

For some time, however, the fears of Mr. Cowper's affectionate friend appeared to be groundless. His correspondence after the departure of Mr. Hayley, in November, 1793, bespoke a mind considerably at ease, and even cheerful and active. From various circumstances, the scheme of publishing an edition of Milton appears to have been totally relinquished, and as his enthusiasm for this undertaking had abated, he expresses considerable satisfaction that he could devote the whole of his time to the improvement of his translation of Homer. A new scheme, more suitable to his original talents, had been suggested in 1791, by the rev. Mr. Buchanan, curate of Ravenstone, a man of worth and genius. This was a poem to be entitled "The Four Ages, or the four distinct periods, of Infancy, Youth, Manhood, and Old Age." For some time our poet meditated with great satisfaction on this design, and probably revolved many of the subordinate subjects in his mind. It seems to have been particularly calculated for his powers of reflection, his know-

ledge of the human heart, and his exquisite talent for depicting life and manners; and it was intended likewise to unite the fascinations of the graphic art. Mr. Hayley has published a fragment of this work, imperfect as the author left it, but more than enough to make us regret that his situation and the situation of his aged companion soon forbade all hopes of its being executed *.

In January 1794, he informed his friend Mr. Rose † that he had just ability enough to transcribe, and that he wrote at that moment under the pressure of sadness not to be described. In the expressive language of his biographer, "his health, his comfort, and his little fortune, were perishing most deplorably." Mrs. Unwin had passed into a state of second childhood, and something seemed wanting to cheer the mind of Cowper, if possible, against the prospect of decaying comforts and competence. Application was accordingly made to those who had it in their power to procure what so much merit must have dignified, a pension; but many months elapsed before effectual attention could be obtained. What power refused, however, was in some degree performed by friendship; lady Hesketh, with her accustomed benevolence of character, and with an affection of which the instances are very rare, removed to Weston, and became the tender nurse of the two drooping invalids, of Mrs. Unwin, who was declining by years and infirmities, and of Cowper, who, in April 1794, had relapsed into his worst state of mental inquietude.

At this time, in consequence of a humane and judicious letter from the rev. Mr. Greathead, of Newport-Pagnel, Mr. Hayley paid a visit to this house of mourning, but found his poor friend "too much overwhelmed by his oppressive malady to show even the least glimmering of satisfaction at the appearance of a guest, whom he used

* Mr. Hayley mentions two modern poems on the Four Ages of Man, the one by M. Werthmuller, a citizen of Zurich, and another by M. Zacharie, professor of poetry at Brunswick. To these may be added a third, by the rev. Dr. John Ogilvie, entitled "Human Life," published, without his name, in 1806.

† Another of those friends whom Providence raised up to reconcile Cowper with the world, which has since had to lament his loss. Mr. Hayley has given a very interesting account of this amiable young man, who promised to be an ornament to his profession, and to the republic of letters. He was honoured with Cowper's esteem and confidence for some years. After this, it is poor praise to add that the present writer never knew a man more justly endeared to a numerous circle of friends, by the most valuable qualities of head or heart, or one among the many whom he has survived, that he more frequently misses.

to receive with the most lively expressions of affectionate delight." In this deplorable state he continued during Mr. Hayley's visit of some weeks, and the only circumstance which contributed in any degree to cheer the hearts of the friends who were now watching over him, was the intelligence that his majesty had been pleased to confer upon him such a pension as would insure an honourable competence for his life. Earl Spencer was the immediate agent in procuring this favour, and it would no doubt have added to its value, had the object of it known that he was indebted to one, who of all his noble friends, stood the highest in his esteem. But he was now, and for the remainder of his unhappy life, beyond the power of knowing or acknowledging the benevolence in which his heart delighted. Mr. Hayley left him for the last time in the spring of 1794, and from that period till the latter end of July 1795, Cowper remained in a state of the deepest melancholy.

His removal from Weston now appeared to his friends a necessary experiment, to try what change of air and of objects might produce; and his young kinsman, the rev. Mr. Johnson, undertook to convey him and Mrs. Unwin from that place to North Tuddenham, in Norfolk, where they arrived in the beginning of August 1795, and resided till the 19th. Of Cowper's state during this time, all that we are told is, that he exhibited some regret on leaving Weston, and some composure of mind during a conversation of which the poet Thomson was the subject. He was able also to bear considerable exercise, and on one occasion walked with Mr. Johnson to the neighbouring village of Mattishall, on a visit to his cousin Mrs. Bodham. On surveying his own portrait, by Abbot, in the house of that lady, he clasped his hands in a paroxysm of pain, and uttered a vehement wish, that his present sensations might be such as they were when that picture was painted.

After this short residence at Tuddenham, Mr. Johnson conducted his two invalids to Mundsley, a village on the Norfolk coast, where they continued till October, but without deriving any apparent benefit from the sea-air. Some calm recollection of past scenes, however, returned, enough to prompt him to write a letter to Mr. Buchanan, inquiring after matters at Weston. But this was almost the last of his correspondence. In October, Mr. Johnson removed him and Mrs. Unwin to Dereham, which they

left in November for Dunham Lodge, a house situated on high ground, in a park about four miles from Swaffam.

Here his affectionate kinsman endeavoured by various means to rouse in him an attention to literary or common subjects, such as might prevent his mind from preying on itself, and on some occasions appears to have succeeded in a small degree; but the recurrence of fixed melancholy was so frequent as to destroy the transient hopes which these promising appearances excited. In the following year, change of scene was again adopted, and not without such effect as justified the measure, even when all prospect of permanent advantage had vanished. In December 1796, death removed Mrs. Unwin by a change as tranquil as her decayed body and mind promised. Cowper, about an hour after her departure, looked at the corpse, but started suddenly away, with a broken sentence of passionate sorrow, and spoke of her no more. He was now in that state, and at that age, when grief is neither exasperated by memory, nor relieved by consolation; and was mercifully relieved from feelings which neither religion nor reason could any longer regulate.

His subsequent intervals of bodily health, few as they were, appear to have been attended with some return of attention to his favourite pursuits. His anxious and tender friend, Mr. Johnson, embraced such opportunities to lead him to take delight in the revision of his Homer, and from September 1797 to March 1799, he completed by snatches the revisal of the Odyssey. Of the returns of his disorder, he appears to have been sensible, and could describe it on its commencement, and before it totally overpowered his faculties. In a letter to lady Hesketh, dated Oct. 13, 1798, which Mr. Hayley has preserved, he describes himself as one to whom nature "in one day, in one minute, became an universal blank." On this, his biographer notices the opinion of some of his friends, that his disorder "arose from a scorbutic habit, which, when perspiration was obstructed, occasioned an unsearchable obstruction in the fine parts of his frame."

At intervals he still wrote a few original verses, of which "The Cast-away," his too favourite subject, was the last that came from his pen, but he amused himself occasionally with translations from Latin and Greek epigrams. His last effort of the literary kind, was an improved version of a passage in Homer, which he wrote at Mr. Hayley's sug-

gestion, and which that gentleman received on the 31st of January, 1800. In the following month he exhibited all the symptoms of dropsy, which soon made a rapid progress. On April 25, about five in the afternoon, he expired so quietly that not one of his friends who were present perceived his departure, but from the awful stillness which succeeded.

On Saturday, May 3, he was buried in St. Edmund's chapel in Dereham church, where lady Hesketh caused a marble tablet to be erected, with an elegant inscription by Mr. Hayley.

That such a man should have been doomed to endure a life of mental distraction, relieved by few intervals, will probably ever be the subject of wonder; but that wonder will not be removed by curious inquiries into the state of Cowper's mind, as displaying circumstances that have never occurred before. Awful as his case was, and most deeply as it ever must be deplored, there was nothing singular in the dispensation, unless that it befell one of more than common powers of genius, and consequently excited more general sympathy. Mr. Hayley, who has often endeavoured to reason on the subject, seems to resolve it at last into a bodily disorder, a sort of scorbutic affection, which, when repelled, brought on derangement of more or less duration. It appears to the present writer, from a careful perusal of that instructive piece of biography, that Cowper from his infancy had a tendency to errations of mind; and without admitting this fact in some degree, it must seem extremely improbable that the mere dread of appearing as a reader in the house of lords should have brought on his first settled fit of lunacy. Much, indeed, has been said of his uncommon shyness and diffidence, and more, perhaps, than the history of his early life will justify. Shyness and diffidence are common to all young persons who have not been early introduced into company; and Cowper, who had not, perhaps, that advantage at home, might have continued to be shy when other boys are forward. But had his mind been, even in this early period, in a healthful state, he must have gradually assumed the free manners of an ingenuous youth, conscious of no unusual imperfection that should keep him back. At school, we are told, he was trampled upon by ruder boys, who took advantage of his weakness, yet we find that he mixed in their amusements, which must in some degree have

advanced him on a level with them; and what is yet more extraordinary, we find him for some years associating with men of more gaiety than pure morality admits, and sporting with the utmost vivacity and wildness with Thurlow and others, when it was natural to expect that he would have been glad to court solitude for the purposes of study, as well as for the indulgence of his habitual shyness, if indeed at this period it was so habitual as we are taught to believe.

Although, therefore, it be inconsistent with the common theories of mania, to ascribe his first attack to his aversion to the situation which was provided for him, or to the operation of delicacy or sensibility on a healthy mind, it is certain that at that time, and when, by his own account, he was an entire stranger to the religious system which he afterwards adopted, he was visited by the first attack of his disorder, which was so violent, and of such a length, as to put an end to all prospect of advancement in his profession. It is particularly incumbent on all who venerate the sound and amiable mind of Cowper, the clearness of his understanding, and his powers of reasoning, to notice the date and circumstances of this first attack, because it has been the practice with superficial observers, and professed infidels, who are now running down all the important doctrines of revealed religion, under the name of methodism, to ascribe Cowper's malady to his religious principles, and his religious principles to the company he kept. But, important as it may be to repel insinuations of this kind, it is become less necessary since the publication of Mr. Hayley's life, which affords the most complete vindication of Mr. Cowper's friends, and decidedly proves that his religious system was no more connected with his malady than with his literary pursuits; that his malady continued to return without any impulse from either, and that no means of the most judicious kind were omitted by himself or his friends to have prevented the attack, if human means could have availed. With respect to his friends, there can be nothing conceived more consolatory to him who wishes to cherish a good opinion of mankind, than to contemplate Cowper in the midst of his friends, men and women exquisitely tender, kind, and disinterested, animated by the most pure benevolence towards the helpless and interesting sufferer, enduring cheerfully every species of fatigue and privation, to administer

the least comfort to him, and sensible of no gratification but what arose from their success in prolonging and gladdening the life on which they set so high a value.

To add much to this sketch respecting the merit of Cowper as a poet, would be superfluous. After passing through the many trials which criticism has instituted, he remains, by universal acknowledgment, one of the first poets of the eighteenth century. Even without awaiting the issue of such trials, he attained a degree of popularity which is almost without a precedent, while the species of popularity which he has acquired is yet more honourable than the extent of it. No man's works ever appeared with less of artificial preparation; no venal heralds proclaimed the approach of a new poet, nor told the world what it was to admire. He emerged from obscurity, the object of no patronage, and the adherent of no party. His fame, great and extensive as it is, arose from gradual conviction, and gratitude for pleasure received. The genius, the scholar, the critic, the man of the world, and the man of piety, each found in Cowper's works something to excite their surprize and their admiration, something congenial with their habits and feelings, something which taste readily selected, and judgment decidedly confirmed. Cowper was found to possess that combination of energies which marks the comprehensive mind of a great and inventive genius, and to furnish examples of the sublime, the pathetic, the descriptive, the moral, and the satirical, so numerous, that nothing seemed beyond his grasp, and so original, that nothing reminds us of any former poet.

If this praise be admitted, it will be needless to inquire in what peculiar charms Cowper's poems consist, or why he, above all poets of recent times, has become the universal favourite of his nation. Yet, as he appears to have been formed not only to be an ornament, but a model to his brethren, it may not be useless to remind them, that in him the virtues of the man, and the genius of the poet, were inseparable; that in every thing he respected the highest interests of human kind, the promotion of religion, morality, and benevolence, and that while he enchants the imagination by the decorations of genuine poetry, and even condescends to trifle with innocent gaiety, his serious purposes are all of the nobler kind. He secures the judgment by depth of reflection on morals and manners; and by a vigour of sentiment, and a knowledge of human na-

ture, such as every man's taste and every man's experience must confirm. In description, whether of objects of nature, or of artificial society, he has few equals, and whether he passes from description to reasoning, or illustrates the one by the other, he has found the happy art of administering to the pleasures of the senses and those of the intellect with equal success. But what adds a peculiar charm to Cowper, is, that his language is every where the language of the heart. The pathetic, in which he excels, is exclusively consecrated to subjects worthy of it. He obtrudes none of those assumed feelings by which some have obtained the character of moral, tender, and sympathetic, who in private life are known to be gross, selfish, and unfeeling. In Cowper we have every where the happiness to contemplate not only the most favourite of poets, but the best of men.[1]

COWPER (WILLIAM), a celebrated surgeon and anatomist, the youngest son of Richard Cowper of Hampshire, esq. was born in 1666, probably at Bishop's Sutton, near Alresford in that county, where he lies interred. After a medical education, he practised in London, where his first work, "Myotomia reformata, or a new administration of all the Muscles of the Human Body," was published in 1694, 8vo, and reprinted in a splendid folio, by Dr. Mead in 1724, several years after the death of the author, with an introductory discourse on muscular motion, and some additions; but the figures, although elegant, are said to be somewhat deficient in correctness. In 1697, the author published at Oxford, in folio, "The Anatomy of Human Bodies," many of the plates of which were purchased by some London booksellers in Holland, and belonged to Bidloo's anatomy. The dispute which this occasioned, we have already noticed (see BIDLOO), and may now add that it terminated very little to Cowper's credit. Bidloo complained of the theft to the royal society, and wrote a very severe pamphlet, entitled "Gul. Cowperus citatus coram tribunali." Cowper, instead of acknowledging the impropriety of his conduct, published a virulent pamphlet, entitled "Vindiciæ;" in which he endeavours to shew that they were not really Bidloo's figures, but had been engraved by Swammerdam, and purchased by Bidloo from Swammerdam's widow, a malicious charge which some

1 Hayley's Life of Cowper.

subsequent writers have been malevolent enough to propagate and defend. Cowper has the merit of giving a description of some glands, seated near the neck of the bladder, which have obtained the name of Cowper's mucous glands. He was also author of several communications to the royal society, on the subjects of anatomy and surgery, which are printed in their Transactions, and of some observations inserted in the "Anthropologia" of Drake. He is said to have ruined his constitution by severe labour and watchings, and was seized at first with an asthmatic complaint, and afterwards with the dropsy, of which he died March 8, 1709.[1]

COWPER (WILLIAM), M. D. and F. S. A. practised physic many years at Chester with great reputation. He published (without his name), 1. "A Summary of the Life of St. Werburgh, with a historical account of the images upon her shrine (now the episcopal throne) in the choir of Chester. Collected from ancient chronicles and old writers. By a citizen of Chester. Published for the benefit of the Charity-school, Chester," 1749, 4to; but by this work, which he is said to have stolen from the MSS. of Mr. Stone, a great collector of antiquities respecting that church, he gained very little reputation. He was also author of "Il Penseroso: an evening's contemplation in St. John's churchyard, Chester. A rhapsody, written more than twenty years ago; and now (first) published, illustrated with notes historical and explanatory," London, 1767, 4to, (addressed, under the name of M. Meanwell, to the rev. John Allen, M. A. senior fellow of Trinity college, Cambridge, and rector of Torporley in Cheshire); in which he takes a view of some of the most remarkable places around it, distinguished by memorable personages and events. He died Oct. 20, 1767, while he was preparing a memorial of his native city. He had also made collections for the county, which were left in the hands of his brother, an attorney near Chester, but consist of little more than transcripts from printed books and minute modern transactions, interweaving, with the history of the county and city, a great mass of other general history.[2]

COX, or COCKES (LEONARD), a learned writer of the sixteenth century, was the second son of Laurence Cox,

1 Thomson's History of the Royal Society.—Epitaph at Bishop's Sutton.—Rees's Cyclopædia.

2 Gough's Topography.—Nichols's Bowyer.

son of John Cox, of the city of Monmouth. His mother's name was Elizabeth Willey. He was educated at Cambridge, where he took his bachelor's degree in arts, but at what college is not known. In 1528 he went to Oxford, and was incorporated in the same degree in February 1529. He supplicated also for the degree of M. A. but it does not appear that he was admitted to it. About this time he became master of Reading school; and was living there, in great esteem, at the time when Fryth, the martyr, was first persecuted by being set in the stocks. Cox, who soon discovered his merit by his conversation, relieved his wants, and out of regard to his learning, procured his release. In 1532 he published "The art or craft of Rhetoryke," inscribed to Hugh Farington, abbot of Reading, in which he divides his subject into four parts, invention, judgment, disposition, and eloquence in speaking; but the present treatise is confined to the first. In 1540 he published "Commentaries on William Lilly's construction of the eight parts of speech," which are mentioned in Dr. Ward's edition of Lilly's grammar; and, according to Wood, he translated from Greek into Latin, "Marcus Eremita de lege et spiritu;" and from Latin into English, "The paraphrase of St. Paul's Epistle to Titus," by Erasmus, with whom he was well acquainted. These, Wood says, were published in 1540, but by a MS note of Mr. Baker, we are told, that the paraphrase of Erasmus was published in 1549, at which time, the author says, "he was then in hand" with Eremita, who had written "on the law and the spirit," and "of them that thynke to be justyfyed by their works."

In 1541, Henry VIII. granted him, by patent, the office of master of the grammar-school of Reading, with a certain tenement called "a scole-house," with a stipend of ten pounds, issuing out of the manor of Cholsey, belonging to the late dissolved monastery of Reading. A few years after he had obtained this patent, which he appears to have had the power of assigning during his life, he quitted Reading, and travelled over great part of the continent, teaching the learned languages. Leland, in some Latin verses, among his "Encomia," addressed to Cox, speaks of his visiting the universities of Prague, Paris, and Cracow, and that he was known to Melancthon, who was Greek professor at Wittemberg. In the latter part of his life he kept a school at Caer-leon, and is said to have sur-

vived until the reign of Edward VI. Bale says that he was instructed in all the liberal arts, that he was a grammarian, a rhetorician, and a poet; a sound divine, and a diligent preacher of God's word. It is needless after this to add that he was of the reformed religion. In Edward VIth's time, he was one of the licensed preachers.[1]

COX (Richard), a learned English bishop, was born at Whaddon in Buckinghamshire, of mean parentage, in the year 1499. He had probably his first education in the small priory of Snelshall, in the parish of Whaddon; but being afterwards sent to Eton-school, he was elected into a scholarship at King's college in Cambridge, of which he became fellow in the year 1519. Having the same year taken his bachelor of arts degree, and being eminent for his piety and learning, he was invited to Oxford by cardinal Wolsey, to fill up his new foundation. He was accordingly preferred to be one of the junior canons of Cardinal college; and on the 7th of December, 1525, was incorporated bachelor of arts at Oxford, as he stood at Cambridge. Soon after, having performed his exercises, he took the degree of M. A. July 2, 1526, and at this time was reputed one of the greatest scholars of his age; and even his poetical compositions were in great esteem. His piety and virtue were not inferior to his learning, and commanded the respect of all impartial persons. But shewing himself averse to many of the popish superstitions, and declaring freely for some of Luther's opinions, he incurred the displeasure of his superiors, who stripped him of his preferment, and threw him into prison on suspicion of heresy. When he was released from his confinement, he left Oxford; and, some time after, was chosen master of Eton-school, which flourished under his care. In 1537, he commenced doctor in divinity at Cambridge, and December 4, 1540, was made archdeacon of Ely; as he was also appointed in 1541, the first prebendary in the first stall of the same cathedral, upon its being new founded by king Henry VIII. September 10, 1541. He was likewise, June 3, 1542, presented by the same king to the prebend of Sutton with Buckingham in the church of Lincoln, and installed the 11th of that month, but this he surrendered up in 1547. In the year 1543, he supplicated the univer-

[1] Ath. Ox. vol. I.—Coates's Hist. of Reading.—Warton's Hist. of Poetry, vol. II. 446, III. 331.—Jortin's Life of Erasmus.

sity of Oxford, that he might take place among the doctors of divinity there, which was unusual, because he was not then incorporated in that degree, but this took place in June 1545. When a design was formed, of converting the collegiate church of Southwell into a bishopric, Dr. Cox was nominated bishop of it. On the 8th of January, 1543-4, he was made the second dean of the new-erected cathedral of Osney near Oxford; and in 1546, when that see was translated to Christ church, he was also made dean there. These promotions he obtained by the interest of archbishop Cranmer and bishop Goodrich, to the last of whom he had been chaplain; and, by their recommendation, he was chosen tutor to the young prince Edward, whom he instructed with great care in the true principles of religion, and formed his tender mind to an early sense of his duty, both as a Christian and a king. On that prince's accession to the throne, he became a great favourite at court, and was made a privy-counsellor, and the king's almoner. The 21st of May, 1547, he was elected chancellor of the university of Oxford; installed July 16, 1548, canon of Windsor; and the next year made dean of Westminster. About the same time he was appointed one of the commissioners to visit the university of Oxford, in which he and his brother commissioners destroyed some of the most valuable treasures in the libraries, from a notion that they encouraged popery and conjuration *. In 1550, he was ordered to go down into Sussex, and endeavour by his learned and affecting sermons, to quiet the minds of the people, who had been disturbed by the factious preaching of Day bishop of Chichester, a violent papist: and when the noble design of reforming the canon law was in agitation, he was appointed one of the commissioners. Both in this and the former reign, when an act passed for giving all chantries,

* Importantly as the reformation contributed to the interests of literature, it is impossible to withhold the deepest regret from the shocking havoc made at this time in the public libraries. Nor was this a matter reserved to be felt in the present age, when we suffer so much from the want of the valuable helps to history, &c. with which these repositories abounded. The evil was deplored at the time it took place, not only by the popish party, but by some of the most zealous among the reformed. See in particular, bishop Bale, in the preface to his "Declarations on Leland's journey and search for England's Antiquities." Life of Leland, 1772, 8vo. He mentions, of his own knowledge, a merchant who bought the contents of two libraries for forty shillings, and used them for ten years as waste-paper. Cox, we lament to say, countenanced these enormities, although Wood, in his History of the University, allows that he took other measures which were highly beneficial to the interests of the church and universities.

colleges, &c. to the king, through Dr. Cox's powerful intercession, the colleges in both universities were excepted out of that act. In November 1552, he resigned the office of chancellor of Oxford; and soon after queen Mary's accession to the crown, he was stripped of his preferments; and on the 15th of August, 1553, committed to the Marshalsea. He was indeed soon discharged from this confinement; but foreseeing the inhuman persecution likely to ensue, he resolved to quit the realm, and withdraw to some place where he might enjoy the free exercise of his religion, according to the form established in the reign of king Edward. With this view he went first to Strasburgh in Germany, where he heard with great concern of some English exiles at Francfort having thrown aside the English Liturgy, and set up a form of their own, framed after the French and Geneva models. On the 13th of March 1555, he came to Francfort in order to oppose this innovation, and to have the Common-Prayer-Book settled among the English congregation there, which he had the satisfaction to accomplish. Then he returned to Strasburgh for the sake of conversing with Peter Martyr, with whom he had contracted an intimate friendship at Oxford, and whom he loved and honoured for his great learning and moderation. After the death of queen Mary he returned to England; and was one of those divines who were appointed to revise the Liturgy. When a disputation was to be held at Westminster between eight papists and eight of the reformed clergy, he was the chief champion on the protestants' side. He preached often before queen Elizabeth in Lent; and, in his sermon at the opening of her first parliament, exhorted them in most affecting terms to restore religion to its primitive purity, and banish all the popish innovations and corruptions. These excellent discourses, and the great zeal he had shewn in support of the English liturgy at Francfort, so effectually recommended him to the queen's esteem, that in June 1559, she nominated him to the bishopric of Norwich; but altering her mind, preferred him to the see of Ely in July 1559, in the room of Dr. Thirlby, who was deprived. Before his consecration (Dec. 19) he joined with Dr. Parker, elect archbishop of Canterbury, and the bishops elect of London, Chichester, and Hereford, in a petition to the queen, against an act lately passed for the alienating and exchanging the lands and revenues of the bishops; and sent

her several arguments from scripture and reason against the lawfulness of it; observing withal, the many evils and inconveniencies both to church and state that would thence arise. In 1559 we find him again appointed one of the visitors of the university of Oxford, but this visitation was conducted so moderately as to obtain a letter of thanks to queen Elizabeth for the services of the commissioners. He enjoyed the episcopal dignity about twenty-one years and seven months, and was justly considered one of the chief pillars and ornaments of the church of England, having powerfully co-operated with archbishop Parker, and his successor Grindal, in restoring our church in the same beauty and good order it had enjoyed in king Edward's reign. He indeed gave some offence to the queen by his zealous opposition to her retaining the crucifix and lights on the altar of the Chapel Royal, and his strenuous defence of the lawfulness of the marriage of the clergy, to which the queen was always an enemy. He was a liberal patron to all learned men whom he found well affected to the church; and shewed a singular esteem for Dr. Whitgift, afterwards archbishop of Canterbury, made him his chaplain, and gave him the rectory of Teversham in Cambridgeshire, and a prebend of Ely. He did his utmost to get a body of ecclesiastical laws * established by authority of parliament; but through the opposition of some of the chief courtiers, this design miscarried a third time. As he had, in his exile at Francfort, been the chief champion against the innovations of the puritans, he still continued, with some vigour and resolution, to oppose their attempts against the discipline and ceremonies of the established church. At first he tried to reclaim them by gentle means; but finding that they grew more audacious, and reviled both church and bishops in scurrilous libels, he wrote to archbishop Parker, to go on vigorously in reclaiming or punishing them, and not be disheartened at the frowns of those court-favourites who protected them; assuring him that he might expect the blessing of God on his pious labours to free the church from their dangerous

* This was the book entitled "Reformatio Legum Ecclesiasticarum," compiled by order of king Henry VIII. and Edward VI. out of the canon and civil law. Thirty-two persons were commissioned for that work, but archbishop Cranmer was the principal, and it was translated into elegant Latin by sir John Cheke, and Dr. Haddon, regius professor of the civil law in the university of Cambridge. It was first published in 1571, and again in 1640, 4to.

attempts, and to establish uniformity. When the privy-council interposed in favour of the puritans, and endeavoured to screen them from punishment, he wrote a bold letter to the lord-treasurer Burleigh; in which he warmly expostulated with the council for meddling with the affairs of the church, which, as he said, ought to be left to the determination of the bishops; admonished them to keep within their own sphere; and told them he would appeal to the queen if they continued to interpose in matters not belonging to them. He is blamed by some for giving up several manors and other estates belonging to his see, while others thought he deserved commendation for his firmness in resolving to part with no more, and for being proof against the strongest solicitations and most violent attacks which he had to encounter, even from those who were most in favour at court, and who were backed by royal command and authority. In the years 1574 and 1575, sir Christopher Hatton, a noted favourite of the queen, endeavoured to wrest Ely-house in Holborn from him; and in order to preserve it to his see he was forced to have a long and chargeable suit in chancery, which was not determined in 1579. The lord North also attempted, in 1575, to oblige him to part with the manor of Somersham, in Huntingdonshire, one of the best belonging to his bishopric; and with Downham park; which he refusing to yield, that lord endeavoured to irritate the queen against him, and to have him deprived. For that purpose, North, and some others of the courtiers, examined and ransacked his whole conduct since his first coming to his see, and drew up a large body of articles against him addressed to the privy-council. But the bishop, in his replies, so fully vindicated himself, that the queen was forced to acknowledge his innocence, though the lord North boasted he had found five præmunires against him. Vexed, however, with the implacable malice of the lord North, and other his adversaries, he desired, in 1577, leave to resign his bishopric, which the queen refused. North, though disappointed in his former attempt, yet not discouraged, brought three actions against the poor old bishop for selling of wood, on which the bishop offered again, in 1579, to resign, provided he had a yearly pension of two hundred pounds out of his see, and Donnington (the least of five country houses belonging to Ely bishopric) for his residence during life. The lord-treasurer Burleigh, at the bishop's earnest desire,

obtained leave of the queen for him to resign; and in February 1579-80, upon the bishop's repeated desires, forms of resignation were actually drawn up. But the court could not find any divine of note who would take that bishopric on their terms, of surrendering up the best manors belonging to it. The first offer of it was made to Freak, bishop of Norwich; and, on his refusal, it was proffered to several others; but the conditions still appeared so ignominious that they all rejected it; by which means bishop Cox enjoyed it till his death, which happened on the 22d of July 1581, in the eighty-second year of his age. By his will he left several legacies, amounting in all to the sum of 945*l.*; and died worth, in good debts, 2,322*l.* He had several children. His body was interred in Ely cathedral, near bishop Goodrich's monument, under a marble stone, with an inscription, now nearly effaced. His character is said to have been that of a man of a sound judgment and clear apprehension, and skilled in all polite and useful learning. He wanted no advantages of education, and improved them with such diligence and industry, that he soon became an excellent proficient both in divine and human literature. The holy scriptures were his chief study; and he was perfectly well versed in the original language of the New Testament. He was extremely zealous for the true interest of the reformed church, and a constant and vigorous defender of it against all the open assaults of all its enemies. He is accused by some of having been a worldly and covetous person; and is said to have made a great havock and spoil of his woods and parks, feeding his family with powdered venison to save expences. Several complaints and long accusations were exhibited against him and his wife, in 1579, to queen Elizabeth upon these accounts, but the bishop fully vindicated himself, and shewed that all these complaints were malicious calumnies. It is likewise said, that he appears to have been of a vindictive spirit, by reason of his prosecution of, and severity to, the deprived catholics in his custody; and especially by his complaints against Dr. Feckenham, the last abbot of Westminster. But the bishop alleges in his own excuse, that these complaints were well founded; and that his endeavours to convert him were by order of the court. It must be remembered of this bishop, that he was the first who brought a wife to live in a college; and that he procured a new body of statutes for St. John's

college in Cambridge, of which, as bishop of Ely, he was visitor.

His works, chiefly published after his decease, are, 1. "An Oration at the beginning of the Disputation of Dr. Tresham and others with Peter Martyr." 2. "An Oration at the conclusion of the same;" both in Latin, and printed in 1549, 4to, and afterwards among Peter Martyr's works. The second is also printed in the Appendix to Strype's Life of Cranmer. 3. He had a great hand in compiling the first Liturgy of the Church of England: and was one of the chief persons employed in the review of it in 1559. 4. He turned into verse the Lord's Prayer, commonly printed at the end of Sternhold and Hopkins's Psalms, a composition which will not bear modern criticism. 5. When a new Translation of the Bible was made in the reign of queen Elizabeth, now commonly known by the name of the Bishop's Bible, the Four Gospels, the Acts of the Apostles, and the Epistle to the Romans, were allotted to him, for his portion. 6. He wrote, "Resolutions of some Questions concerning the Sacraments;" in the collection of records at the end of Dr. Burnet's History of the Reformation. 7. He had a hand in the "Declaration concerning the functions and divine institution of Bishops and Priests," and in the "Answers to the 'Queries concerning some abuses of the Mass.'" 8. Several letters, and small pieces of his have been published by the industrious Strype, in his Annals of the Reformation, and Lives of the four Archbishops; and he is said to have had a hand in Lilly's Grammar. A letter written by him in 1569, directed to the Parson of Downham, and found in the parish chest of that place, was some years ago published in the Gentleman's Magazine. It relates chiefly to the state and condition of the poor, before the statutes of the 14th and 43d of queen Elizabeth were enacted; and shews that the bishop was animated with a very laudable zeal for engaging persons of wealth and substance to contribute liberally, chearfully, and charitably, to their indigent neighbours.[1]

COX (Sir RICHARD), bart. lord chancellor of Ireland, and author of a history of that kingdom, was son to Richard

[1] Biog. Brit.—Strype's Annals; see Index.—Strype's Cranmer, p. 3, 77, 134, 178, 200, 201, 214.—Appendix, p. 119.—Strype's Parker, p. 63, 72, 79, 82, 97, 99, 106, 108, 135, 209, 216, 228, 348, 379, 389, 426 [452] 473.—Strype's Grindal, p. 63, and Whitgift, 72, 92.—An account of a drawing of his Funeral, Peck's Desiderata, vol. II.—Ath. Ox. vol. I.—Gent. Mag. vol. LVI. p. 1041.

Cox, esq. captain of a troop of horse, and was born at Bandon, in the county of Cork, on the 25th of March 1650. He had the misfortune to become an orphan before he was full three years of age; and was then taken care of by his mother's father, Walter Bird, esq. of Cloghnakilty. But his grandfather also dying when he was about nine years old, he was then taken under the protection of his uncle, John Bird, esq. who placed him at an ordinary Latin school at Cloghnakilty, where he soon discovered a strong inclination to learning. In 1668, in his eighteenth year, he began to practise as an attorney in several manor courts where his uncle was seneschal, and continued it three years, and was entered of Gray's Inn in 1671, with a view of being called to the bar. Here he was so much distinguished for his great assiduity and consequent improvement, that in the summer of 1673 he was made one of the surveyors at sir Robert Shaftoe's reading. He soon after married a lady who had a right to a considerable fortune; but, being disappointed in obtaining it, he took a farm near Cloghnakilty, to which he retired for seven years. Being at length roused from his lethargy by a great increase of his family, he was, by the interest of sir Robert Southwell, elected recorder of Kinsale in 1680. He now removed to Cork; where he practised the law with great success. But, foreseeing the storm that was going to fall on the protestants, he quitted his practice, and his estate, which at that time amounted to 300*l.* per ann. and removed with his wife and five children to England, and settled at Bristol. At this place he obtained sufficient practice to support his family genteelly, independently of his Irish estate; and at his leisure hours compiled the "History of Ireland;" the first part of which he published soon after the revolution, in 1689, under the title of "Hibernia Anglicana; or the History of Ireland, from the conquest thereof by the English to the present time." When the prince of Orange arrived in London, Mr. Cox quitted Bristol, and repaired to the metropolis, where he was made under-secretary of state. Having given great satisfaction to the king in the discharge of this office, Mr. Cox was immediately after the surrender of Waterford made recorder of that city. On the 15th of September 1690, he was appointed second justice of the court of common pleas. In April 1691 Mr. Justice Cox was made governor of the county and city of Cork. His situation now, as a

judge and a military governor, was somewhat singular; and he was certainly not deficient in zeal for the government, whatever objections may be made to his conduct on the principles of justice and humanity. During the time of Mr. Cox's government, which continued till the reduction of Limerick, though he had a frontier of 80 miles to defend, and 20 places to garrison, besides Cork and the fort of Kinsale, yet he did not lose a single inch of ground. On the 5th of November 1692, Mr. justice Cox received the honour of knighthood; in July 1693 was nominated lord chancellor of Ireland, and in October 1706 was created a baronet. On the death of queen Anne, and the accession of king George I. sir Richard Cox, with the other principal Irish judges, was removed from his office, and also from the privy council. He then retired to his seat in the county of Cork, where he hoped to have ended his days in peace; but his tranquillity was disturbed by several attacks which were made against him in the Irish parliament, but though several severe votes were passed against him, they were not followed by any farther proceedings. He now divided his time between study, making improvements on his estate, and acts of beneficence. But in April 1733, he was seized by a fit of apoplexy, which ended in a palsy, under which he languished till the 3d of May that year, when he expired without pain, at the age of 83 years one month and a few days.[1]

COXETER (Thomas), a faithful and industrious collector of old English literature, was born of an ancient and respectable family at Lechdale in Gloucestershire, Sept. 20, 1689. He was educated in grammatical learning, first under the rev. Mr. Collier, at Coxwell in Berkshire, and afterwards under the rev. Mr. Collins, at Magdalen school, Oxford; from which he entered a commoner of Trinity college, Oxford, in 1705. From Oxford, where he wore a civilian's gown, he came to London, with a view of pursuing the civil law; but losing his friend and patron sir John Cook, knight, who was dean of the arches and vicar-general, and who died in 1710, he abandoned civil law and every other profession. An anonymous funeral poem to the memory of sir John Cook, entitled "Astrea lacrimans," the production probably of Coxeter, appeared in 1710. Continuing in London without any settled pursuit,

[1] Biog. Brit. an abridgment, and not a short one, of the History of Ireland for his period.

he became acquainted with booksellers and authors. He amassed materials for a biography of our poets, which were afterwards used in what is called Cibber's Lives. (See art. THE. CIBBER). He also assisted Mr. Ames in the History of British typography. He had a curious collection of old plays, and pointed out to Theobald many of the black-letter books which that critic used in his edition of Shakspeare. He compiled one, if not more, of the indexes to Hudson's edition of Josephus in 1720. In 1739 he published a new edition of Baily's, or rather Hall's, life of bishop Fisher, first printed in 1655. In 1744 he circulated proposals "for printing the dramatic works of Thomas May, esq. a contemporary with Ben Jonson, and, upon his decease, a competitor for the bays. With notes, and an account of his life and writings." "The editor," says he, "intending to revive the best of our plays, faithfully collated with all the editions, that could be found in a search of above thirty years, happened to communicate his scheme to one who now invades it. To vindicate which, he is resolved to publish this deserving author, though out of the order of his design. And, as a late spurious edition of "Gorboduc" is sufficient to shew what mistakes and confusion may be expected from the medley now advertising in ten volumes, a correct edition will be added of that excellent tragedy; with other poetical works of the renowned Sackville, his life, and a glossary. These are offered as a specimen of the great care that is necessary, and will constantly be used, in the revival of such old writers as the editor shall be encouraged to restore to the public in their genuine purity." Such are the terms of the proposals: and they shew, that, though this design did not take effect, Coxeter was the first who formed the scheme, adopted by Dodsley, of publishing a collection of our ancient plays. Sackville's "Gorboduc," here referred to, is the edition published by Mr. Spence in 1736. In 1747 he was appointed secretary to a society for the encouragement of an essay towards a complete English history; under the auspices of which appeared the first volume of Carte's "History of England." Mr. Warton made considerable use of his MSS. in his "History of Poetry;" and in 1759, an edition of Massinger's works was published in 4 vols. 8vo. said to be "revised, corrected, and the editions collated by Mr. Coxeter." He died of a fever April 19, 1747, in his 59th year, and was buried in the chapel-yard of the

Royal hospital of Bridewell: leaving an orphan daughter, who was often kindly assisted with money by Dr. Johnson, and in her latter days by that excellent and useful institution, the Literary Fund. She died in Nov. 1807.[1]

COXIS, or COXCIE (MICHAEL), an artist, was born at Mechlin in 1497, and received the first notions of painting, when he was very young, from Bernard Van Orlay of Brussels; but quitting his own country, he travelled to Rome, and there had the good fortune to become a disciple of Raphael. He studied and worked under the direction of that superior genius, for several years; and in that school acquired the taste of design and colouring peculiar to his master, as also the power of imitating his exquisite manner so far, as to be qualified to design his own female figures with a great deal of grace and elegance. He had, however, no great invention, nor did he possess a liveliness of imagination; and therefore, when he left Rome, to return to his native country, he took care to carry along with him a considerable number of the designs of Raphael, and other eminent masters of Italy, which he did not scruple to make use of afterwards in his own compositions, By that means he gained a temporary reputation, and his pictures were wonderfully admired through the Low Countries; but when Jerom Cock returned from Rome, and brought with him into Flanders, the "School of Athens," designed by Raphael, and other designs of the most famous Italian artists, they were no sooner made public, than the plagiarism of Coxis was discovered, and his reputation proportionably decreased.

In the church of St. Gudule at Brussels, there is a "Last Supper" painted by Coxis, which is much commended; and in the church of Notre Dame, at Antwerp, a St. Sebastian, a Crucifixion, and several portraits, which are fine imitations of nature, and the expression in all of them is excellent. And in the chapel of St. Luke, at Mechlin, he painted two folding-doors, intended to cover an altar-piece, which were so greatly esteemed, that the archduke Matthias purchased them at a very large price, and carried them out of the Low Countries. Towards the close of his life, having become very rich, he built three houses in Malines, which he furnished with his own per-

1 Gent. Mag. vol. LVI. the first account which ever appeared of Mr. Coxeter's Life.—Nichols's Bowyer.—Boswell's Life of Johnson.

formances. His pictures, though from the length of his life, and his incessant application, very numerous, are yet rarely to be met with. He was killed by a fall from a scaffold in 1592, in the town-hall of Antwerp, where he was painting, at the very advanced age of 95 years.[1]

COYER (L'ABBE), who was born at Baumeles-Nones in Franche-Comté, and died at Paris July 18, 1782, in an advanced age, was for some time a Jesuit. Having quitted that society, he repaired to the capital about 1751, and sought a livelihood by his pen. He began his career by certain fugitive pieces, of which some, as the "Discovery of the Philosopher's stone," in imitation of Swift, and the "Miraculous year," had the most success. These trifles were collected under the very suitable title of "Bagatelles morales." Some of the pieces in this collection are written with ease, delicacy, and sprightliness; but irony being the favourite figure with the author, the style of it is too monotonous, and the witticisms sometimes too far fetched. There was visible in the writings of the abbé Coyer, as well as in his conversation, a perpetual effort at being agreeable, which he was unable to sustain to any length. Besides some temporary pieces, the abbé Coyer also wrote, 1. "The History of John Sobieski," 1761, 3 vols. 12mo; a very interesting work. 2. "Travels in Italy and Holland," 1775, 2 vols. 12mo. The abbé Coyer ran over these countries, not so much in the character of a deep observer, as of a light Frenchman, who takes a superficial glance, and then hastily sets down some remarks analogous to the fluctuation of his mind, of his inclinations and his character. The book is far inferior both to the observations of M. Grosley and the travels of M. de la Lande. 3. "New observations on England," 1779, 12mo, which is little else that an abridgment of Grosley's London. 4. "Noblesse Commerçante," 2 vols. 8vo, and a little romance entitled "Chinki, histoire Cochin-Chinoise," which made more noise in France than his "Bagatelles," and are said to have contributed to two important changes in France, the granting of letters of noblesse to eminent merchants, and the abolition of wardenships. 5. "Plan d'education publique," 1770, 12mo. The abbé Coyer also translated Blackstone's Commentaries on the Criminal Law of England. He had long fruitlessly endeavoured to

1 Descamps.—Pilkington.

obtain admittance into the French academy, and had adopted many of the sentiments of the modern philosophers, who do not appear, however, to have had a profound respect for him. He was always telling Voltaire that he intended to come and spend three months with him, until the poet, frightened at his threat, wrote to him, "Mons. Abbé, do you know the difference which I find between you and Don Quixote? It is, that he took inns for castles, and you take castles for inns."[1]

COYPEL is the name of a family of celebrated painters. Noel Coypel, the grandfather, was director of the academy at Rome; Antony Coypel, the father, was principal painter to the king and the duke of Orleans, and at the same time surveyor of painting and sculpture; and Noel Nicholas Coypel, the uncle, professor of that academy. CHARLES ANTONY COYPEL was admitted into the academy of painting in his twentieth year, where he had already executed several pictures of great merit; his son, who was born at Paris in 1694, and to whom he left his name, his talents, his knowledge, and virtues, enjoyed the same good fortune in his 21st year: he was first painter to the duke of Orleans, and in 1747 to the king. Though his personal qualities and endowments had already made him a welcome guest with the princes and great men of the court, yet this last appointment increased his reputation; and the first use he made of his consequence, was to induce M. de Tourathem, who had fortitude of mind sufficient for such a sacrifice, to decline the title of a protector of the academy, which hitherto had always been connected with the office of superintendant of the buildings, in order that the academy of painting, like all the rest, might be under the immediate protection of the king. He also erected a preparatory school, at Paris, for the young pupils, who went to Rome, where they studied history, and exercised themselves under able masters. To him likewise the public were indebted for the exhibition of the pictures in the Luxembourg gallery. Like all men of genius, he had his enviers and rivals; but his rivals were his friends, his modesty drew them to him, and he never refused them his esteem. His place as first painter to the king brought him to court, and made him more intimately acquainted with the queen and the dauphin. The queen often gave him

[1] Dict. Hist.—Many of his works are noticed in the Month. Rev.; see Index.

work to do, which chiefly consisted in pictures of the saints and other objects of devotion. On her return from Metz, finding over her chimney a picture which he had privately executed, representing France in the attitude of returning thanks to heaven for the deliverance of the king, she was so moved, that she exclaimed, "No one but my friend Coypel is capable of such a piece of gallantry!" The dauphin had frequently private conversations with him. He himself executed the drawing for the last work of Coypel, the "Sultan in his seraglio." His table was always strewed with the manuscripts of this artist, which he intended to publish at his own expence. The death of the author prevented his design, and on hearing of the event, the prince said publicly at supper: "I have in one year lost three of my friends!"

Coypel seems to have exerted himself more for others than for himself; he was a good master, a good relation, a good friend, and a man of veracity. His father disinherited him in favour of his sister by a second marriage, and the son did the same in regard to his brother, by depriving him of all benefit from the inheritance of Bidault. Coypel was author of several theatrical performances, the rehearsals of which were attended by crowds of people, not for the sake of feeding his vanity with an artificial applause, but from friendly participation, and the conviction of their intrinsic merit. Most of them were performed at the private theatre of madame Marchand, and in the Mazarine college, for which they were expressly composed. The well-known "Don Quixote" is by him. Coypel also wrote several dissertations on the art of painting, and academical lectures, which latter are in print. He even wrote the life of his father, which excels no less by the delicate manner in which he criticises his father, than by the modesty with which he speaks of himself. His acquaintance was very much sought after. One proof of this is in the prodigious heaps of letters that were found after his death. He was particularly the favourite of a small coterie, where talents, knowledge, and good humour were cherished, unmixed with jealousy, pride, and licentiousness. In the number of its members were Mess. Caylus, Helvetius, Mirabeau, Mariveaux, mad^lle^ Quinaut, madame Marchand, and several more. They met alternately at the apartments of each other, and sat down to a supper which, by a law

of the society, was not to cost more than fifteen livres. Coypel was remarkable for his liberal spirit. He caused a house that had been thrown down by an inundation to be rebuilt at his own expence on a far more convenient and handsome plan, without the impoverished owner's ever knowing to whom he was indebted for the bounty. He annually laid by 2000 livres of his revenue for works of charity, and requested the duke of Orleans to employ the expence of the coach which that prince kept for him in alms to the poor. The duke of Orleans had an uncommon value for him. The duke could not bear a warm room, but when Coypel came to him, he always ordered a rousing fire to be made up, "for," said he, "he is chilly!" This same prince composed a poem, shewed it to the artist, and asked him, whether he should have it printed? Coypel was honest enough to say, "No:" and the duke tore it, and threw it into the fire.

A similar anecdote of the duke of Orleans the regent, and Antony Coypel the father, deserves to be related here by way of conclusion. The regent knew that Coypel, on account of some disgusts, was intending to accept of an invitation to England. He therefore drove to his lodgings one morning, in a fiacre, quite alone, without any attendants, and had him called down: "Come into the carriage," said he to the artist, who was quite disconcerted at this visit; "let us go and take a drive together: you are chagrined—I want to try whether I cannot put you in a good humour," and this jaunt made Coypel at once forget both England and his chagrin. The subject of this memoir died in 1752, in the 58th year of his age.[1]

COYSEVOX (ANTHONY), an ingenious French sculptor, born at Lyons, in 1640, died chancellor and regent of the academy of painting and sculpture in 1720. Versailles boasts his best works, except the figure of that great minister, M. Colbert, on his tomb, in the church of S. Eustache; the two groupes of Renown, and Mercury, in the Thuilleries; and the player on the flute, in the same garden. The Neptune and Amphytrite, at Marly, with many very fine busts, are the chief works of this artist, who was endowed with a most fruitful imagination, and an admirable execution.[2]

[1] Pilkington.—D'Argenville.—Strutt.

[2] Argenville.

COZENS (ALEXANDER), a Russian by birth, was a landscape painter in London, but chiefly practised as a drawing-master. He taught in a way that was new and peculiar, and which appears to have been adopted from the hint given by Leonardo da Vinci, who recommends selecting the ideas of landscape from the stains of an old plaster wall, and his method of composing his drawings may be considered as an improvement upon the advice of Da Vinci. His process was to dash out, upon several pieces of paper, a number of accidental large blots and loose flourishes, from which he selected forms, and sometimes produced very grand ideas; but they were in general too indefinite in their execution, and unpleasing in their colour. He published a small tract upon this method of eomposing landscapes, in which he has demonstrated his process. He also published some other works, the most considerable of which was a folio, entitled "The Principles of Beauty relative to the Human Head," 1778, French and English, a very ingenious, but somewhat fanciful work, illustrated with engravings by Bartolozzi, showing the gradations of character, from the outline of a feature, to the outline of the face, and to each face is applied an head dress in the style of the antique. He also published "The various species of Composition in Nature, in sixteen subjects, on four plates," with observations and instructions; and "The shape, skeleton, and foliage of thirty-two species of Trees," 1771, reprinted 1786; but, in Mr. Edwards's opinion, not very creditable to the artist. As a drawing-master, he had very considerable reputation and employment. He attended for some years at Eton school, and among other pupils of high rank, had the honour of giving some lessons to his royal highness the prince of Wales. He died at his house in Leicester-street, Leicester-square, April, 1786, leaving a son JOHN COZENS, who greatly excelled him as a landscape painter: rejecting his father's method of fortuitous blots and dashes, he followed the arrangements of nature, which he saw with an enchanted eye, and drew with an enchanted hand. He owes his fame to those tinted drawings, of which, Mr. Fuseli says, the method has been imitated with more success than the sentiment which inspired them. A collection of his drawings, amounting to ninety-four, the property of Mr. Beckford, were sold by Christie in 1805, and produced 510*l.* He visited Italy twice, where he appears to have drawn most of these

In 1794, he was seized with a mental derangement which continued to his death in 1799.[1]

CRACHERODE (CLAYTON MORDAUNT), an eminent benefactor to the taste, elegance, and literature of his time, was the son of col. Mordaunt Cracherode, who sailed with lord Anson, and in 1753 was appointed lieut. governor of Fort St. Philip, in Minorca. His mother was Mary, the daughter of Thomas Morice, esq. paymaster of the British forces in Portugal in queen Anne's time, and brother to William Morice, esq. who married bishop Atterbury's daughter. The colonel died June 20, 1773, and his widow Dec. 27, 1784, at their house in Queen's-square, Westminster, which was afterwards inhabited by their son, the subject of the present article. Mr. Cracherode was born in 1729, and educated at Westminster school, where his contemporary the late Mr. Cumberland says, he was "as grave, studious, and reserved as he was through life; but correct in morals and elegant in manners, not courting a promiscuous acquaintance, but pleasant to those who knew him, beloved by many, and esteemed by all." He was admitted a scholar at Westminster in 1742, and in 1746 was elected to Christ-church, Oxford, where he took his degree of B.A. and M.A. at the usual periods: the latter, April 5, 1753. He entered into holy orders, and at one time held the curacy of Binsey, a donative, near Oxford, but accepted no preferment afterwards. At the same time, he maintained that simplicity and purity in his appearance, manners, and sentiments, which belong to the character he professed. The tenor of Mr. Cracherode's life, after he came to reside in London, that of a man of literary taste and research, was even and uniform: his principal object was the collection of a library and museum, and while his thoughts were confined to it, his associations were necessarily with men of similar pursuits. He employed a considerable part of a large revenue in making collections of what was best and most curious in literature, and certain branches of the arts. His library soon became unrivalled in its kind; and his cabinet of prints, drawings, and medals, was considered as among the most select and valuable in a country that possesses so many of them. He was an exquisite judge of art, both ancient and modern, particularly of sculpture, painting, and music, and col-

1 Edwards's Continuation of Walpole's Anecdotes.—Fuseli's Pilkington.

lected the choicest of early printed books, drawings, coins, and gems. Many of his articles were unique for their beauty, their preservation, or the rarity of their occurrence: such, for instance, as his cameo of a lion on a sardonyx, and intaglio of the discobolos; his Tyndale's New Testament on vellum, that formerly belonged to Anne Boleyn; his lord Finch, with wings on his head, by Marshal; his Olbiopolis, and his Dichalcos, the first and smallest coin, being the fourth part of an obolus. Of these, and every other curiosity in his possession, he was, at all times, most obligingly communicative. His books, which he used modestly to call a specimen collection, particularly books of the fifteenth century, form perhaps the most perfect series ever brought together by one man. His passion for collecting was strong in death, and while he was at the last extremity, his agents were buying prints for him. In his farewell visit to Payne's shop he put an Edinburgh Terence in one pocket, and a large paper Cebes in another, and expressed an earnest desire to carry away "Triveti Annales," and Henry Stephens's "Pindar" in old binding, both beautiful copies, and, as he thought, finer than his own, but which Mr. Payne had destined for lord Spencer.

This last visit was paid on the Monday before his death, when he seemed to depart in a manner that was visibly affecting. Soon after he got home, it was found necessary to call in sir George Baker, who paid the most unremitting attention, and revived him from the momentary effects of a fit in which he fell down, but could not protract life beyond the Friday following, April 6, 1799, when this amiable man expired. He was interred in Westminster-abbey.

His death was probably brought on by a cold he caught in going out after a long confinement. It was apparently an atrophy, but at last, a constipation of the bowels. Among his other habits, in which he was extremely regular, he was accustomed for 40 years of his life, to go every day first to Mr. Elmsly's the bookseller in the Strand, and thence to Mr. Payne's at the Mews-gate, to meet his literary friends: and punctually called every Saturday at the late Mr. Mudge's, now Dutton's, the ingenious mechanic in Fleet-street, to have his watch exactly regulated.

The principal features of his face, which was a very fine one, were mildness, kindness, and goodness: and though

they could not well be described in one line, yet they might be expressed by the single epithet of *Il benevolo.* He was an universal favourite, because he possessed those qualities of which mankind are seldom jealous, and which they are ever ready to commend. His judgment was sound, and his taste excellent: he was eager to learn, and modest to decide. His general manner of life, though he occasionally mixed with the world, and lived with the first people, was quiet and recluse: and his excursions from Queen-square were, for the most part, terminated at Clapham. The greatest journey of his life was from London to Oxford, and he was never on horseback. He had an estate in Hertfordshire, on which grew a remarkable chesnut-tree, which he never saw but in an etching. This property was the manor of great Wimondly, held of the crown in grand serjeantry by the service of presenting to the king the first cup he drinks at his coronation; the cup to be of silver gilt, and the king returns it as the fee of office. His father, colonel Cracherode, purchased this manor of the Grosvenor family, and officiated at the coronation of his present majesty. The apprehension of being called to perform this service occasioned no small uneasiness to his son. His fortune was large, which he received from his father. Possessing about 600*l.* a year in landed property, and nearly 100,000*l.* in three per cents. he was usually reckoned worth 5000*l.* a year, of which he made the best possible use, for his charities were as ample as his fortune, but secret.

His attainments were various and considerable. He wrote elegantly in Latin verse, as may be seen in three specimens in the "Carmina Quadragesimalia," for the year 1748, the only things he was ever known to have published. The only likeness existing of Mr. Cracherode is a black-lead drawing made by order, and in the possession of lady Spencer, but by himself expressly forbidden to be engraved.

Mr. Cracherode left no formal will; and as he never was married, his fortune devolved by inheritance to his sister, a maiden lady, who died July 17, 1802. He left detached memoranda, bequeathing his immense collection of books, medals, drawings, &c. to the British Museum, of which he had for some years been a trustee. He was also a fellow of the royal and antiquarian societies. Every friend

to literature must rejoice to hear that this unparalleled library (with the exception of his Polyglott Bible, which he left to the bishop of Durham, and his copy of the first edition of Homer, formerly belonging to the celebrated historian Thuanus, which he gave to Dr. Cyril Jackson, late dean of Christ church) went entire to this excellent repository, where they now are placed under the title of the *Museum Cracherodianum.*[1]

CRADOCK (SAMUEL), an eminent writer among the nonconformists, was born in 1620, but where we do not find. He was educated at Emanuel college, Cambridge, of which he became a fellow, and was presented to the college living of North Cadbury in Somersetshire, worth 300*l.* a year. When he kept the bachelor of divinity's act, at the public commencement in 1651, his performance was highly applauded. He was ejected for nonconformity in 1662, but his wants were soon supplied by the death of a relation, who left him a good estate at Wickham Brook in Suffolk, on which he resided for twenty-six years, occasionally preached, and kept an academy for teaching young nonconformists those branches of science usually taught at the universities. Dr. Calamy, who was one of his pupils, gives him a high character for learning and piety, and Granger remarks that he has never seen two different characters of Mr. Cradock. He was so good and inoffensive, that every body spoke well of him, when it was usual for men of all religions to speak ill of each other. Nothing was ever objected to him but his nonconformity. In the reign of Charles II. he drew up a vindication of himself and others who kept private academies, notwithstanding their having taken an oath to the contrary at the university; a copy of it may be seen in Calamy. In his 79th year he became pastor of a congregation at Bishop Stortford in Hertfordshire, where he died October 7, 1706, in his 86th year, and was buried at Wickham Brook. His works, which were recommended by bishop Reynolds and archbishop Tillotson, are still in high esteem with the orthodox dissenters. They consist of, 1. "Knowledge and Practice," a system of divinity, folio. 2. "The Harmony of the Four Evangelists," folio, revised by Dr. Tillotson, who preserved it from the flames in the fire of London.

[1] Gent. Mag. LXIX. &c.—See also vol. LXXXI. for some account of a supposed relation.

3. "The Apostolical History, containing the Acts, &c. of the Apostles," folio. 4. "A Catechism on the principles of the Christian Faith." 5. "The Old Testament History methodized." 6. "A plain and brief Exposition on the Revelation." Most of these have been often reprinted.

CRADOCK (ZACHARY), said to be brother to the preceding, was born in 1633, and was educated at Queen's college, Cambridge, where he gained such esteem by his learning and piety, that Dr. Cudworth, in 1656, wrote in the strongest terms to secretary Thurloe, to recommend him to Oliver Cromwell, as a proper person for the chaplainship of the English factory at Lisbon. Some years after the restoration, he was made canon-residentiary of Chichester, and was elected fellow of Eton college in 1672. In 1680 he was chosen by the fellows provost of Eton in opposition to Waller the poet, who was twice disappointed of the same preferment, once in 1665, when the lord chancellor Clarendon refused to put the seal to the grant, because it could be held only by a clergyman, and now when the privy-council came to the same determination. Dr. Cradock, who was admired in his own time for his uncommon talents, great copiousness and vivacity in preaching, is scarce known to the present day, except by the high character given of him by his contemporaries, and two excellent sermons: one on Providence, preached before Charles II. by whose command it was printed: it has since passed through several editions: the other "On the great end and design of Christianity," was printed some years after his death, which happened Oct. 16, 1695, when he was interred in the college chapel.[1]

CRAIG (SIR JAMES HENRY), a brave officer, was of a respectable Scottish family, the Craigs of Dalnair and Costarton; and born in 1748 at Gibraltar, where his father held the appointments of civil and military judge. He entered the army at the early age of fifteen; and in a season of peace he imbibed the elementary knowledge of his profession in the best military schools of the continent. In 1770, he was appointed aid-de-camp to general sir Robert Boyd, then governor of Gibraltar, and obtained a company in the 47th regiment, with which he went to America in 1774, and was present at the battles of Lexington and

[1] Birch's Tillotson.—Johnson's Life of Waller.—Harwood's Alumni Etonenses.

Bunker's-hill, in which latter engagement he was severely wounded. In 1776, he accompanied his regiment to Canada, commanding his company in the action of Trois Rivieres, and he afterwards commanded the advanced guard of the army in the expulsion of the rebels from that province. In 1777 he was engaged in the actions at Ticonderago and Hubertown, in the latter of which engagements he was again severely wounded. Ever in a position of honourable danger, he received a third wound in the action at Freeman's Farm. He was engaged in the disastrous affair at Saratoga, and was then distinguished by general Burgoyne, and the brave Fraser, who fell in that action, as a young officer who promised to attain to the very height of the military career. On that occasion he was selected by general Burgoyne to carry home the dispatches, and was immediately thereafter promoted to a majority in the new 82d regiment, which he accompanied to Nova Scotia in 1778, to Penobscot in 1779, and to North Carolina in 1781; being engaged in a continued scene of active service during the whole of those campaigns, and generally commanding the light troops, with orders to act from his own discretion, on which his superiors in command relied with implicit confidence. In a service of this kind, the accuracy of his intelligence, the fertility of his resources, and the clearness of his military judgment, were alike conspicuous, and drew on him the attention of his sovereign, who noted him as an officer of the highest promise. In 1781, he obtained the lieutenant-colonelcy of the 82d regiment, and in 1783 that of the 16th, which he commanded in Ireland till 1791, having been promoted to the rank of colonel in 1790. In 1782, he went to the continent for the purpose of instructing himself in the discipline of the Prussian army, at that time esteemed the most perfect in Europe; and in a correspondence with general sir D. Dundas, communicated the result of his knowledge to that most able tactician, from whose professional science his country has derived so much advantage in the first improvement of the disciplinary system; and it is believed that the first experiments of the new exercise were, by his majesty's orders, reduced to the test of practice, under the eye of colonel Craig, in the 16th regiment. In 1793 he was appointed to the command of Jersey, and soon thereafter of Guernsey, as lieutenant-governor. In 1794 he was appointed adjutant-general to the army under his

royal highness the duke of York, by whose side he served during the whole of that campaign on the continent, and whose favour and confidence he enjoyed to the latest moment of his life. In 1794 he obtained the rank of major-general, and in the beginning of the following year, he was sent on the expedition to the Cape of Good Hope, where, in the reduction and conquest of that most important settlement, with the co-operation of admiral sir G. K. Elphinstone, and major-gen. Clark, he attained to the highest pitch of his military reputation, and performed that signal service to his king and country, of which the memory will be as lasting as the national annals. Nor were his merits less conspicuous in the admirable plans of civil regulation, introduced by him in that hostile quarter, when invested with the chief authority, civil and military, as governor of the Cape, till succeeded in that situation by the earl of Macartney, in 1797, who, by a deputation from his majesty, invested general Craig with the red ribbon, as an honourable mark of his sovereign's just sense of his distinguished services. Sir James Craig had scarcely returned to England, when it was his majesty's pleasure to require his services on the staff in India. On his arrival at Madras, he was appointed to the command of an expedition against Manilla, which not taking place, he proceeded to Bengal, and took the field service. During a five years command in India, his attention and talents were unremittingly exerted to the improvement of the discipline of the Indian army, and to the promotion of that harmonious co-operation between its different constituent parts, on which not only the military strength, but the civil arrangement of that portion of the British empire so essentially depend. January 1801, sir James Craig was promoted to the rank of lieutenant-general, and returned to England in 1802. He was appointed to the command of the eastern district, and remained in England till 1805, when, notwithstanding his constitution was much impaired by a long train of most active and fatiguing service, he was appointed by his sovereign to take the command of the British troops in the Mediterranean. He proceeded to Lisbon, Gibraltar, Malta, and from thence to Naples, to act in co-operation with the Russian army. But these plans being frustrated by the event of the battle of Austerlitz, sir James withdrew the troops from Naples to Messina, in Sicily. During the whole period of his command in the Mediterranean, he

had suffered severely from that malady which terminated his life,—a dropsy, proceeding from an organic affection of the liver; and feeling his disease sensibly gaining ground, he returned, with his sovereign's permission, to England in 1805. A temporary abatement of his disorder flattering him with a prospect of recovery, and being unable to reconcile his mind to a situation of inactivity, he once more accepted of an active command from the choice of his sovereign; and in 1808, on the threatening appearance of hostilities with the United American States, was sent out to Quebec, as governor in chief of British America. The singular union of vigour and prudence, which distinguished his government in that most important official situation, are so recently impressed on the public mind, as to need no detail in this place. His merits were avowed and felt on both sides of the Atlantic: and as they proved the termination, so they will ever be felt as throwing the highest lustre on the whole train of his public services. His constitution being now utterly enfeebled by a disease which precluded all hope of recovery, he returned to England in July 1811.—Within three weeks of his death he was promoted to the rank of general. He looked forward with manly fortitude to his approaching dissolution, and in January 1812, ended a most honourable and useful career by an easy death, at the age of sixty-two.[1]

CRAIG (JAMES), M. A. a Scotch clergyman, was born at Gifford in East Lothian 1682, and educated in the university of Edinburgh, took his degrees, and was ordained minister at Yester, where he continued some years till he was removed to Haddington. During the time he was minister at Yester, he wrote a volume of "Divine Poems," which have gone through two editions, and are much esteemed. In 1732 he was translated to Edinburgh, and was much followed as one of the most popular preachers in that city. While he was at Edinburgh, he published three volumes of "Sermons," in 8vo, chiefly on the principal heads of Christianity; but they are now become scarce. He died at Edinburgh in 1744, aged 62.[2]

CRAIG (JOHN), a learned mathematician, was a native of Scotland, in the seventeenth century, and well known for many papers recorded in the Philosophical Transac-

[1] Memoir published last year in the various periodical works.
[2] Last edition of this Dictionary.

tions, and in the Acta Eruditorum. He had a controversy with Bernouilli, in which Leibnitz took the part of Craig. He made his name, however, famous chiefly by a pamphlet of 36 pages, 4to, entitled "Theologiæ Christianæ principia mathematica," printed at London in 1699, and reprinted at Leipsic in 1755, with a preface upon the life and works of Craig. The author calculates the force and diminution of the probability of things. He establishes, as his fundamental proposition, that whatever we believe upon the testimony of men, inspired or uninspired, is nothing more than probable. He then proceeds to suppose, that this probability diminishes in proportion as the distance of time from this testimony increases: and, by means of algebraical calculations, he finds at length, that the probability of the Christian religion will last only 1454 years from the date of his book; but will be nothing afterwards, unless Jesus Christ should prevent the annihilation of it by his second coming, as he prevented the annihilation of the Jewish religion by his first coming. Some in Germany and France have seriously refuted these learned reveries. The time of his death is not known.[1]

CRAIG (Nicholas), Cragius, was born in 1549, at Ripen, and was regent of the school of Copenhagen in 1576. He married two years after this, and then set out on his travels over Europe. On his return, he found at his house two children that did not belong to him, which he got rid of, together with their mother, by dissolving his marriage; and then, forgetting his disaster, he married again. His turn for business procured him the management of several important negociations, which he terminated much to the satisfaction of the king of Denmark. He died in 1602, at the age of 61, leaving a Latin work in high repute, on the republic of the Lacedemonians, "De Republica Lacedæmoniorum," first printed in 1592, and then at Leyden in 1670, 8vo, and the annals of Denmark, "Annalium libri Sex," from the death of Frederic I. to the year 1550, Copenhagen, 1737, folio, a reprint. He was the author also of a "Latin Grammar," 1578; "Titi Livii Patavini sententiosè dicta," with sentences taken from Sallust; and "Differentia Ciceronis," 1589, of which last, however, he is thought to have been only the editor.[2]

[1] Last edition of this Dictionary.—Rees's Cyclopædia.
[2] Moreri.—Chaufepie.—Saxii Onomasticon.

CRAIG (Sir Thomas), was born at Edinburgh in 1548, and studied the civil law in the university of Paris. While very young, he was called to the bar as an advocate in the court of session: his practice at the bar was great, and he was treated with every mark of respect by his countrymen; and when on a visit to London, he was knighted by king James. Being well skilled in British and European antiquities, he wrote a learned treatise on the feudal law, entitled "Jus Feudale," which is still in very great esteem. In 1535 he wrote a treatise on the sovereignty of Scotland, which was translated into very bad English by Ridpath in 1675. In 1602 he wrote a large treatise in folio to prove the legality of James's succession to the crown of England on the death of queen Elizabeth. His book on the feudal law is esteemed all over England and the continent of Europe, and often quoted both by historians and lawyers. If others have excelled him in general researches and abstract speculation, few have united such practical utility with a profound and comprehensive view of the feudal system. He died at Edinburgh 1608, aged 60.[1]

CRAIG (William), a divine of the church of Scotland, was the son of a merchant in Glasgow, where he was born in February 1709; and in the seminaries of education in that city, he began and prosecuted his studies. At college he distinguished himself by his early taste and uncommon proficiency in classical learning; and received great assistance and encouragement from his kinsman the rev. Mr. Clerk, of Neilston in Renfrewshire. The moral philosophy of the ancients engaged his attention in a particular manner: and the moral writers of Greece and Rome were his favourite authors. By the attentive perusal of their works, and of the moral poets of antiquity, he had committed to his memory a great number of their most striking passages, and used to apply them occasionally, in the company of his select friends, with great ease, judgment, and ingenuity. In this he had an excellent example in the practice of his friend and instructor, the justly-celebrated Dr. Hutcheson, who was elected to the professorship of moral philosophy in the university of Glasgow about the time that Craig had nearly finished his theological and philosophical course. With this amiable and eminent philosopher he was early and intimately connected. Com-

[1] Moreri.—Laing's Hist. of Scotland.

mencing preacher in 1734, his philosophical monitor embraced every opportunity of hearing him; and with a frankness which shewed the opinion he entertained of the candour and abilities of his disciple, he offered such remarks on his sermons as he thought necessary. He particularly admonished him against a propensity to which young clergymen of ability are very liable, of indulging themselves in abstruse and philosophical disquisition. He advised, because he knew he was able to follow the advice, to preach to and from the heart. He did so. Habitually pious, ardently devout, and deeply interested in the welfare of those who listened to his instruction, he delivered himself with genuine and becoming earnestness. This was the spirit that directed his manner, which was solemn, yet animated; earnest, but correct; and though correct, not formal.

It is not to be supposed that a preacher of such eminence, especially at a time when this mode of preaching was rare, should remain unknown or unnoticed. He soon received a presentation from Mr. Lockhart of Cambusnethan, to be minister of that parish; and settled there in the year 1737. About this time great opposition was made by the people of Scotland, and particularly by those of Clydesdale, to the manner of appointing ministers by presentations from lay-patrons, and Mr. Craig encountered considerable opposition. Zealous, however, in the discharge of his duty, and hoping, in the conscious ardour of his endeavours, to reconcile his parishioners to that system of instruction which he thought best suited to their condition, and most consistent with Christianity, he refused a presentation to a church in Airshire, offered him by Mr. Montgomery of Coilsfield; and another offered him by the amiable but unfortunate earl of Kilmarnock. At length he accepted of a presentation to a church in Glasgow, the place of his nativity, where most of his relations resided, where he could have opportunities of conversing with his literary friends, and where the field for doing good was more extensive. He was first appointed minister of the Wynd-church in that city: and, after the building of St. Andrew's church, one of the most elegant places of public worship in Scotland, he was removed thither. His audience was at no time so numerous, but especially during the last five-and-twenty years of his life, as those who valued good

composition and liberality of sentiment apprehended that he deserved.

Craig about this time married the daughter of Mr. Anderson, a considerable merchant in Glasgow. She lived with him sixteen years; and by her he had several children; two of whom, namely, William, an eminent lawyer at the Scottish bar, and John, a merchant in Glasgow, survived their father. But the excellent understanding and amiable dispositions of his wife, which rendered his married state happy, contributed, by their painful recollection, to embitter the sufferings of his declining age. She died in 1758; and though he afterwards formed a very happy marriage with the daughter of Gilbert Kennedy, esq. of Auchtifardel, he scarcely ever recovered the shock of his first separation. Several years before he died, his strength and health gradually declined; his spirits were overwhelmed with melancholy; he seemed to have lost the power of enjoying happiness; no amusement could relieve his depressions; he lamented that he was become useless; and that he felt, not only his body, but the faculties of his soul impaired. His sufferings were heightened by many additional afflictions; particularly by the death of his son Alexander, a very agreeable young man, who had been bred a merchant, but who was strongly inclined to the study of polite literature: and soon after by the death of his second wife, whose affectionate assiduities had been invariably employed in endeavouring to solace and support his infirmities. In this state of feebleness and dejection, notwithstanding the unwearied attention of his surviving sons, he continued to languish: and, at length, in 1784, in the seventy-fifth year of his age, he was released by an easy death. Great sensibility seems to have given the general and prevailing colour to his character. It rendered his piety devout, his benevolence tender, and his friendship affectionate. In the culture of his understanding it inclined him to those studies that please by their beautiful imagery, or touch the heart with agreeable feelings. He was therefore very early addicted to classical learning; and cherished those views of religion that represent both God and man in a favourable light. Such sentiments and propensities, though not altogether singular at the time that he commenced his studies, were, however, so rare among students of theology, that, speaking figuratively, we may

call them singular. But singularity of disposition or opinion is usually disliked or opposed. The man of fortitude and strong nerves encounters the opposition; and either makes converts, or, by a bold authoritative tone, though he fails to conciliate affection, imposes respect. But the man of extreme sensibility, yielding to his native bias, is afraid of the struggle, declines the contest; and, excepting in the retirements of confidential friendship, not only appears, but really becomes shy and reserved. This disposition is nearly allied to modesty, and even humbleness of mind; yet the appearance of distance it so often assumes, is misrepresented by the undiscerning multitude; and, by a violent misapplication of terms, is misconstrued into pride. Effects almost of an opposite appearance are produced by the same principle, yet tend in their final issue to confirm this mistaken reserve. The man of sensibility, conscious of powers, exerts them; and, conscious of his own candour, expects suitable returns. He is disappointed. The observation of men is otherwise engaged: accidental circumstances, and other causes than such as arise from perversion of mind, carry away their attention from the merit that claims and deserves their notice. Of these the man of shy and retired sensibility is not aware; he becomes still more cautious in his intercourse with mankind; more shy, and more retired. But Craig, under the sacred shade, and in the retirements of intimate and confidential friendship, was unreserved, open, and even ardent. The spirit of real enjoyment, with which in his better days he engaged in familiar and literary conversation with his friends, displayed the most interesting view of his character. Conversations on the merits of elegant authors, both ancient and modern, but, above all, the liberal discussion of moral and religious topics, were the joy of his soul. On these occasions, his eyes, naturally animated, sparkled with additional lustre; his voice, naturally musical, became delightfully mellow; his features brightened, for his heart glowed. These were blessed intervals, anticipations, perhaps, of what he now enjoys. By degrees, this glowing mood became tinged with melancholy: at first it was amiable and interesting; but became at last distressful. The sensibility which gave him such moments of rapture, had not, perhaps, been duly managed; and contributed to or occasioned his sufferings. It had rendered him averse to indiscriminate society, and thus precluded

him from many innocent means of relieving the lassitude, or alleviating the weight of declining age. It quickened his sense of misfortune, and rendered his affliction for the loss of friends too poignant. It overwhelmed him with too much sorrow, if at any time he apprehended that the affection of those in whose love he trusted had suffered change. His sense of deity was strong and lively. Even though the dejection and the despondency of affliction might at times have brought a gloomy cloud between him and the radiance of heaven, the cloud was transient: his religious opinions, founded not merely on feeling, but on conviction, were permanent: and even in the earlier periods of his life he often lamented that men of worth and integrity were not pious; and though they performed many charitable and disinterested actions from very laudable motives, yet that their conduct did not seem to be founded on any principles of religion. It might be friendship, it might be compassion, it might be beneficence; but it wanted those aids, those supports and comforts, which alone could arise from hope and trust in God. It is unnecessary to say of such a character, that he was just, charitable, and temperate. His virtues were those of a Christian, his failings were those incident to the weakness of human nature; and his sufferings were occasioned, or much aggravated by his feelings.[1]

CRAKANTHORPE (RICHARD), originated from a gentleman's family at Strickland in Westmoreland, where he was born in 1567, and in 1583 was admitted in Queen's college in Oxford, of which he obtained a fellowship in 1598. He was esteemed a celebrated preacher and a deep controversial divine, and was particularly admired by the puritans. When king James I. sent the lord Evers ambassador to the emperor, Mr. Crakanthorpe went along with him in 1603 as chaplain; and upon his return he was chaplain to Dr. Ravis, bishop of London, and presented to the rectory of Black Notley, near Braintry in Essex. He had the reputation of a general scholar, was a considerable canonist, and perfectly acquainted with ecclesiastical antiquity and scholastic divinity. He died in 1624, at his rectory of Black-Notley. His works are, 1. "Justinian the emperor defended against cardinal Baronius," 1616, 4to. 2. "Introductio in Metaphysicam, lib. 4." Oxon. 1619,

[1] Biog. Brit. written by professor Richardson.

8vo; Lond. 1641, 4to. 3. "A Defence of Constantine, with a treatise of the pope's Temporal Monarchy," Lond. 1621, 4to. 4. "Defensio ecclesiæ Anglicanæ contra M. Anton. de Dominis archiepisc. Spalatensis injurias," Lond. 1625, 4to; this book has the character of a most exact piece of controversy. 5. "Vigilius dormitans; or, a treatise of the 5th general council held at Constantinople, ann. 553," Lond. 1631, fol. 6. "Logicæ libri quinque," Lond. 1622; Ox. 1677, 4to. 7. "Tractatus de providentia," Camb. 1622, 4to; with several sermons, and some controversial MSS. left behind him, a part of which are in Queen's college library.[1]

CRAMER (Daniel), a learned protestant divine, was born at Retz in the new march of Brandenburgh, Jan. 20, 1568, where his father was pastor of the church, and for some time superintended his education. In 1581 he was sent to Lansberg, where he was educated in Greek and Latin by J. M. Capito, and afterwards pursued his studies at other seminaries, particularly Rostock, where he applied to philosophy and mathematics under Dr. Duncan Liddel, a learned native of Scotland, and Gotschovius. Under the presidentship of Dr. Liddel he defended a thesis on the organon of Aristotle with great applause, and lectured on the ethics to some of his fellow-students. About this time, 1590, the son of the prime minister of Denmark, Rosenkranz, being at Rostock for his education, Cramer was appointed his tutor, and afterwards accompanied him to Denmark, and to the university of Wittemberg; here he was appointed professor of logic, and superintendant of the scholars who were exhibitioners. From hence, being invited to Stettin, he was made first dean, and professor, and assessor of the consistory. In 1597 he was appointed pastor at Marienkirk, and inspector of the college. In 1598 he received the degree of doctor of divinity at Wittemberg, where Moreri, blunderingly, makes him die in the following year: on the contrary, after refusing many preferments, he remained here until Oct. 5, 1637, on which day he died, in his sixty-ninth year. His works, both in Latin and German, are very numerous. Freher has given a complete list, in which we find several treatises on Aristotle, "Emblematum Sacrorum Decades X." with plates, and Latin, German, Italian and French verses," 8vo.;

[1] Ath. Ox. vol. I.—Fuller's Worthies.

"Isagoge ad libros Propheticos et Apostolicos," 8vo; "Arbor hæreticæ consanguinitatis," a history of heresies, divided into four classes, 4to; and various controversial works in favour of the Lutheran opinions.[1]

CRAMER (GABRIEL), an eminent mathematician, was born at Geneva, in 1704, and became a pupil of John Bernouilli, and a professor of mathematics at the age of nineteen. He was known all over Europe, and was of the academies of London, Berlin, Montpellier, Lyons, and Bologna. He died in 1752, worn out with study, at the baths of Languedoc, whither he had repaired for the recovery of his health. He made a most important and interesting collection of the works of James and John Bernouilli, which was published 1743, under his inspection, in 6 vols. 4to, and he had before bestowed no less pains on an edition of Christopher Wolf's "Elementa universæ matheseos," Genev. 1732—1741, 5 vols. 4to. The only work he published of his own was an excellent "Introduction to the Theory of Curve lines," 1750, 4to. L'Avocat says he was an universal genius, a living Encyclopædia, and a man of pious and exemplary conduct. His family appears to have been numerous and literary. There was another GABRIEL CRAMER, probably his father, who was born at Geneva, 1641, rose to be senior of the faculty of medicine, died in 1724, and left a son, JOHN ISAAC, who took the degree of doctor in 1696, succeeded to his practice, and published an "Epitome of Anatomy," and a "Dissertation on Diseases of the Liver," left by his father. Also, "Thesaurus secretorum curiosorum, in quo curiosa, ad omnes corporis humani, tum internos tum externos, morbos curandos, &c. continentur," 1709, 4to. He again was succeeded by his son, JOHN ANDREW CRAMER, who rendered himself famed by his skill in mineralogy and chemistry; and published at Leyden, in 1739, 2 vols. 8vo, "Elementa Artis Docimasticæ." It was reprinted in 1744, and again translated into French, in 1755. He wrote also a treatise on the management of forests and timber, and gave public lectures on Assaying, both in Holland and England. He died Dec. 6, 1777. In his person he was excessively slovenly, in his temper irritable, and when disputes occurred, not very delicate in his language.[2]

[1] Freheri Theatrum.—Moreri.

[2] Dict. Hist.—Rees's Cyclopædia.

CRAMER (JOHN ANDREW), of another family, a German divine and poet, doctor and professor of divinity at the university of Kiel, was born in 1723, at Jostadt, near Aunaberg. He was educated at Leipsic, where he made great proficiency in learning, but was soon under the necessity of employing his talents to defray the expences of the university, which he did partly in teaching, and partly in translating for the booksellers. He soon, however, acquired great reputation, and in 1750 was invited to Copenhagen, where he became court-chaplain. In 1765 he was appointed professor of divinity in the university of Copenhagen, and in 1773 was appointed to the same office in the university of Kiel, where he died June 12, 1788. He ranks as an orator, historian, poet, and translator, but his countrymen distinguish him principally as an historian, and a poet. His translation of, and additions to Bossuet's "Introduction to Universal History," bespeak the highest talents, and his translation of the "Psalms" is said to breathe the true spirit of Oriental poetry. His two lyric odes of "David" and "Luther" are excellent; and, though inferior to Klopstock and Ramler in spirit, he far surpasses them in versification and ease. His principal works are: 1. "A Translation of the Sermons of St. Chrysostom, with an Introduction and Remarks," ten parts, Leipsic, 1748—51. 2. Bossuet's Introduction, with additions, ibid. 1748—72. 3. Poetical Translation of the "Psalms," in four parts, ibid. 1762—64. 4. "Gospel Imitation of the Psalms of David, and other holy songs," Copenhagen, 1769. 5. "Luther," an ode, 1771. 6. "Melancthon," an ode. He was also concerned with Klopstock in publishing the "Northern Inspector," one of the best periodical publications in Germany.[1]

CRAMER (JOHN RODOLPHUS), a learned protestant divine, was born at Elcau, Feb. 14, 1678, and was first instructed in classical learning by his father, who was a pastor of the reformed church, and who intended him for the medical profession, but by the advice of his brother, professor of the oriental languages at Zurich, he studied divinity, after the death of his father, in 1693, and was admitted into the ministry in 1699. The same year he accompanied his brother to Herborn, where the latter had

[1] Dict. Hist.—Charactere Teutscher, &c. or Character of German Writers, from Charlemagne to 1780, Berlin, 1781, 2 vols. 8vo.—Rees's Cyclopædia.—Saxii Onomasticon.

been appointed professor of divinity, and pursued his studies in that place for two years, under the ablest professors. He then removed to Leyden, and having made great progress in Hebrew antiquities, he published there, in 1702, his "Seven Dissertations on the Hilcoth Biccurim." His brother dying at Zurich the same year, he was unanimously chosen to succeed him as Hebrew professor, and on Sept. 18, he opened his lectures with a discourse "de philologis à reformatione in schola Tigurina claris." In 1705 he was appointed to teach sacred and profane history, and the year following succeeded to the Hebrew professorship in the superior college. In 1725 he succeeded John James Lavater, the elder, as professor of theology, and after some other preferments, the duties of which appear to have affected his health, he died July 14, 1737. His works are very numerous: 1. "Decas Thesium Theologicarum," 1704, 4to. 2. "Constitutiones de primitivis R. Mosis F. Maimonis, &c. çum versione et notis philologicis," Leyden, 1702, 4to. 3. "De Summa prædicationis apostolicæ, quod Jesus sit Christus," 1725, 4to. 4. "De genuina indole fidei Jesum ceu Christum recipientis," two parts, 1726 and 1727, 4to. 5. "Dissertationes Theolog. VII. de benedictione Mosis in tribum Levi enunciata," 1725, 1736, 4to. 6. "Positiones theolog. ex pastorali instructione sancti Pauli ad Titum data," 1727, 4to. 7. "Demonstratio quibus in rebus veræ religionis præstantia ponenda sit," 1728. 8. "De nonnullis Antichristi characteribus," 1729, 4to. He published, also, various other dissertations in Latin and German, and after his death appeared, "Meditatio sacra in verba S. Pauli, quæ beatitudinem in Domino morientium veram ac certam demonstrat," Zurich, 1737, 4to. His funeral oration was pronounced by John James Zimmerman.[1]

CRANMER (Thomas), the first Protestant archbishop of Canterbury, was the son of Thomas Cranmer, esq. and of Agnes, daughter of Laurence Hatfield, of Willoughby, in Nottinghamshire. He was born at Aslacton, in that county, July 2, 1489, and educated in grammar learning, under a rude and severe parish-clerk, of whom he learned little, and endured much. In 1503, at the age of fourteen, he was admitted into Jesus college, in Cambridge, of which he became fellow, and where he studied such learning as the times afforded, till the age of twenty-two.

[1] Moreri.

For the next four or five years he applied himself to polite literature; and for three years more, to the study of the Scriptures. After he was M. A. he married a gentleman's daughter named Joan, living at the Dolphin, opposite Jesus-lane, and having by this match lost his fellowship, he took up his residence at the Dolphin, and became reader of the common lecture in Buckingham, now Magdalen college; but his wife dying in child-bed within a year, he was again admitted fellow of Jesus college. Upon cardinal Wolsey's foundation of his new college at Oxford, Cranmer was nominated to be one of the fellows; but he refused the offer, or, as some say, was on the road to Oxford, when he was persuaded to return to Cambridge. In 1523, he was made D. D. reader of the theological lecture in his own college; and one of the examiners of those that took the degrees in divinity. The most immediate cause of his advancement to the greatest favour with king Henry VIII. and, in consequence of that, to the highest dignity in the church of England, was the opinion he gave in the matter of that king's divorce. Having, on account of the plague at Cambridge, retired to Waltham-abbey, in Essex, to the house of one Mr. Cressy, to whose wife he was related, and whose sons were his pupils at the university; Edward Fox, the king's almoner, and Stephen Gardiner, the secretary, happened accidentally to come to that house, and the conversation turning upon what then was a popular topic, the king's divorce, Cranmer, whose opinion was asked, said, that "it would be much better to have this question, 'whether a man may marry his brother's wife, or no?' decided and discussed by the divines, and by the authority of the word of God, than thus from year to year prolong the time by having recourse to the pope; and that this might be done as well in England in the universities here, as at Rome, or elsewhere." This opinion being communicated by Dr. Fox to the king, his majesty approved of it much; saying, in his coarse language, that Cranmer "had the sow by the right ear." On this, Cranmer was sent for to court, made the king's chaplain, ordered to write upon the subject of the divorce, furnished with books for that purpose, and placed in the family of Thomas Boleyn, earl of Wiltshire and Ormond. When he had finished his book, he went to Cambridge to dispute upon that point, and brought several over to his opinion, which was, that, according to the Scriptures, general councils, and

ancient writers, the pope had no authority to dispense with the word of God. About this time he was presented to a living, and made archdeacon of Taunton. In 1530 he was sent, with some others, into France, Italy, and Germany, to discuss the affair of the king's marriage*. At Rome he got his book presented to the pope, and offered to dispute openly against the validity of king Henry's marriage; but no one chose to engage him. While he was at Rome, the pope constituted him his pœnitentiary throughout England, Ireland, and Wales. In Germany he was sole embassador on the same affair; and in 1532 concluded a treaty of commerce between England and the Low Countries. He was also employed on an embassy to the duke of Saxony, and other Protestant princes. During his residence in Germany, he married at Nuremberg a second wife, named Anne, niece of Osiander's wife†. Upon the death of archbishop Warham, in August 1532, Cranmer was nominated for his successor; but, holding still to his opinion on the supremacy, he refused to accept of that dignity, unless he was to receive it immediately from the king, without the pope's intervention. Before his consecration, the king so far engaged him in the business of his divorce, that he made him a party and an actor almost in every step he took in that affair. He not only pronounced the sentence of divorce between king Henry and queen Catherine, at Dunstable, May the 23d, 1533, but, according to Parker, married him to Anne Boleyn; although lord Herbert says they were privately married by Rowland Lee, afterwards bishop of Litchfield and Coventry, in the presence of lady Anne's father, mother, and brother, Dr. Cranmer, and the duke of Norfolk. However this may be, on March

* Mr. Gilpin, after offering some objections to the readiness with which Cranmer embarked in this business, his share in which we see was originally owing to the sense and spirit with which he rejected an application to the pope, in preference to the opinions of our own divines, observes, that "the cause animated him. With the illegality of the king's marriage, he endeavoured virtually to establish the insufficiency of the pope's dispensation; and the latter was an argument so near his heart, that it seems to have added merit to the former. We cannot, indeed, account for his embarking so zealously in this business, without supposing his principal motive was to free his country from the tyranny of Rome, to which this step very evidently led. So desirable an end would, in some degree, he might imagine, sanctify the means." Gilpin's Life of Cranmer, p. 22.

† Mr. Lodge observes that no authentic record of this connection remains. The journals, however, inform us that a bill passed the commons, March 9, 1562, "for the restoration in blood of Thomas and Margaret, children of the late archbishop Cranmer." Lodge's Illustrations, vol. I.

30th, 1533, he was consecrated archbishop of Canterbury, by the bishops of Lincoln, Exeter, and St. Asaph, when he made an unusual protestation. His design was by this expedient to save his liberty, to renounce every clause in his oath which barred him doing his duty to God, the king, and his country. Collier, who often argues as if he were fee'd by the church of Rome, thinks there was something of human infirmity in this management, because it was not made at Rome to the pope, nor by Cranmer's proxies there, before the obtaining of the bulls, not perceiving that Cranmer's opposition to the power of the pope was as uniform as it had been early, and the effect of conviction. The temporalities of the archbishopric were restored to Cranmer the 29th of April following. Soon after, he forbad all preaching throughout his diocese, and visited it this year in December. The pope threatening him with excommunication, on account of his sentence against queen Catherine, he appealed from his holiness to a general council, and in the ensuing parliaments, strenuously disputed against the pope's supremacy. All along he showed himself a zealous promoter of the reformation; and, as the first step towards it, procured the convocation to petition the king that the Bible might be translated into English. When that was obtained, he diligently encouraged the printing and publication of it, and caused it to be recommended by royal authority, and to be dispersed as much as he possibly could. Next, he forwarded the dissolution of the monasteries, which were one of the greatest obstacles to a reformation *. He endeavoured also to restore the church of England to its original purity. In 1535 he performed a provincial visitation, in order to recommend the king's supremacy, and preached upon that subject in several parts of his diocese, urging that the bishop of Rome was not God's vicar upon earth, as supposed, and that that see so much boasted of, and by which name popes affected to be styled, was but a holiness in name, and that there was no such holiness at Rome, as he easily proved from the vices of the court of Rome. In

* He had originally proposed, that out of their revenues, there should be a provision made in every cathedral, for readers of divinity, and of Greek and Hebrew, and a great number of students to be both exercised in the daily worship of God, and trained up in study and devotion; whom the bishop might transplant out of this nursery, into all the parts of his diocese. And thus every bishop should have had a college of clergymen under his eye, to be preferred according to their merit. But this design miscarried.

1536 he divorced king Henry from Anne Boleyn. In 1537 he visited his diocese, and endeavoured to abolish the superstitious observation of holidays. In 1538, he was in a commission against the anabaptists, and visited the diocese of Hereford. The next year, he and some of the bishops fell under the king's displeasure, because they could not be brought to give their consent in Parliament, that the monasteries should be suppressed for the king's sole use. He also strenuously opposed the Act for the six articles, in the house of lords. It has been observed by a late biographer, that he never appeared in a more truly Christian light than on this occasion. In the midst of so general a defection (for there were numbers in the house who had hitherto shewn great forwardness in reformation), he alone made a stand. Three days he maintained his ground, and baffled the arguments of all opposers. But argument was not their weapon, and the archbishop saw himself obliged to sink under superior power. Henry ordered him to leave the house. The primate refused: "It was God's business," he said, "and not man's." And when he could do no more, he boldly entered his protest, and upon the passing of the statute, sent his wife into Germany. In 1540 he was one of the commissioners for inspecting into matters of religion, and explaining some of its chief doctrines. The result of their commission was the book entitled "A necessary erudition of any Christian man." After lord Cromwell's death (in whose behalf he had written to the king), he retired, and lived in great privacy, meddling not at all with state affairs. In 1541, he gave orders, pursuant to the king's directions, for taking away superstitious shrines; and exchanging Bishopsbourn for Bekesbourn, united the latter to his diocese. In 1542 he procured the "Act for the advancement of true religion, and the abolishment of the contrary," which moderated the rigour of the six articles. But, the year following, some persons preferring accusations against him, for being an enemy to popery, he would have been ruined, had not the king interposed in his behalf. He was complained of in the house of commons, and in the privy-council, and was very near being sent to the Tower; but the king protected him, and gave him his ring, as a token that he took the affair into his own hands. The substance of the accusations against him, which were contrived by Gardiner, the implacable enemy to the reformation, was,

"that he, with his learned men, had so infected the whole realm with their unsavoury doctrine, that three parts of the land were become abominable heretics. And that it might prove dangerous to the king, being likely to produce such commotions and uproars as were sprung up in Germany. And therefore, they desired that the archbishop might be committed to the Tower, till he could be examined." In 1545 he undertook to reform the canon• law; but the book he compiled upon that subject, was, through bishop' Gardiner's artifices, never confirmed by the king. He likewise corrected some service, or prayer-books. Upon king Henry's decease, he was one of the executors of his will, and one of the regents of the kingdom. February the 20th, 1545-6, he crowned king Edward VI. to whom he had been godfather; as he was also to the lady Elizabeth. Soon after, he took out a commission for executing his office of archbishop; and caused the Homilies to be composed, being himself the author of some of them; and likewise encouraged the translation of Erasmus's paraphrase on the New Testament. He also laboured earnestly in the reformation of religion; and for that purpose, procured the repeal of the Six Articles, the establishment of the Communion in both kinds, and a new office for that sacrament, the revisal and amendment of the rest of the offices of the church, frequent preaching, a royal visitation to inspect into the manners and abilities of the clergy, and visited his own diocese himself for the same purpose. He likewise showed himself a patron to the universities, in defending their rights, sècuring their revenues, and encouraging learning. In 1549, he was one of the commissioners for examining bishop Bonner, with a power to imprison or deprive him of his bishopric. Upon the insurrection in Devonshire, he expressed his zeal for religion and his prince, by giving an excellent and full answer to the rebels' articles, and ordered sermons to be composed and preached upon that occasion. The same year he ordained several priests and deacons according to the new form of ordination in the Common-prayer book; which, through the archbishop's care, was now finished and settled by act of parliament*. A review was made of this

* The persons by whom it was composed, were Thomas Cranmer, archbishop of Canterbury; Nicolas Ridley, bishop of Rochester, afterwards of London; Thomas Goodrich, bishop of Ely; Henry Holbech, bishop of Lincoln; John Skip, bishop of Hereford; Thomas Thirlby, bishop of West-

book towards the end of the next year, and several things changed or amended that were thought to savour too much of superstition. In 1552, it was printed again with amendments and alterations, by the archbishop's care, and authorized, by parliament. This same year, he and some others compiled the articles of religion, and caused them to be enjoined by the king's authority. He confined not his care to the church of England, but extended it also to those protestant foreigners who fled to England, by obtaining churches for them, and recommending them to the favour and protection of the crown.

His palace at Lambeth, says Mr. Gilpin, might be called a seminary of learned men; the greater part of whom persecution had driven from home. Here, among other celebrated reformers, Martyr, Bucer, Aless, Phage, found sanctuary. Martyr, Bucer, and Phage, were liberally pensioned by the archbishop, till he could otherwise provide for them. It was his wish to fix them in the two universities, where he hoped their great knowledge and spirit of inquiry would forward his designs of restoring learning; and he at length obtained professorships for them all. Bucer and Phage were settled at Cambridge; where they only shewed what might have been expected from them, both dying within a few months after their arrival. But at Oxford, Martyr acted a very conspicuous part; and contributed to introduce among the students there a very liberal mode of thinking. Aless had been driven from Scotland, his native country, for the novelty of his opinions. The cause in which he suffered, added to his abilities and learning, so far recommended him to the university of Leipsic, to which he retired, that he was chosen a professor there. At this place he became acquainted with Melancthon, who, having written a treatise on some part of the controversy between the papists and protestants, was desirous of consulting the archbishop on a few points; and engaged Aless, otherwise not averse to the employment, to undertake a voyage into England for that purpose. In the course of the conference, the archbishop was

minster, afterwards of Ely; George Day, bishop of Chichester; Dr. John Taylor, dean, afterwards bishop of Lincoln; Dr. Richard Cox, chancellor of Oxford, and dean of Christ-church and Westminster, afterwards bishop of Ely; Dr. William May, dean of St. Paul's; Dr. Thomas Robertson, archdeacon of Leicester, afterwards dean of Durham; Dr. Simon Heines, dean of Exeter; and Dr. John Redmayne, master of Trinity-college, in Cambridge.

so much taken with his simplicity and learning, that he settled a pension on him, and retained him in his family. The misfortunes of the times drew Alasco also into England, where the archbishop became an early patron to him; and shewed on this occasion at least, the candour and liberality of his sentiments, by permitting a person who held many opinions very different from his own, to collect his brethren, and such as chose to communicate with him, into a church. At the head of this little assembly Alasco long presided, exhibiting an eminent example of piety and decency of manners. Among other learned foreigners, John Sleidan was under particular obligations to the archbishop. Sleidan was at that time engaged in writing the "History of the Reformation," a work from which much was expected; and which the archbishop, by allowing him a pension, and opportunities of study, enabled him to prosecute with less difficulty than had attended the beginning of his labours.

Another point that much employed Cranmer's thoughts, was, to preserve the revenues of the church, which the courtiers were parcelling out among themselves. As the archbishop had in 1534 endeavoured to save the lives of bishop Fisher and sir Thomas More; so now, when Tonstall bishop of Durham came into trouble, and a bill was brought into the house of lords for attainting him for misprision of treason, Cranmer spoke freely, and protested against it, though they two were of different persuasions. In 1533, he opposed the new settlement of the crown upon lady Jane Gray, and would no way be concerned in that affair, (though at last, through many importunities, he was prevailed upon to set his hand to it,) neither would he join in any of Dudley's ambitious projects. However, upon king Edward the VIth's decease, he appeared for Jane Gray. Soon after, it being reported that he had offered to sing mass at the funeral of the late king, he vindicated himself in a declaration.

After queen Mary's accession to the throne, so obnoxious an enemy to popery could not long escape, and accordingly he was first ordered to appear before the council, and bring an inventory of his goods; which he did August the 27th, when he was commanded to keep his house, and be forth-coming. September the 13th, he was again summoned before the council, and enjoined to be at the Star-chamber the next day, when he was committed to the

Tower; partly, for setting his hand to the instrument of the lady Jane's succession; and, partly, for the public offer he had made a little before, of justifying openly the religious proceedings of the late king. Some of his friends, foreseeing the storm that was likely to fall upon him, advised him to fly, but he absolutely refused, as unworthy of his character and the station he held. In the ensuing parliament, on November the 3d, he was attainted, and at Guildhall found guilty of high treason; on which the fruits of his archbishopric were sequestered; yet, upon his humble and repeated application, he was pardoned the treason, but it was resolved he should be proceeded against for heresy. In April 1554, he, and Ridley and Latimer, were removed to Oxford, for a public disputation with the papists on the subject of the sacrament; which was accordingly held there towards the middle of the month, with great noise, triumph, and confidence on the papists' side, and with as much gravity, learning, modesty, and argument on the side of the protestant bishops. The 20th of April, two days after the end of these disputations, Cranmer and the two others were brought before the commissioners, and asked, whether they would subscribe (to Popery)? which they unanimously refusing, were condemned as heretics. From this sentence the archbishop appealed to the just judgment of the Almighty; and wrote to the council, giving them an account of the disputation, and desiring the queen's pardon for his treason, which it seems was not yet remitted. By the convocation, which met this year, his "Defence of the true and Catholic doctrine of the Sacrament of the Body and Blood of our Saviour Christ," was ordered to be burnt. Some of his friends petitioned the queen in his behalf; putting her in mind, how he had once preserved her, by his earnest intercessions for her, when her father had determined to send her to the Tower, and make her suffer for disobedience to the laws; so that she had reason to believe he loved her, and would speak the truth to her, more than all the rest of the clergy. But all these endeavours were ineffectual. The sentence pronounced against him by Weston at Oxford being void in law, because the Pope's authority was not yet re-established in England, a new commission was sent from Rome for his trial and conviction. Accordingly, on September the 12th, 1555, he appeared before the commissioners; viz. Brooks bishop of

Gloucester, for the pope; and Drs. Martin and Story for the queen: the commission was opened at St. Mary's church, Oxford, and Cranmer was accused of blasphemy and heresy, for his writings against popery; of perjury, for breaking his oath to the pope; and of incontinency, or adultery, on account of his being married: against all which he vindicated himself. At last, he was cited to appear at Rome within eighty days, to answer in person; which he said he would do, if the king and queen would send him, but this was not done, and therefore the pope dispatched, on December the 14th, his letters executory to the king and queen, and to Bonner and Thirlby bishops of London and Ely, to degrade and deprive him. In these letters, Cranmer was declared contumacious, for not appearing at Rome within eighty days, according to his citation; as if he could have appeared at Rome, when he was all the while kept a prisoner. Upon the arrival of the letters, Bonner and Thirlby, with Dr. Martin and Dr. Story the king's and queen's proctors, went to Oxford to degrade him. They dressed him in all the garments and ornaments of an archbishop, only in mockery every thing was of canvass and old clouts: and then he was, piece by piece, stripped of all again. When they came to take the crosier out of his hand, he refused to part with it, and appealed to the next general council. After he was degraded, they put him on a poor yeoman-beadle's gown, thread-bare, and a towns-man's cap, and remanded him to prison. From thence he wrote letters to the queen, to give her an impartial account of what had passed at his degradation, to prevent mis-reports, and to justify himself in what he had said and done; and hitherto he manifested a great deal of courage and wisdom in his sufferings; but at last human frailty made him commit what he felt as the greatest blemish of his life. For, through flatteries, promises, importunities, threats, and the fear of death, he was prevailed upon to sign a recantation *, wherein he renounced the Protestant

* Strype informs us that archbishop Cranmer was subtilly drawn in by the papists to subscribe six different papers; the first being expressed in ambiguous words, capable of a favourable construction, the five following were added as explanations of it. That first recantation was in these words, "For as much as the king's and queen's majesties, by consent of their parliament, have received the pope's authority within this realm, I am content to submit myself to their laws herein, and to take the pope for chief head of this church of England, so far as God's laws, and the laws and customs of this realm, will permit." In the next, he submitted himself to the Catholic church of Christ, and unto the pope, supreme head of the same church. In

religion, and embraced again all the errors of popery; which recantation was immediately printed and dispersed about by his enemies. Notwithstanding that, the merciless queen, not satisfied with this conquest, resolved to glut her revenge, by committing Cranmer to the flames. Accordingly, she sent for Dr. Cole, provost of Eton, and gave him instructions to prepare a sermon for that mournful occasion; and on the 24th of February a writ was signed for the execution. The 21st day of March, the fatal day, he was brought to St. Mary's church, and placed on a kind of stage over against the pulpit, where Dr. Cole was to preach. While Cole was haranguing, the unfortunate Cranmer expressed great inward confusion; often lifting up his hands and eyes to heaven; and frequently pouring out floods of tears. At the end of the sermon, when Cole desired him to make an open profession of his faith, as he had promised him he would; he, first, prayed in the most fervent manner; then made an exhortation to the people present, not to set their minds upon the world; to obey

the third, he submitted to the king and queen, and to all their laws, as well concerning the pope's supremacy, as others: and promised, that he would stir and move all others to live in quietness and obedience to their majesties. As for his book, he was content to submit to the judgment of the Catholic church, and the next general council. This was followed by a fourth, wherein he professed firmly, stedfastly, and assuredly to believe in all articles and points of the Christian religion and Catholic faith, as the Catholic church doth believe. Moreover, as concerning the sacraments, he declared he believed unfeignedly in all points as the said Catholic church did. In the fifth paper, which is that in Fox, and has been thought to be his only recantation, they required of him, to renounce and anathematize all Lutheran and Zuinglian heresies and errors; to acknowledge the one only Catholic church, to be that whereof the pope is the head; and to declare him Christ's vicar. Then followed an express acknowledgment of transubstantiation, the seven sacraments, and of all the doctrines of the church of Rome in general. A sixth was still required of him, which was drawn up in so strong terms, that nothing was capable of being added to it. For it contained a large acknowledgment of all the popish errors and corruptions, and a most grievous accusation of himself as a blasphemer, enemy of Christ, and murderer of souls, on account of his being the author of king Henry's divorce, and of all the calamities, schisms, and heresies of which that was the fountain. This was subscribed on the 18th of March. These six papers were, soon after his death, sent to the press by Bonner, and published with the addition of another, which they had prepared for him to speak at St. Mary's, before his execution: and though he then spoke to a quite contrary effect, and revoked his former recantations, Bonner had the confidence to publish this to the world, as if it had been approved and made use of by the archbishop.—In 1736, William Whiston, M. A. published a little book, entitled "An Enquiry into the Evidence of Archbishop Cranmer's Recantation: or reasons for a suspicion that the pretended copy of it is not genuine." In this he supposes, that what Cranmer signed, was only the first part of the Recantation printed in Fox's "Acts and Monuments," as far as the words—"without which there is no Salvation,"—that the rest was added by the papists, but that Cranmer never set his hand to it.

the king and queen; to love each other; and to be charitable. After this he made a confession of his faith, beginning with the Creed, and concluding with these words, "And I believe every word and sentence taught by our Saviour Jesus Christ, his apostles and prophets, in the Old and New Testament.—And now," added he, "I come to the great thing, that so much troubleth my conscience more than any thing I ever did or said in my whole life; and that is the setting abroad a writing contrary to the truth, which I here now renounce as things written with my hand contrary to the truth which I thought in my heart, and written for fear of death, and to save my life if it might be; that is, all such bills and papers which I have written or signed with my hand since my degradation, wherein I have written many things untrue. And forasmuch as my hand offended, writing contrary to my heart, my hand shall first be punished; for, may I come to the fire, it shall be first burned. As for the pope, I refuse him, as Christ's enemy and antichrist, with all his false doctrine. And as for the Sacrament, I believe as I have taught in my book against the bishop of Winchester." Thunderstruck as it were with this unexpected declaration, the enraged popish crowd admonished him not to dissemble: "Ah," replied he with tears, "since I lived hitherto, I have been a hater of falsehood, and a lover of simplicity, and never before this time have I dissembled." On this, they pulled him off the stage with the utmost fury, and hurried him to the place of his martyrdom, over against Baliol-college; where he put off his clothes in haste, and standing in his shirt, and without shoes, was fastened with a chain to the stake. Some pressing him to agree to his former recantation, he answered, showing his hand, "This is the hand that wrote it, and therefore it shall first suffer punishment." Fire being applied to him, he stretched out his right hand into the flame, and held it there unmoved (except that once with it he wiped his face) till it was consumed, crying with a loud voice, "This hand hath offended;" and often repeating, "This unworthy right hand." At last, the fire getting up, he soon expired, never stirring or crying out all the while, only keeping his eyes fixed to heaven, and repeating more than once, "Lord Jesus, receive my spirit." Such was the end of the renowned Thomas Cranmer, in the 67th year of his age, a man who deservedly ranks high among the most illustrious

characters in ecclesiastical history, although his conduct was not in all respects free from blame. Of the two instances in which Cranmer has been accused of retaining the spirit of persecution, after he had got rid of every other attribute of popery, Mr. Gilpin gives the following account: "Joan Bocher and George Paris were accused, though at different times, one for denying the humanity of Christ; the other for denying his divinity. They were both tried, and condemned to the stake: and the archbishop not only consented to these acts of blood; but even persuaded the aversion of the young king into a compliance. "Your majesty must distinguish (said he, informing his royal pupil's conscience) between common opinions, and such as are the essential articles of faith. These latter we must on no account suffer to be opposed." Mr. Gilpin justly observes, that "nothing even plausible can be suggested in defence of the archbishop on this occasion; except only that the spirit of popery was not yet wholly repressed." That he was not, however, a man of blood, and that in every case of personal injury he was the most placable of human beings, is amply confirmed by all authorities. The last act of Henry's reign, says the same biographer, was an act of blood; and gave the archbishop a noble opportunity of shewing, how well he had learned that great Christian lesson of forgiving an enemy. Almost without the shadow of justice, Henry had given directions to have the duke of Norfolk attainted by an act of parliament. The king's mandate stood in lieu of guilt; and the bill passed the house with great ease. No man, except the bishop of Winchester, had been so great an enemy to the archbishop as the duke of Norfolk. He had always thwarted the primate's measures; and oftener than once had practised against his life. How many would have seen with secret pleasure the workings of Providence against so rancorous an enemy; satisfied in having themselves no hand in his unjust fate! But the archbishop saw the affair in another light; he saw it with horror: and although the king had in a particular manner interested himself in this business, the primate opposed the bill with all his might; and when his opposition was vain, he left the house with indignation, and retired to Croydon.

He was so remarkable for this placability of temper, and for shewing kindness to those by whom he had been greatly

injured, that it is mentioned, by Shakspeare, as a common saying concerning him:

> ———— "Do my Lord of Canterbury
> But one shrewd turn, and he's your friend for ever."

Bishop Burnet takes notice of some malevolent accusations that had been privately brought to the king against Cranmer, with a view to ruin him, including a charge of heresy, and on which subject his majesty conversed with him; and the bishop adds: "His candour and simplicity wrought so on the king, that he discovered to him the whole plot that was laid against him; and said, that instead of bringing him to any trial about it, he would have him try it out, and proceed against those his accusers. But he excused himself, and said it would not be decent for him to sit judge in his own cause. But the king said to him, he was resolved none other should judge it, but those he should name. So he named his chancellor and his register; to whom the king added another: and a commission being given them, they went into Kent, and sat three weeks to find out the first contrivers of this accusation. And now every one disowned it, since they saw he was still firmly rooted in the king's esteem and favour. But it being observed, that the commissioners proceeded faintly, Cranmer's friends moved, that some man of courage and authority might be sent thither, to canvass this accusation more carefully. So Dr. Lee, dean of York, was brought up about Allhallow-tide, and sent into Kent. And he, who had been well acquainted with the arts of discovering secrets, when he was one of the visitors of the abbies, managed it more vigorously. He ordered a search to be made of all suspected persons; among whose papers letters were found, both from the bishop of Winchester, and Dr. London, and some of those whom Cranmer had treated with the greatest freedom and kindness, in which the whole plot against him was discovered. But it was now near the session of parliament: and the king was satisfied with the discovery, but thought it not fit to make much noise of it. And he received no addresses from the archbishop to prosecute it further: who was so noted for his clemency, and following our Saviour's rule of doing good for evil, that it was commonly said, the way to get his favour was to do him an injury. These were the only instances in which he expressed his resentments. Two of

the conspirators against him had been persons signally obliged by him. The one was the bishop suffragan of Dover; the other was a civilian, whom he had employed much in his business. But all the notice he took of it was to shew them their letters, and to admonish them to be more faithful and honest for the future. Upon which he freely forgave them, and carried it so to them afterwards, as if he had absolutely forgotten what they had contrived against him. And a person of quality coming to him about that time, to obtain his favour and assistance in a suit, in which he was to move the king, he went about it, and had almost procured it: but the king calling to mind that he had been one of his secret accusers, asked him whether he took him for his friend. He answered that he did so. Then the king said, the other was a knave, and his mortal enemy; and bad him, when he should see him next, call him knave to his face. Cranmer answered, that such language did not become a bishop. But the king sullenly commanded him to do it; yet his modesty was such, that he could not obey so harsh a command. And so he passed the matter over. When these things came to be known, all persons, that were not unjustly prejudiced against him, acknowledged, that his behaviour was suitable to the example and doctrine of the meek and lowly Saviour of the world: and very well became so great a bishop, and such a reformer of the Christian religion; who in those sublime and extraordinary instances practised that which he taught others to do."

As archbishop Cranmer was a learned man himself, so he was also a great patron of all solid learning, and of whatever he thought calculated to promote it. Mr. Gilpin observes, that the archbishop always thought himself much interested in the welfare of both the universities, but of Cambridge in particular; and though he does not appear to have had any legal power there, yet such was his interest at court, and such was the general dependence of the more eminent members of that society upon him, that scarcely any thing was done there, either of a public or a private nature, without consulting him. It was his chief endeavour to encourage, as much as possible, a spirit of inquiry; and to rouse the students from the slumber of their predecessors; well knowing, the *libertas philosophandi* was the great mean of detecting error, and that true learning could never be at variance with true religion. Ascham

and Cheke, two of the most elegant scholars of that age, were chiefly relied on, and consulted by the archbishop in this work. Leland, also, the first British antiquary, was among the archbishop's particular friends. Leland had a wonderful facility in learning languages, and was esteemed the first linguist in Europe. The archbishop soon took notice of him; and, with his usual discernment, recommended him to be the king's librarian. His genius threw him on the study of antiquities; and his opportunities, on those of his own country. The archbishop, in the mean time, by procuring preferment for him, enabled him to make those inquiries to which his countrymen have been so much indebted.

Among others, who were under obligations to the archbishop's generosity, was the amiable bishop Latimer, who not choosing to be reinstated in his old bishopric, and having made but an indifferent provision for his future necessities, spent a great part of his latter life with the archbishop, at Lambeth; and besides this intimacy with learned men at home, the archbishop held a constant correspondence with most of the learned men in Europe. The great patron of Erasmus had been archbishop Warham; than whom, to give popery its due, few churchmen of those times led a more apostolical life. When Cranmer succeeded Warham, Erasmus was in the decline of age. He found, however, during the short time he lived, as beneficent a friend under the new archbishop, as he had lost in the old one. The primate corresponded also with Osiander, Melancthon, and Calvin. His foreign correspondence, indeed, was so large, that he appointed a person with a salary at Canterbury, whose chief employment it was, to forward and receive his packets.

Of the learning of archbishop Cranmer, Mr. Gilpin remarks, that it was chiefly confined to his profession. He had applied himself in Cambridge to the study of the Greek and Hebrew languages; which though esteemed at that time as the mark of heresy, appeared to him the only sources of attaining a critical knowledge of the scriptures. He had so accurately studied canon-law, that he was esteemed the best canonist in England: and his reading in theology was so extensive, and his collections from the fathers so very voluminous, that there were few points in which he was not accurately informed; and on which he could not give the opinions of the several ages of the

church from the times of the apostles. "If I had not seen with my own eyes," says Peter Martyr, "I could not easily have believed, with what infinite pains and labour he had digested his great reading into particular chapters, under the heads of councils, canons, decrees, &c. His parts were solid, rather than shining; and his memory such, that it might be called an index to the books he had read and the collections he had made.

He was a sensible writer, rather nervous than elegant. His writings were entirely confined to the great controversy which then subsisted; and contain the whole sum of the theological learning of those times. His library was filled with a very noble collection of books; and was open to all men of letters. "I meet with authors here," Roger Ascham would say, "which the two universities cannot furnish." At the archbishop's death, the greater part of his original MSS. were left at his palace of Ford near Canterbury, where they fell into the hands of his enemies. In the days of Elizabeth, archbishop Parker, who had an intimation that many of them were still in being, obtained an order from lord Burleigh, then secretary of state, in 1563, to search for them in all suspected places; and recovered a great number of them. They found their way afterwards into some of the principal libraries of England; but the greatest collection of them were deposited in Bene't-college in Cambridge.

In his sermons to the people he was very plain and instructive; insisting chiefly on the essentials of Christianity. —Sir Richard Morrison, a gentleman who had been much employed in embassies abroad, both under Henry the eighth and Edward the sixth, gives us this character of the archbishop's sermons, of which he was a frequent auditor: "The subjects of his sermons, for the most part, were, from whence salvation is to be fetched; and on whom the confidence of man ought to lean. They insisted much on doctrines of faith and works; and taught what the fruits of faith were, and what place was to be given to works. They instructed men in the duties they owed their neighbour; and that every one was our neighbour, to whom we might any way do good. They declared, what men ought to think of themselves, after they had done all; and lastly, what promises Christ hath made; and who they are, to whom he will make them good. Thus he brought in the true preaching of the Gospel, altogether different from the

ordinary way of preaching in those days, which was to treat concerning saints, to tell legendary tales of them, and to report miracles wrought for the confirmation of transubstantiation, and other popish corruptions. And such a heat of conviction accompanied his sermons, that the people departed from them with minds possessed of a great hatred of vice, and burning with a desire of virtue."

He was a great œconomist of his time. He rose commonly at five o'clock; and continued in his study till nine. These early hours, he would say, were the only hours he could call his own. After breakfast he generally spent the remainder of the morning either in public or private business. His chapel-hour was eleven; and his dinner-hour twelve. After dinner, he spent an hour either in conversation with his friends, in playing at chess, or in what he liked better, overlooking a chess-board. He then retired again to his study, till his chapel-bell rang at five. After prayers, he generally walked till six, which was, in those times, the hour of supper. His evening meal was sparing. Often he ate nothing; and when that was the case, it was his usual custom, as he sat down to table, to draw on a pair of gloves; which was as much as to say, that his hands had nothing to do. After supper, he spent an hour in walking, and another in his study, retiring to his bed-chamber about nine. This was his usual mode of living when he was most vacant; but very often his afternoons, as well as his mornings, were engaged in business. To this his chess-hour after dinner was commonly first assigned, and the remainder of the afternoon as the occasion required. He generally, however, contrived, if possible, even in the busiest day, to devote some proportion of his time to his books besides the morning. And Mr. Fox tells us, he always accustomed himself to read and write in a standing posture; esteeming constant sitting very pernicious to a studious man.

He was a very amiable master in his family; and admirably preserved the difficult medium between indulgence and restraint. He had, according to the custom of the times, a very numerous retinue; among whom the most exact order was observed. Every week the steward of his household held a kind of court in the great hall of his palace, in which all family affairs were settled; servants wages were paid; complaints were heard; and faults examined. Delinquents were publicly rebuked, and after

the third admonition discharged. His hospitality and charities were great and noble, equal to his station, greater often than his abilities. A plentiful table was among the virtues of those days. His was always bountifully covered. In an upper room was spread his own; where he seldom wanted company of the first distinction. Here a great many learned foreigners were daily entertained, and partook of his bounty. In his great hall a long table was plentifully covered, every day, for guests and strangers of a lower rank; at the upper end of which were three smaller tables, designed for his own officers, and inferior gentlemen. The learned Tremellius, who had himself often been an eye-witness of the archbishop's hospitality, gives this character of it: "Archiepiscopi domus, publicum erat doctis, et piis omnibus hospitium; quod ipse hospes, Mæcenas, et pater, talibus semper patere voluit, quoad vixit, aut potuit; homo φιλοξενος nec minus φιλολογος."

Among other instances of the archbishop's charity, we have one recorded which was truly noble. After the destruction of monasteries, and before hospitals were erected, the nation saw no species of greater misery, than that of wounded and disbanded soldiers. For the use of such miserable objects, as were landed on the southern coasts of the island, the archbishop fitted up his manor-house of Beckesburn in Kent. He formed it indeed into a complete hospital; appointing a physician, a surgeon, nurses, and every thing proper, as well for food as physic. Nor did his charity stop here. Each man, on his recovery, was furnished with money to carry him home, in proportion to the distance of his abode.

It has been taken notice of, that after the passing of the act for the six articles, archbishop Cranmer sent his wife into Germany. But she afterwards returned again to England; and Mr. Strype informs us, that "in the time of king Edward, when the marriage of the clergy was allowed, he brought her forth, and lived openly with her." He left behind him a widow and children; but as he always kept his family in obscurity, for prudential reasons, we know little about them. They had been kindly provided for by Henry VIII.; who, without any solicitation from the primate himself, gave him a considerable grant from the abbey of Welbeck in Nottinghamshire; which his family enjoyed after his decease. King Edward made some addition to his private fortune: and his heirs were

restored in blood by an act of parliament, in the reign of Elizabeth.

His printed works are, 1. An account of Mr. Pole's book, concerning king Henry VIIIth's Marriage. 2. Several Letters to divers persons—to king Henry VIII.—to secretary Cromwell—to sir William Cecil—to foreign divines. 3. Three discourses upon his review of the king's book, entitled "The Erudition of a Christian man." 4. Other Discourses of his. 5. The Bishops' Book, in which he had a part. 6. Answers to the fifteen articles of the rebels in Devonshire in 1549. 7 The examination of most points of religion. 8. A form for the alteration of the mass into a communion 9. Some of the homilies. 10. A catechism, entitled "A short Instruction to Christian Religion, for the singular profit of children and young people." 11. Against unwritten verities. 12. A defence of the true and catholic doctrine of the Sacrament of the Body and Blood of our Saviour Christ; with a confutation of sundry errors concerning the same. Grounded and established upon God's holy word, and approved by the consent of the most ancient doctors of the church. This was translated into Latin by John Young. In opposition to it, Gardiner published "An Explication and Assertion of the true Catholic Faith touching the most blessed Sacrament of the Altar, with the Confutation of a book wrote against the same." 13. Cranmer replied in the following book, "An Answer by the reverend father in God, Thomas Archbishop of Canterbury, Primate of all England, and Metropolitan, unto a crafty and sophistical cavillation, devised by Stephen Gardiner, doctor of law, late bishop of Winchester, against the true and godly doctrine of the most Holy Sacrament of the Body and Blood of our Saviour Christ. Wherein is also, as occasion serveth, answered such places of the book of Dr. Richard Smith, as may seem any thing worthy the answering. Also a true Copy of the book written, and in open court delivered by Dr. Stephen Gardiner, not one word added or diminished, but faithfully in all points agreeing with the original," London, 1551, reprinted in 1580. It was translated into Latin by sir John Cheke. An answer was also made to this book by Stephen Gardiner, under the feigned name of Marcus Antonius Constantinus, and entitled "Confutatio cavillationum, quibus sacrosanctum Eucharistiæ Sacramentum ab impiis Capernaitis impeti solet." Paris, 1552. 14. Cranmer

began an Answer to this, and finished three parts of it, but lived not to complete the whole. 15. Preface to the English translation of the Bible. 16. A Speech in the house of lords, concerning a general council. 17. Letter to king Henry VIII. in justification of Anne Boleyn, May 3, 1535. 18. The Reasons that led him to oppose the Six Articles. For this he had like to come into great trouble, as may be seen in Fox. 19. Resolution of some questions concerning the Sacrament. 20. Injunctions given at his visitation within the diocese of Hereford. 21. A collection of passages out of the canon law, to shew the necessity of reforming it. 22. Some queries in order to the correcting of several abuses. 23. Concerning a farther reformation, and against sacrilege. 24. Answers to some queries concerning confirmation. 25. Some considerations offered to king Edward VI. to induce him to proceed to a farther reformation. 26. Answer to the lords of the privy-council. 27. Manifesto against the Mass.

Those works of his which still remain in manuscript, are, 1. Two large volumes of collections out of holy scripture, and the ancient fathers, and later doctors and schoolmen. The first volume contains 545 pages, and the second above 559. They are chiefly upon the points controverted between us and the church of Rome; namely, about their seven sacraments, invocation of saints, images, relics, of true religion and superstition, the mass, prayer, the Virgin Mary, &c. These two volumes are in the king's library. When they were offered to sale, they were valued at 100*l.* but bishop Beveridge and Dr. Jane, appraisers for the king, brought down the price to 50*l.* 2. The lord Burleigh had six or seven volumes more of his writing. 3. And Dr. Burnet mentions two volumes besides, that he saw, but they are supposed to be now lost. 4. There are also several letters of his in the Cottonian library.[1]

[1] In this account, grounded upon the Biog. Brit. we have much availed ourselves of Mr. Gilpin's elegant and succinct Life of Cranmer, 1784, 8vo; but, besides referring our readers to the general histories of Burnet, Fox, &c. the principal reliance is to be placed on Strype's "Memorials of the most rev. father in God Thomas Cranmer," 1694, fol. a narrative of great accuracy, and so highly interesting that, notwithstanding its size, it is probable that many readers have wished it could have been extended farther. Of this work the university of Oxford, much to its honour, has lately published an edition in 8vo, with some important additions and corrections by Henry Ellis, esq. of the British Museum.—Some curious particulars of the archbishop's family may be seen in the Gent. Mag. vol. LXII. pp. 991, 993. and LXIII. p. 120.

CRANTOR, the last celebrated philosopher of the Old Academy, a native of Soli in Cilicia, flourished about 300 years B. C. and died about the 270th year B. C. He studied under Xenocrates and Polemo; and he was the first who wrote commentaries on the works of Plato, whose system he supported. He was highly celebrated for the purity of his moral doctrine, as we may infer from the praises that are bestowed by the ancients upon his discourse "On Grief," which Cicero calls "a small but golden piece, adapted to heal the wounds of the mind, not by encouraging stoical insensibility, but by suggesting arguments drawn from the purest fountains of philosophy." That Crantor acquired great reputation as a moral preceptor is intimated by Horace.

"Qui, quid sit pulchrum, quid turpe, quid utile, quid non,
Planius et melius Chrysippo et Crantore dicit."

"Who better taught fair virtue's sacred rules,
Than Crantor and Chrysippus in the schools."[1]

CRASHAW (RICHARD), an English poet, was the son of the rev. William Crashaw, a divine of some note in his day, and preacher at the Temple church, London. He published several volumes on points controverted between the Roman catholics and protestants, either original or translated; and in 1608, a translation of the Life of Galeacius Caracciolo, marquis of Vico, an Italian nobleman, who was converted by the celebrated reformer Peter Martyr, and forsook all that rank, family, and wealth could yield, for the quiet enjoyment of the reformed religion. Mr. Crashaw also translated a supposed poem of St. Bernard's, entitled "The Complaint or Dialogue between the Soule and the Bodie of a damned man," 1616, and in the same year published a "Manual for true Catholics, or a handfull or rather a heartfull of holy Meditations and Prayers." All these show him to have been a zealous protestant; but, like his son, somewhat tinctured with a love of mystic poetry and personification.

Our poet was born in London, but in what year is uncertain. In his infancy, sir Henry Yelverton and sir Randolph Crew undertook the charge of his education, and afterwards procured him to be placed in the Charter-house on the foundation, where he improved in an extraordinary

1 Gen. Dict.—Brucker.—Diogenes Laertius.

degree under Brooks, a very celebrated master. He was thence admitted of Pembroke-hall, March 1632, and took his bachelor's degree in the same college, in 1634. He then removed to Peterhouse, of which he was a fellow in 1637, and was admitted to his master's degree in 1638. In 1634, he published a volume of Latin poems, mostly of the devotional kind, dedicated to Benjamin Lang, master of Pembroke-hall. This contained the well-known line, which has sometimes been ascribed to Dryden and others, on the miracle of turning water into wine:

"Nympha pudica Deum vidit et erubuit."

"The modest water saw its God, and blushed."

In 1641, Wood informs us, he took degrees at Oxford. At what time he was admitted into holy orders is uncertain, but he soon became a popular preacher, full of energy and enthusiasm. In 1644, when the parliamentary army expelled those members of the university who refused to take the covenant, Crashaw was among the number; and being unable to contemplate with resignation or indifference, the ruins of the church-establishment, went over to France, where his sufferings and their peculiar influence on his mind prepared him to embrace the Roman catholic religion. Before he left England, he appears to have practised many of the austerities of a mistaken piety, and the poems entitled "Steps to the Temple," were so called in allusion to his passing his time almost constantly in St. Mary's church, Cambridge. "There," says the author of the preface to his poems, "he lodged under Tertullian's roof of angels; there he made his nest more gladly than David's swallow near the house of God; where like a primitive saint he offered more prayers in the night, than others usually offer in the day; there he penned these poems, "Steps for happy souls to climb Heaven by." The same writer informs us that he understood Hebrew, Greek, Latin, Italian, and Spanish, and was skilled in poetry, music, drawing, painting, and engraving, which last he represents as "recreations for vacant hours, not the grand business of his soul."

In 1646, the poet Cowley found Crashaw in France in great distress, and introduced him to the patronage of Charles the First's queen, who gave him letters of recommendation to Italy. There he became secretary to one of the cardinals at Rome, and was made canon in the church

of Loretto, where he died of a fever, soon after this last promotion, about the year 1650. Cowley's very elegant and affectionate lines may be seen in the works of that poet. Mr. Hayley remarks, that "fine as they are, Cowley has sometimes fallen into the principal defect of the poet whom he is praising. He now and then speaks of sacred things with a vulgar and ludicrous familiarity of language, by which (to use a happy expression of Dr. Johnson's, 'readers far short of sanctity, may be offended in the present age, when devotion, perhaps not more fervent, is more delicate.' Let us add, that if the poetical character of Crashaw seem not to answer this glowing panegyric; yet in his higher character of *saint*, he appears to have had the purest title to this affectionate eulogy." It appears by a passage in Selden's Table Talk, that Crashaw had at one time an intention of writing against the stage, and that Selden succeeded in diverting him from his purpose. He had not, however, to regret that the stage outlived the church.

Crashaw's poems were first published in 1646, under the title of, 1. Steps to the Temple. 2. The Delights of the Muses. 3. Sacred Poems presented to the Countess of Denbigh. But Mr. Hayley is of opinion that this third class only was published at that time, and that the two others were added to the subsequent editions. So many republications within a short period, and that period not very favourable to poetry, sufficiently mark the estimation in which this devotional enthusiast was held, notwithstanding his having relinquished the church in which he had been educated. His poems prove him to have been of the school which produced Herbert and Quarles. Herbert was his model, and Granger attributes the anonymous poems, at the end of Herbert's volume, to Crashaw; but however partial Crashaw might be to Herbert, it is impossible he could have been the author of these anonymous poems, which did not appear until after his death, and were written by a clergyman of the church of England known to Walton, who subjoins some commendatory lines dated 1654.

In 1785, the late Mr. Peregrine Phillips published a selection from Crashaw's poems, with an address in which he attacks Pope, for having availed himself of the beauties of Crashaw, while he endeavoured to injure his fame. Against this accusation, Mr. Hayley has amply vindicated

Pope. That he has borrowed from him is undeniable, and not unacknowledged by himself, but that it should be his intention to injure the fame of a writer whose writings were unknown, unless to poetical antiquaries, and that in a confidential letter to a friend whom he advised to read the poems as well as his opinion of them, is an absurdity scarcely worthy of refutation. Pope enumerates among Crashaw's best pieces, the paraphrase on Psalm xxiii. the verses on Lessius, Epitaph on Mr. Ashton, Wishes to his supposed Mistress, and the Dies Iræ. Dr. Warton recommends the translation from Moschus, and another from Catullus, and amply acknowledges the obligations of Pope and Roscommon to Crashaw. Mr. Hayley, after specifying some of Pope's imitations of our author, conjectures that the elegies on St. Alexis suggested to him the idea of his Eloisa; but, adds he, "if Pope borrowed any thing from Crashaw in this article, it was only as the sun borrows from the earth, when drawing from thence a mere vapour, he makes it the delight of every eye, by giving it all the tender and gorgeous colouring of heaven." Some of Crashaw's translations are esteemed superior to his original poetry, and that of the "Sospetto d'Herode," from Marino, is executed with Miltonic grace and spirit. It has been regretted that he translated only the first book of a poem by which Milton condescended to profit in his immortal Epic. The whole was, however, afterwards translated and published in 1675, by a writer whose initials only are known, T. R. Of modern critics, Mr. Headley and Mr. Ellis have selected recommendatory specimens from Crashaw. In Mr. Headley's opinion, "he has originality in many parts, and as a translator is entitled to the highest applause." Mr. Ellis, with his accustomed judgment and moderation, pronounces that "his translations have considerable merit, but that his original poetry is full of conceit. His Latin poems were first printed in 1634, and have been much admired, though liable to the same objections as his English."[1]

CRATES, the most distinguished philosopher of the Cynic sect after Diogenes, was by birth a Theban, and flourished about the 113th olympiad, B. C. 328, and died after the year 287 B. C. He was honourably descended,

[1] Biog. Brit. by Mr. Hayley.—Johnson and Chalmers's English Poets, 1810.—Gent. Mag. LXIII. p. 1001.

and inherited a large estate; but when he devoted himself to philosophy, that he might be free from the dominion of those passions which are fostered by wealth, he distributed his whole property among the poorer citizens. Leaving his native city, where he had been a disciple of Bryso, he went to Athens, and became a zealous disciple of Diogenes; adopting all the singularities of his master. In his natural temper, however, he was not, like Diogenes, morose and gloomy, but cheerful and facetious. The following whimsical tarif of expences is attributed to him: To a cook should be given two minæ, to a physician a drachma, to a flatterer five talents, to an adviser smoke, a talent to a courtezan, and three oboles to a philosopher. Being asked of what use philosophy was to him? "To teach me," returned he, "to be contented with a vegetable diet, and to live exempt from care and trouble." Alexander, curious to see this Cynic, offered to rebuild Thebes, the place of his nativity: "To what purpose?" interrogated Crates; "Another Alexander will destroy it afresh. The contempt of fame, and my complacency with poverty stand me in stead of a country: these are comforts that are above the reach of fortune." Patient under injuries, he took no other revenge for a blow he had received from a certain Nicodromus, than by writing under the mark of it on his cheek, "Nicodromus fecit." This disposition attached to him many friends, and procured for him access to the houses of the most wealthy Athenians, and he frequently became an arbiter of disputes and quarrels among relations. His influence in private families is said to have had a great effect in correcting the luxuries and vices which prevailed at that time in Athens. His wife, Hipparchia, who was rich and of a good family, and had many suitors, preferred Crates to every other, and when her parents opposed her inclination, so determined was her passion, she threatened to put an end to her life. Crates, at the request of her parents, represented to Hipparchia every circumstance in his condition and manner of living, which might induce her to change her mind. Still she persisted in her resolution, and not only became his wife, but adopted all the Cynic peculiarities. Disgraceful tales have been circulated concerning Crates and his wife; but since they do not appear in any writings of the period in which they lived, and are neither mentioned by Epictetus, who wrote an apology for the Cynic philosophy, nor by Lucian or

Athenæus, who were so industrious in accumulating calumnies against philosophers, Brucker thinks they must be set down among the malicious fictions of later writers, who were desirous to bring the Cynic and Stoic sects into discredit. Had either Diogenes or Crates been the beasts which some have represented them, it is wholly incredible that Zeno and the Stoics would have treated their memory with so much respect.

There was another CRATES, an Athenian, who succeeded Polemo in the direction of the old academy. Long attached to one another by a similarity of dispositions and pursuits, their friendship was uninterrupted whilst they lived, and they were both buried in the same grave. This Crates died about the year 250 B. C.[1]

CRATINUS, an ancient comic poet, frequently mentioned by Quintilian, Horace, and Persius, along with Eupolis and Aristophanes, as the great masters of what we call the ancient comedy, flourished in the 81st olympiad, about twenty or thirty years before Aristophanes. He was an Athenian, and appears to have spent his long life in his native city; where, if he did not invent comedy, he was at least the first who brought it into some form and method, and made it fit for the entertainment of a civilized audience, although it still retained many marks of its rude original. Persons and vices were exposed in barefaced satire, and the chief magistrates of the commonwealth ridiculed by name upon the stage. We find in Plutarch's life of Pericles several passages out of Cratinus's plays, where he reflected boldly on that great general. Cratinus appears to have been an excessive drinker, for which he offered the excuse that it was absolutely necessary to warm his fancy, and Horace quotes his authority to shew what short-lived things the offspring of water poets commonly prove. For the same reason, Aristophanes, in his "Irene," attributes the death of Cratinus to the shock he received at the sight of a noble cask of wine split in pieces and washing the streets. The time of it is preserved in the same jest of Aristophanes, and referred to the year in which the Lacedæmonians first invested Athens; namely, in the 37th olympiad, or B. C. 431. Suidas tells us, that he wrote twenty-one plays, none of which are extant, and

1 Brucker.—Diogenes Laertius.—Fenelon's Lives of the Philosophers, &c.

he gives only this short description of his excellencies, that he was "splendid and animated in his characters." [1]

CRATIPPUS, pronounced by Cicero to be by far the greatest of all the Peripatetic philosophers he ever heard, was of Mitylene, and taught philosophy there. He went afterwards to Athens, where he followed the same profession; and amongst his disciples had Cicero's son. Cicero had an high esteem for him, and prevailed upon Cæsar to grant him the freedom of Rome; and afterwards engaged the Areopagus to make a decree, by which Cratippus was desired to continue at Athens, as an ornament to the city, and to read lectures to the youth there. These lectures were probably interesting, as Brutus went to hear them when he was preparing for the war against Marc Antony. Cratippus had the art of making himself agreeable to his disciples, and of pleasing them by his conversation, which was free from austerity. This appears from a letter of young Cicero, where there is the following passage: "Know then that Cratippus loves me not as a disciple, but as a son; and as I am very well pleased to hear his lectures, so I am extremely delighted with the sweetness of his temper. I prevail with him whenever I can to sup with me; and this being now customary, he comes often to us unawares, when we are at supper; and, laying aside his philosophic gravity, he is so kind as to laugh and joke with us." There are other proofs beside this, that Cratippus was a man who understood life as well as philosophy. After the battle of Pharsalia, Pompey went to Mitylene, where the inhabitants paid their respects to him, and Cratippus among them. Pompey complained, as Plutarch tells us, and disputed a little upon divine providence; but Cratippus gently yielded to him, giving him hopes of better times, lest he should have tired and vexed him with answering and refuting his objections. Cratippus wrote some pieces about divination; and is supposed to be the same with him whom Tertullian, in his book "De Anima," has ranked among the writers upon dreams. [2]

CRATON, or CRAFFTHEIM (JOHN), a physician and voluminous writer, was born at Breslaw in 1519. He received his first instruction under Philip Melancthon, and being intended for the church, he afterwards studied for

[1] Voss. de Poet. Græc.—Fabric. Bibl. Græc.—Saxii Onomast. [2] Gen. Dict.

six years under Martin Luther at Wittenburgh, but being more inclined to the practice of medicine, he was sent to Padua, and placed under professor Monti. He here took the degree of doctor, and returned and settled at Breslaw, whence, at the end of a few years, he was called to Vienna, and made physician and aulic counsellor to the emperor, Ferdinand I. He filled the same post under the two succeeding emperors, Maximilian and Rodolph, which he notices in an epigram he composed a short time before his death:

"Cæsaribus placuisse tribus, non ultima laus est,
Me pater hac ornans, filius atque nepos."

His works were numerous: the titles of the principal of them were, "De Morbo Gallico Commentarius," Franc. 1594, 8vo; "De vera præcavendi et curandi Febrem contagiosam pestilentem ratione," 1594; "Methodus Therapeutica ex Galeni et Montani Sententia." There were also published seven volumes in 8vo, of Epistles and Consultations; and, according to Niceron, he was the editor of Luther's "Table Talk;" or, as some say, that work was compiled from his recollections of conversation with Luther, but this seems doubtful. He died Nov. 9, 1585.[1]

CRAUFURD, or CRAWFURD (David, esq.) was born at Drumsoy near Glasgow, 1665, and brought up to the law; but seldom went to the bar, his taste being confined to history and antiquities, in which he made very great progress. He was appointed historiographer-royal of Scotland by queen Anne, and it was at that time thought that no man ever deserved that place better. In 1706 he published, 8vo, "Memoirs of Scotland" during the times of the four regents, which has gone through two editions. The "Peerage," and "History of the Stuart Family," attributed to him in the last edition of this Dictionary, belong to *George* Crawfurd, of whom we have no account; but, perhaps, with more reason, the Biographia Dramatica attributes to him two plays, "Courtship Alamode," 1700, and "Love at first Sight," 1704. He is said to have died at Drumsoy, 1726.

Crawfurd's "Memoirs" have hitherto been held in considerable estimation, and frequently quoted as authorities; but a discovery has lately been made which proves him to have been in one instance at least, shamefully regardless

[1] Moreri.—Niceron, vol. XLIII.

of veracity, and has procured him the disgrace of being "the first Scotchman who published his own compositions as the genuine productions of a former age." This discovery was made by Mr. Laing, the editor of "The Historie and Life of king James the sext," published in 1804, 8vo. He informs us that in Crawfurd's "Memoirs of the Affairs of Scotland," references occur to a MS. in support of certain positions, which includes nothing that in the least countenances them, and the above "Historie," printed from that identical MS. amply confirms this heavy charge, "the earliest, if not the most impudent literary forgery ever practised in Scotland." Every circumstance in the MS. unfavourable either to queen Mary or to Bothwell, or favourable to their adversaries, Crawfurd carefully suppressed; while every vague assertion in Camden, Spottiswood, Melvill, and others, or in the state papers which Crawfurd had transcribed from the Cotton MSS. is inserted in the Memoirs; and these writers are quoted on the margin as collateral authorities, confirming the evidence of some unknown contemporary. Fictions, invented by Crawfurd himself, are profusely intermixed: and even the ill-digested form of the genuine narrative is a pretext for the transposition and alteration of facts. Crawfurd, having thus, on the narrow basis of the original MS. constructed spurious memoirs of his own, "declares solemnly that he has not wrested any of the words to add to one man's credit, or to impair the honesty of another: that he has neither heightened nor diminished any particular character or action; but that he has kept as close as possible to the meaning and sense of his author;" and even in his titlepage professes that the work "is faithfully published from an authentic manuscript." The Memoirs, adds the editor of the "Historie," have been quoted as genuine by Hume and Robertson, and their authority has been re-echoed by disputants as a full confirmation of the most absolute fictions. Nor is it possible to acquit Goodall of connivance at the fraud: he had collated the memoirs with two copies of the original MS. and was conscious of the imposture, which, in the preface to the second edition, he endeavours partly to vindicate, and partly to conceal.[1]

[1] From the preceding edition of this Dictionary, all the errors of which we are afraid we have not been able to correct.—See also Mr. Laing's preface to the above-mentioned "Historie;" an ingenious article on the same in the British Critic, vol. XXVIII.; and Laing's "History of Scotland."

CRAWFORD (William), was born at Kelso, 1676, and educated in the university of Edinburgh, where he took his degrees, and was ordained minister of a small country parish in the Merse. In 1711 he made a most vigorous opposition to the settlement of ministers by presentations instead of election by the people, in which he was supported by some of the most popular clergy in Scotland. In 1734 he took part with Messrs. Ralph and Ebenezer Erskine, in their general sentiments, but did not think proper to join with them in their leaving the established church. He wrote a small work entitled "Dying Thoughts;" and some "Sermons," which have been published in 2 vols. 12mo. He died 1742, aged sixty-six.[1]

CRAYER (Gaspar de), an eminent artist, was born at Antwerp in 1585, and was a disciple of Raphael Coxis, the son of that Coxis who had studied under Raphael; but Crayer soon shewed such proofs of genius, that he far surpassed his master, and therefore quitted him. Afterwards he made judicious observations on the particular excellencies of the most renowned masters, and taking nature for his constant guide, formed for himself a manner that was extremely pleasing. The first work which established him in the favour of the court of Brussels, was a portrait of cardinal Ferdinand, brother to the king of Spain, a full length, as large as life, in which he succeeded so happily, that when it was viewed by the court at Madrid it laid the foundation of his fame and fortune. The king sent him a gold chain with a medal; and added, as a farther instance of his favour, a considerable pension. The testimony of Rubens was also highly in his favour, who went to Antwerp to visit Crayer, and after examining attentively a picture of his painting in the refectory of the abbey of Afflegham, he publicly declared that no painter could surpass Crayer. Nor was he less distinguished by Vandyck, who always expressed a friendship for him, and painted his portrait. It has been said that he had somewhat less fire in his compositions than Rubens; but that his design was frequently more correct. Yet, says Mr. Fuseli, let not this high strain of commendation seduce the reader to imagine that Crayer was a painter of the same rank with Rubens. If he was more equal, the reason lay in his inferiority. Rubens had the flights, the falls, and

[1] Last edition of this Dictionary.

the neglects of genius. Crayer steered a middle course, and preserved dignity by caution. His composition generally consisted of a small number of figures; and he very judiciously avoided the encumbering his design with superfluous particulars, or loading his subject with any thing that seemed not to contribute to its elegance. He grouped his figures with skill, and his expressions have all the truth of nature. There is a remarkable variety in his draperies, and an equal degree of simplicity in their folds; and his colouring is admirable. Of all his contemporaries he was reckoned to approach nearest to Vandyck, not only in history, but in portrait. He principally painted religious subjects, and was continually at work; and although he lived to a great age, yet his temperance and regular habits preserved the full use of his faculties; and to the last month of his long life his pencil retained the same force and freedom which it possessed in his most vigorous days. He died in 1669, aged eighty-four. The subject of the picture which was so highly honoured by the approbation of Rubens, is the centurion alighting from his horse to prostrate himself at the feet of Christ. Yet sir Joshua Reynolds says of it, that though it cannot be said to be defective in drawing or colouring, it is far from being a striking picture. There is no union between his figures and the ground; the outline is every where seen, which takes away the softness and richness of effect; the men are insipid characters, and the women want beauty. The composition is something on the plan of the great picture of Rubens in the St. Augustins at Antwerp: that is, the subject is of the same kind, but there is a great difference indeed in their degree of merit.[1]

CREBILLON (Prosper Joliot de), who has been called the Æschylus of France, was born at Dijon, Feb. 13, 1674, and was educated among the Jesuits, who are said to have recorded him in their registers "as a boy of parts, but remarkably graceless." His family, long distinguished in the magistracy both on the father's and mother's side, wishing to preserve its acquired lustre, his father, who was chief register in the chamber of accounts at Dijon, recommended the law to him, without, it would appear, consulting his inclination. He studied it, how-

[1] Argenville.—Descamps.—Pilkington.—Sir Joshua Reynolds's Works, vol. II. p. 378, 8vo edit.

ever, at Paris; was admitted advocate, and afterwards entered as pupil to a solicitor. His frequent attendance on public spectacles, appears to have early given him a relish for the stage, and he could not conceal it from his master, the solicitor, who, from the eloquence with which Crebillon spoke of the master-pieces of the drama, predicted that he would one day make a figure on the theatre. He even ventured to advise his pupil to renounce the bar, and follow the impulse of his genius. This, however, rather disheartened, than encouraged him, as he had a great diffidence of himself; but at length, daily urged by counsels, the sincerity of which he could not suspect, and still more by inclination, he hazarded a piece which he ventured to read to the players, but it was rejected, and he almost forswore the pursuit of dramatic fame.

Become, however, more calm, he wrote his tragedy of "Idomeneus," the success of which consoled him for his former misfortune. Its action, indeed, was feeble, its style negligent, and the fable unpleasing, yet some particular beauties caused the faults, both of the plan and of the execution, to be pardoned. He made a single bound from "Idomeneus" to "Atreus and Thyestes," a tragedy which left the former far behind it. The interest in the latter piece is not, perhaps, much more considerable than in "Idomeneus;" but the action is more lively and attractive; the style, without being much more correct, has more colour and strength; and the beauties are more frequent and striking. This tragedy long kept its place on the stage, but the horrid catastrophe by which it is terminated, has always injured the complete success of the piece at its revivals, as it did during its novelty.

The character of horror for which "Atreus" was reproached, was softened by the author, not without some regret, in his tragedy of "Electra," which soon followed, and which obtained great and deserved success; and although the critics pointed out some defects in the management of the fable, the interesting nature of the subject, the warmth of the action, happy and impressive lines, the character of Electra, drawn with a firm and noble pencil, and the superior beauty of the part of Palamedes, united all suffrages.

After the success of "Electra," it might have been supposed that Crebillon's dramatic glory had been at its height, as he had already left behind him the whole swarm of tra-

gic poets who lingered on the scene after Corneille and Racine. He surpassed himself, however, in "Rhadamistus," his master-piece; bold and lofty in its design, original and vigorous in its execution. The characters of Rhadamistus, Zenobia, and Pharasmanes, are drawn with equal energy and warmth; the action is interesting and animated; the situations striking and theatrical; the style is marked with a kind of savage dignity, which seems to be the characteristic quality of this tragedy, and to distinguish it from all others. The subject of "Rhadamistus" had wonderfully delighted Crebillon. The part of Pharasmanes, the implacable enemy of Roman ambition and arrogance, gave scope to the author to display in all its force the deep and lively hatred with which he was himself penetrated for "tyrants of the universe;" for this was the title he always gave to the Romans, whose annals awaken so many ideas of glory, and whose glory made so many wretched. He considered the conquests of this insolent and cruel nation, and the chains which it imposed upon so many nations, as one of the greatest calamities which had ever befallen the human race. We know not how far the English reader may understand the merits of this piece from Mr. Murphy's tragedy of Zenobia, professedly taken from it, and which was at one time very popular. Of Crebillon's "Rhadamistus," two editions were printed in a week. It received the highest applause at Versailles, which in this instance agreed with Paris; and the author's friends pressed him to shew himself at court, to enjoy his triumph, and to receive thence those favours which his narrow fortune rendered necessary. Full of those fallacious hopes, he repaired to Versailles, but was totally disregarded. After a considerable stay, he determined to depend upon his own resources, and flattered himself with obtaining fresh laurels, and with giving worthy successors to "Rhadamistus." But to all writers, and especially to dramatic writers, there is an æra at which their success reaches the highest point which their measure of genius permits them to attain. This happened to Crebillon, who now produced "Xerxes," and "Semiramis," both of which had very small success. His "Pyrrhus" met with a better reception, yet its success was temporary, and the work has disappeared from the stage. In the interval between "Xerxes" and "Semiramis," he commenced a tragedy of "Cromwell," in which he gave the freest range to the sentiments

of liberty, and was prohibited from continuing the piece. But the tragedy of "Pyrrhus" may be considered as almost the limit of his dramatic labours. After this, becoming disgusted with the theatre, he went to an unknown retreat, where he adopted a simple, frugal, and almost rigid mode of living, surrounded by about thirty dogs and cats, whose attachment, as he said, consoled him for the injustice of men; and here he used to smoke tobacco to render his room bearable with such company. 'Crebillon, however, was not unjust to the world; he might have felt the disappointment of his ambition at court, but he imputed his theatrical disgraces to himself alone. After the first representation of "Xerxes," which was not a favourable one, he asked the players for their parts, and having thrown them into the fire in their presence, he said, "I was mistaken, but the public has undeceived me."

Notwithstanding his repeated successes, he was unable in the most brilliant season of his reputation, to obtain a seat in the French academy, perhaps, for one reason, because he had written a severe satire against them. After, however, he had been long forgotten, he was elected into the academy, Sept. 27, 1731, and obtained favours from the court. He was also urged to finish the tragedy of "Cataline *," which he had begun thirty years before, and which, from some passages he had read to his friends, was spoken of as a dramatic wonder. This piece had but a transient success, however, and even for this it was indebted to the interest inspired in the public by the advanced age of the author, and especially to the numerous and powerful cabal, whose object was to sacrifice his rival Voltaire †, who was now making an eminent figure in the drama. Crebillon himself was so little flattered by the

* The creditors of Crebillon would have stopped the profits of this tragedy; but the spirited old bard appealed to the king in council, and procured an honourable decree in his favour, setting forth, that works of genius should not be deemed effects that were capable of being seized.—Warton's Essay on Pope.

† In order to remove Voltaire from court, Crebillon was recommended as a superior poet to madame de Pompadour. Hearing that he was poor, this lady obtained for him a pension of 2400 French livres. When Crebillon went to thank his patroness, she received him uncommonly well, being struck with his venerable and interesting figure; but she was in bed, and at the instant the old poet was kissing her hand, the king entered the room. "Alas! madame!" exclaimed Crebillon, "the king has surprised us: I am undone." This exclamation, from the mouth of an old man of eighty, diverted Louis XV. exceedingly. The monarch zealously patronized Crebillon ever after, got his works printed at the press of the Louvre, and, after his death, erected a marble monument to his memory in the church of St. Gervais, where his remains are interred.

indiscreet ardour of his friends, that he opposed, as much as he was able, all the means they wished to employ for his success. One of them having asked him for tickets for the first representation of "Cataline," "You well know," he replied, "that I would not have a single person in the pit who should think himself obliged to applaud me." "Such applause," returned his friend, "it is so far from my intention to procure, that, you may be assured, the persons to whom I shall give your tickets, will be the first to hiss the piece, if it deserves to be hissed." "In that case," said Crebillon, "you shall have them."

The favours of the court, even when Crebillon was loaded with them, only incited him to justify them by new success, and therefore he undertook a tragedy on "The Triumvirate," in which he thought he might introduce, with some slight alterations, several passages of that tragedy of Cromwell, formerly so dear to him, and which he had suppressed against his will. These passages he now, by the advice of his friends, so altered, as not to give offence to government; but the age of the author was too visible in this piece, and though it escaped being hissed, the crowd staid away. After a few representations, the tragedy disappeared, and the author thought only of finishing the remainder of his days in peace.

The memory of Crebillon was astonishing; and it continued so to the end of his life. He never wrote down his pieces till the moment of representation; and when more than seventy, he repeated by heart his tragedy of "Cataline" to the actors. When he recited a scene to his friends, and they made a criticism which appeared to him just, he recomposed the passage, and totally forgot the first manner, remembering only the last. In general, he was much more docile to criticism than many authors, to whom this docility would have been so useful. He once recited to a company of men of letters a tragedy he had just composed, and finding that they did not admire it, "There is no more to be said about it," he cried, "you have pronounced its sentence;" and thenceforth he entirely forgot it.

About the time when Crebillon first devoted himself to the theatre, he fell in love, and married without the consent of his parents. His father was already greatly irritated against him for having preferred the glory of a celebrated writer to the consequence of a subaltern magis-

trate. But he thought his son entirely dishonoured by alliance with a family neither opulent nor noble; and he disinherited him for his ingratitude and rebellion. Some years afterward, however, when the brilliant reputation Crebillon began to enjoy, came to the ears of his hitherto inexorable father, the old man's vanity was flattered, and he began to think that his son had acted his part in life very prudently. In consequence he restored him to his rights. Crebillon, after his father's death, went to receive the very moderate inheritance he had left him; but the fees of justice devoured a part, and the Mississippi bubble finished the rest. For some time he found a resource in the bounty of some opulent persons; but they were soon wearied with heaping favours upon one who would neither be their humble servant nor their dependent. Crebillon again became free and poor; and though, during the season of his transitory opulence, he had carried the love of expence to a taste for fancies and superfluities, he had no difficulty in accommodating himself to the kind of life his new situation required.

Crebillon died on June 17, 1762, aged eighty-eight, of a disease which the robustness of his constitution long resisted. The players caused a solemn service to be performed for him in the church of St. Jean de Latran, at which they all assisted with the most respectful decorum, and the ceremony was also graced by the presence of the academies, the most distinguished men of letters, and a great number of persons of the highest rank. From La Harpe's Lectures, who is rather severe on Crebillon, we learn that the "Rhadamistus" and "Atreus" are the only pieces by him which still keep their place on the stage. His works, however, continue to be in demand in France, if we may judge from the numerous editions which have very lately issued from the press.[1]

CREBILLON (CLAUDE PROSPER JOLIOT DE), son of the preceding, was born at Paris February 12, 1707, and died there April 12, 1777, at the age of 70. It is said that his father being one day asked, in a large company, which of his works he thought the best? "I don't know," answered he, "which is my best production; but this (pointing to his son, who was present) is certainly my

[1] D'Alembert's Eulogies. by Aikin, 2 vols. 8vo.—Dict. Hist.—Month Rev. vol. XXXVII and XLVIII, N. S.—For a character of Cataline, see Chesterfield's Miscellanies, vol. II. p. 102.

worst."—"It is," replied the son, with vivacity, "because no Carthusian had a hand in it:" alluding to the report, that the best passages in his father's tragedies had been written by a Carthusian friar, who was his friend. His father had gained his fame as a manly and nervous writer; the son was remarkable for the ease, elegance, and caustic malignity of his conversation and writings, and might be surnamed the Petronius of France, as his father had been characterised by that of the Æschylus. The abbé Boudot, who lived on familiar terms with him, said to him one day in reply to some of his jokes: "Hold thy tongue!—Thy father was a great man; but as for thee, thou art only a great boy." "Crebillon the father," says M. d'Alembert, "paints in the blackest colours the crimes and wickedness of man. The son draws, with a delicate and just pencil, the refinements, the shades, and even the graces of our vices; that seducing levity which renders the French what is called *amiable*, but which does not signify *worthy of being beloved*; that restless activity, which makes them feel ennui even in the midst of pleasure; that perversity of principles, disguised, and as it were softened, by the mask of received forms; in short, our manners, at once frivolous and corrupt, wherein the excess of depravity combines with the excess of ridiculousness." This parallel is more just than the opinion of L'Advocat, who says that the romances of Crebillon are extremely interesting, because all the sentiments are drawn from a sensible heart, but it is plain that this "sensible heart" is full of affectation, and that the author describes more than he feels. However this may be, Crebillon never had any other post than that of censor-royal. He is said to have lived with his father as with a friend and a brother; and his marriage with an English woman, whom Crebillon the father did not approve, only produced a transient misunderstanding. The principal works of the son are: 1. Letters from the marchioness to the count of ***, 1732, 2 vols. 12mo. 2. Tanzaï and Néadarné, 1734, 2 vols. 12mo. This romance, abounding in satirical allusions and often unintelligible, and which caused the author to be put into the bastille, was more applauded than it deserved. 3. "Les egarements du coeur & de l'esprit," 1736, three parts, 12mo. 4. "The Sopha," a moral tale, 1745, 1749, 2 vols. 12mo, grossly immoral, as most of his works are. For this he was banished from Paris for some time. 5. "Lettres Athéni-

ennes," 1771, 4 vols. 12mo. 6. "Ah! quel conte!" 1764, 8 parts, 12mo. 7. "Les Heureux Orphelins," 1754, 2 vols. 12mo. 8. "La Nuit & le Moment," 1755, 12mo. 9. "Le hasard du coin du feu," 1763, 12mo. 10. "Lettres de la duchesse de ***," &c. 1768, 2 vols. 12mo. 11. "Lettres de la marquise de Pompadour," 12mo, an epistolary romance, written in an easy and bold style; but relates few particulars of the lady whose name it bears. The whole of his works have been collected in 7 vols. 12mo, 1779.[1]

CREECH (THOMAS), an English poet, chiefly noted for his translatious of ancient authors, was son of Thomas Creech, and born near Sherbourne in Dorsetshire, 1659. He was educated in grammar learning under Mr. Gurganven of Sherbourne, to whom he afterwards dedicated a translation of one of Theocritus's Idylliums; and entered a commoner of Wadham college in Oxford, 1675. Wood tells us, that his father was a gentleman; but Jacob says, in his "Lives and Characters of English Poets," that his parents were not in circumstances sufficient to support him through a liberal education, but that his disposition and capacity for learning raised him up a patron in colonel Strangeways, whose generosity supplied that defect. Creech certainly distinguished himself much; and was accounted a good philosopher and poet, and a severe student. June 13, 1683, he took the degree of M. A. and not long after was elected probationer fellow of All-souls college; to which, Jacob observes, the great reputation acquired by his translation of Lucretius recommended him. Wood tells us, that upon this occasion he gave singular proofs of his classical learning and philosophy before his examiners. In 1696 he took his degree of bachelor of divinity, and began to be well known by the works he published; but they were of no great advantage to his fortune, since his circumstances were always indifferent. In 1699, having taken orders, he was presented by his college to the living of Welwyn in Hertfordshire; but while at Oxford, on another occasion, in June 1700, he put an end to his life. The motives of this fatal catastrophe have been variously represented. M. Bernard informs us, in the "Re-

[1] Dict. Hist.—He corresponded at one time with Lord Chesterfield, and some of his letters may be seen in his lordship's Miscellaneous Works, vol. II. They afford a sorry proof of Crebillon's virtue or delicacy, but he probably knew to whom he was writing.

public of Letters," that in 1700, Creech fell in love with a woman, who treated him contemptuously, though she was complaisant enough to others; that not being able to digest this usage, he was resolved not to survive it; and that he hanged himself in his study, in which situation he was found three days after. Jacob says nothing of the particular manner of his death, but only that he unfortunately made away with himself: which he ascribes to a naturally morose and splenetic temper, too apt to despise the understandings and performances of others. "This," says Jacob, "made him less esteemed than his great merit deserved; and his resentments on this account frequently engaged him in those heats and disputes which in the end proved fatal to him." But from an original letter of Arthur Charlett, preserved in the Bodleian library, it has lately been discovered, that this unhappy event was owing to a very different cause. There was a fellow collegian of whom Creech frequently borrowed money; but repeating his applications too often, he met one day with such a cold reception, that he retired in a fit of gloomy disgust, and in three days was found hanging in his room: and Mr. Malone has more recently published a letter from Dr. Tanner, by which it appears that Creech had before exhibited marks of insanity.

The following is a list of his translations; for we do not find him to have been the author of any original works. 1. A translation of "Lucretius," printed in 8vo, at Oxford, 1682. Dryden, in the preface to the "Miscellany Poems," which were published by him, speaks of this translation in the highest terms of approbation, calling Creech "the ingenious and learned translator of Lucretius;" and every body else entertained the same opinion of it. In the edition of 1714, in 2 vols. 8vo, all the verses of the text, which Creech had left untranslated, particularly those in the fourth book about the nature of love, are supplied; and many new notes added and intermixed by another hand, by way of forming a complete system of the Epicurean philosophy. Creech had published in 1695 an edition of Lucretius in Latin, with notes, which were afterwards printed at the end of the English translation. Another edition of this, much enlarged, but very incorrect, was published in 1717 in 8vo. The best is that of Glasgow, 1759, 12mo. He will perhaps be far longer remembered as the editor than the translator of Lucretius. 2. In

1684 he published a translation of "Horace;" in which, however, he has omitted some few odes. As to the satires, he was advised, as he tells us in the preface, "to turn them to our own time; since Rome was now rivalled in her vices; and parallels for hypocrisy, profaneness, avarice, and the like, were easy to be found. "But those crimes," he declares, "were out of his acquaintance; and since the character is the same whoever the person is, he was not so fond of being hated, as to make any disobliging application. Such pains," says he, "would look like an impertinent labour to find a dunghill." 3. The "Idylliums" of Theocritus, with Rapin's discourse of pastorals, 1684, 8vo. 4. The second elegy of Ovid's first book of elegies; the sixth, seventh, eighth, and twelfth of the second book; the story of Lucretia, out of the Fasti; and the second and third of Virgil's eclogues; printed in a collection of miscellany poems, 1684. 5. The thirteenth satire of Juvenal, with notes. Printed in the English translation of the satires, 1693, in folio. 6. A translation into English of the verses prefixed to Quintinie's Complete Gardener. 7. The Lives of Solon, Pelopidas, and Cleomenes, from Plutarch. 8. The Life of Pelopidas, from Cornelius Nepos. 9. Laconic apophthegms, or remarkable sayings of the Spartans, from Plutarch. 10. A discourse concerning Socrates's dæmon, and the two first books of the Symposiacs, from Plutarch. These translations from Plutarch were published in the English translations of his "Lives" and "Morals." 11. A translation of Manilius's Astronomicon, dated from All-Souls, Oct. 10, 1696.—On his father's monument he is called "the learned, much admired, and much envied Mr. Creech." By whom he could have been envied, we know not, yet there is a ridiculous story that Dryden became so jealous of him, as to incite him to translate Horace that he might lose as much reputation by that poet, as he had gained by Lucretius. His poetry will scarcely at present be deemed an object which calls for much criticism, as he is rather a good scholar than a good poet; and in the instance of Lucretius, a most judicious editor. Dr. Warton, however, who will be allowed to be an admirable judge, has spoken of him in terms of applause. "Creech," says the doctor, "in truth, is a much better translator than he is usually supposed and allowed to be. He is a nervous and vigorous writer: and many parts, not only of his Lucretius, but of his Theo-

critus and Horace (though now decried) have not been excelled by other translators. One of his pieces may be pronounced excellent; his translation of the thirteenth satire of Juvenal; equal to any that Dryden has given us of that author." Pope certainly paid him no small compliment by beginning his epistle to Mr. Murray (afterwards lord Mansfield) with two lines from Creech's Horace. Pope used to say that "he hurt his translation of Lucretius very much by imitating Cowley, and bringing in turns even into some of the most grand parts. He has done more justice to Manilius."[1]

CREED (ELIZABETH), a very amiable and ingenious lady, nearly related to the poet Dryden, was the only daughter of sir Gilbert Pickering, bart. by Elizabeth, the only daughter of sir Sidney Montagu, knt. and sister of Edward Montagu, first earl of Sandwich. She was born in 1642, and was married to John Creed of Oundle, esq. a wise, learned, and pious man (as his inscription, written by her, intimates), "who served his majesty Charles II. in diverse honourable employments at home and abroad; lived with honour, and died lamented, 1701." By this gentleman she had a numerous family, one of whom, the brave major Richard Creed, is commemorated by a monument in Westminster-abbey, as well as by one erected by his mother in the church of Tichmarsh. During her widowhood, Mrs. Creed resided many years in a mansion-house at Barnwell, near Oundle in Northamptonshire, belonging to the Montagu family, where she amused and employed herself in painting, and gratuitously instructed many young women in drawing, fine needle-work, and other elegant arts. Many of the churches in the neighbourhood of Oundle are decorated with altar-pieces, monuments, and ornaments of different kinds, the works of her hand; and her descendants are possessed of many portraits, and some good pictures painted by her. Two days in every week she constantly allotted to the public; on one, she was visited by all the nobility and gentry who resided near her; on the other, she received and relieved all the afflicted and diseased of every rank, giving them food, raiment, or medicine, according to their wants. Her reputation in the administration of medicine was con-

[1] Biog. Brit.—Malone's Dryden, vol. I. p. 505; vol. IV. p. 43, 225.—Cibber's Lives.—Warton's Essays.—Ath. Ox. vol. II.—Warton's Life of Bathurst, p. 198.—Spence's Anecdotes, MS.

siderable; and as she afforded it *gratis*, her practice was of course extensive. Her piety was great and unaffected. That it was truly sincere, was evinced by the magnanimity with which she endured many trials more heavily afflictive than what usually fall to the lot even of those whose life is prolonged to so great an extent.—In 1722, when in her eightieth year, she erected a monument in the church of Tichmarsh to the memory of Dryden and his ancestors, with an inscription by herself. She died at Oundle in May 1728, and her remains were removed to Tichmarsh, where she was buried with her ancestors. Her funeral sermon, which Mr. Malone does not appear to have seen, was preached by Henry Lee, D. D. rector of Tichmarsh in May 1728, and therefore probably the date of her death, in Malone's Life of Dryden, viz. "the beginning of 1724-5," must be incorrect. This sermon, printed at London the same year, 8vo, is dedicated to Mrs. Stuart, executrix and sole surviving daughter of Mrs. Creed. An extract from it, confirming the excellence of her character, may be seen in a compilation less respected than it deserves, Wilford's "Memorials."[1]

CREIGHTON. See CRIGHTON.

CRELLIUS (JOHN), a once celebrated writer of the Socinian persuasion, was born in Franconia in 1590, and after some early education received from his father, studied at Nuremberg, and other German schools or universities. He was brought up in the Lutheran church, but in the course of his reading, having formed to himself a set of opinions nearly coinciding with those of Socinus, he declined the offers of promotion in the Lutheran church, where he probably would not have been favourably received, and determined to go to Poland, where such opinions as his were no bar to advancement. In 1612 he went to Racow, and besides becoming a preacher, was appointed Greek professor and afterwards rector of the university. His theological works form a considerable part of the works of the "Fratres Poloni," and he engaged in a controversy with Grotius, who had written against Socinus, and a correspondence, of great politeness, took place between them, which made Grotius be suspected of inclining too much to the opinions of his antagonist. He certainly carried his politeness very far, when he told Crellius that

1. Malone's Life of Dryden, vol. I. p. 339.—Wilford's Memorials, p. 763.

"he was grieved to see so much enmity between those, who call themselves Christians, for such *trifling* matters," these matters being no less than the doctrine of the Trinity, and the divinity and atonement of Jesus Christ. Crellius, we are told, like many of his descendants, would not be called a Socinian, but an Artemonite, after Artemon, who lived in the reign of the emperor Severus, and denied the pre-existence and divinity of Christ. Crellius' opinions on other subjects will not probably procure him much respect, at least from one sex. In his "Ethics," he is said to maintain that it is lawful for men upon certain occasions to beat their wives! Crellius died at Racow, of an epidemic fever, 1633. Father Simon's opinion of him may be quoted as *generic*. "Crellius is a grammarian, a philosopher, and a divine throughout. He has a wonderful address in adapting St. Paul's words to his own prejudices. He supports the doctrines of his sect with so much subtlety, that he does not seem to say any thing of himself, but to make the scriptures speak for him, even where they are most against him."[1]

CREMONINI (CÆSAR), professor of philosophy at Ferrara and at Padua, who raised himself to such a pitch of fame, that princes and kings were ambitious to procure his portrait, was born at Cento in the Modenese, in 1550; and died at Padua, of the plague, in 1630, at the age of 80. His principal works are: 1. "Aminta e Clori, favola silvestre," Ferrara, 1591, 4to. 2. "Il nascimento di Venetia," Bergamo, 1617, 12mo. 3. "De physico auditu," 1596, folio. 4. "De calido innato," 1626, 4to. 5. "De sensibus & facultate appetiva," 1644, 4to, and other works which shew that his religious creed was reducible to very few articles. He thought that, according to the principles of Aristotle, the soul is material, capable of corruption, and mortal, as well as the souls of brutes.[2]

CRENIUS (THOMAS), a native of the marche of Brandenburg, where he was born in 1648, was one of the most laborious compilers of his time. He taught philosophy at Giessen, was minister near Zell, schoolmaster in Hungary, corrector of the press at Rotterdam and Leyden, and finally master of a boarding-school, and private tutor in the last mentioned city, where he died March 29, 1728,

[1] Life in Bibl. Pat. Polonorum.—Moreri.—Burigny's Life of Grotius.—Saxii Onomast.—Simon's Hist. Crit. des principaux Commentateurs du Nouv. Test.
[2] Moreri.—Gen. Dict.—Freheri Theatrum.

aged 80. Amidst all his employments he found time to publish a great number of collections: "Fasciculi Dissertationum et Dissertationes Philologicæ," 2 vols. 12mo; "Commentationes in varios Autores," 3 vols. 12mo; "Musæum Philologicum," 2 vols. 12mo; "Thesaurus Librorum Philologicorum," 2 vols. 8vo; "De Furibus Librariis," Leyden, 1705, 12mo. The most valued among his works are 3 vols. in 4to, the first entitled, "Consilia et Methodi Studiorum optimè instituendorum," Rotterdam, 1692; the second, "De Philologiâ," &c. Leyden, 1696; and the third, "De Eruditione comparandâ," Leyden, 1696. This collection contains all the best rules for studying the different sciences.[1]

CRESCENTIUS, or CRESCENZIO (PETER), or, as he called himself, DE CRESCENTIIS, was born at Bologna about 1233, and after studying philosophy, medicine, and natural history, engaged in a course of law, but did not take his doctor's degree; by which means, although he might plead causes, he was not at liberty to give lectures, a privilege which belonged only to doctors. For thirty years he was employed as assessor, or judge to the civil and military governors of various cities in Italy, an office of which he discharged the duties with impartiality, and with the happiest effect in preserving peace in those places. In the mean time having contracted a taste for agriculture, wherever he removed, he collected such observations as might improve his knowledge of that branch, and on his return to Bologna, which he had left during the political dissentions there, he wrote in 1304 a treatise on agriculture, with the title of "Ruralia Commoda," dedicated to Charles II. king of Naples. The first edition appeared in 1471 at Augsburgh, fol. under the title of "Petri de Crescentiis ruralium commodorum, libri duodecim." It was translated into Italian, Florence, 1478, fol. but the two best editions are that of Cosmo Giunta, 1605, and that of Naples, 1724, 2 vols. 8vo. It is a book of considerable value, and gives a very correct display of the modes of agriculture in Italy at that time, which are said to approximate nearer to the modern than could have been expected. Crescentius died in 1320, nearly eighty-seven years old.[2]

CRESCIMBENI (JOHN MARIO), an Italian poet, and poetical historian, the son of John Philip Crescimbeni, a lawyer, and Anna Virginia Barbo, was born Oct. 9, 1663,

[1] Moreri. [2] Ibid.—Ginguené Hist. Lit. d'Italie.—Saxii Onomast.

at Macerata in the marche of Ancona. Jerome Casanati, afterwards cardinal, was his godfather, and gave him the names of John-Maria-Ignatius-Xavier-Joseph-Antony, of which he retained only John Maria, and afterwards changed the latter into Mario. After receiving grammatical education at home, his uncle Antony-Francis, an advocate, invited him to Rome in 1674; but the following year his father and mother recalled him to Macerata, where he engaged in a course of study among the Jesuits. His teacher of rhetoric was Charles d'Aquino, under whom he made great progress in eloquence and poetry. Among his early attempts, he wrote a tragedy in the style of Seneca, "The Defeat of Darius, king of Persia," and translated the first two books of Lucan's Pharsalia into Italian verse; from which performances he derived so much reputation, as to be admitted a member of the academy of the Disposti, in the town of Jesi, although only in his fifteenth year. About that time he continued his classical studies for eight months under Nicolas Antony Raffaelli, and entered upon a course of philosophy. His father now recommending the law as a profession, Crescimbeni took his doctor's degree Oct. 3, 1679, and was appointed to lecture on the institutes, which he did for a year. His uncle before mentioned, again inviting him to Rome, he divided his time there between law and polite literature, and in 1685, the academy of the Infecondi admitted him a member. Hitherto his studies in Italian poetry had not been conducted so as to inspire him with a very pure taste; but about 1687, he entered on a course of reading of the best Italian poets, which not only enabled him to correct his own taste and style, but gave him hopes that he might improve those of his countrymen. With this intention he endeavoured to form a new society, or, as they are called in Italy, academy, under the name of Arcadia, the members to be called the shepherds of Arcadia, and each to take the name of a shepherd, and that of some place in ancient Arcadia, and his own name accordingly was Alfesibeo Cario. Such was the origin of this celebrated academy, and surely no origin was ever more childishly romantic, or unpromising as to any beneficial effect on solid or elegant literature, to which purposes, however, we are told it has eminently contributed. It was established Oct. 5, 1690. A short account of it, written in 1757, informs us that the first members were those learned persons chiefly who were about queen

Christina of Sweden. (See CHRISTINA, vol. IX.) It admits all sciences, all arts, all nations, all ranks, and both sexes. The number of its members is not determined; they are said at present to be upwards of two thousand, but we have heard a much larger number assigned, for they sometimes aggregate whole academies. At Rome, the academicians assemble in pastoral habits, in a most agreeable garden, called Bosco Parrhasia. The constitution of the society being democratic, they never chuse a prince for their protector. At the end of each olympiad, for that is the method of computing adopted by the Arcadians, they chuse a custode, who is the speaker, and has the sole right of assembling the society, who are also represented by him alone, when they are not assembled. In order to be admitted a member, it is requisite that the person should be twenty-four years of age complete, of a reputable family, and to have given some specimen of abilities in one or more branches of education. As to the ladies, a poem, or a picture, is a testimony of genius that is held sufficient. The stated assemblies of this academy are fixed to seven different days, between the first of May and the seventh of October. In the first six they read the works of the Roman shepherds, the productions of strangers being reserved for the seventh and last. Each author reads his own compositions, except ladies and cardinals, who are allowed to employ others.

Crescimbeni was the first custode, or president of this academy, and retained that office for thirty-eight years, during which the academy is said to have produced very beneficial effects on public taste, and on the style of Italian poetry. Crescimbeni, however, was so intent on this establishment, as to neglect his profession as a lawyer, and now embraced, as it is termed, the ecclesiastical state. In 1705, pope Clement XI. bestowed on him a canonry of St. Mary in Cosmedino, and in 1719 appointed him arch-priest of the same city, at which time he took the regular orders of the priesthood. In 1728, during a fit of sickness, he took the vows of the Jesuits, but died March 8, of that year. He appears to have enjoyed great literary reputation in his time, and was a member of most of the Italian academies, and of the Naturæ Curiosorum in Germany.

His works are very numerous, and of various merits: 1. "Canzone per la nascita del seren. real principe de Vallia, di Varimaco Cognimembresi," Rome, 1688, 8vo.

2. "L'Elvio, favola pastorale," Rome, 1695, 4to. 3. "Rime di Alfesibeo Cario" (his Arcadian name), 8vo, ibid. 1695, 1704, and 1723. 4. "L' Istoria della volgar poesia," ibid. 1698, 4to, enlarged and corrected, 1714. 5. "Commentarii intorno alla sua Istoria della volgar poesia," ibid. 1702, 1710, 2 vols. 4to, but reprinted and enlarged to 6 vols. 4to, Venice, 1731, with the addition of the preceding history. In 1803, the first Italian scholar in this country, T. J. Matthias, esq published the commentaries detached from the historical part, in 3 vols. 12mo, a work highly interesting and entertaining to the students of Italian poetry, yet as it finishes, where Crescimbeni did, no notice is taken of the progress made in the eighteenth century. On the merits of the original work critics differ. Baretti, a native of Italy, and no contemptible critic, says that although Crescimbeni "tells many things that deserve the notice of the studious, he lavishes such epithets of praise on a great many ancient and modern bad versemakers, his style has such a laxity, and is so full of verbosity about every trifle, that he could not hold up the book in his hands for ten minutes together." It is certainly inferior to Tiraboschi's work, and we know not whether Crescimbeni's Arcadian academy may not have made him partial to frivolities which sober criticism would have discarded. 6. "Corona rinterzata in lode di N. S. pape Clemente XI." ibid. 1701, 4to. 7. "Noticie istoriche di diversi capitani illustri," ibid. 1704, 4to. 8. "Racconto di tutta l'operazione per l'elevazione e abbazamento della colonna Antonina," ibid, 1705, 4to. 9. "I Givochi Olimpici en lode de gli Arcadi defunte," ibid. 1705, 4to, and continued in subsequent volumes. 10. "Le vite de gli Arcadi illustri," ibid. 7 vols. 4to, 1705, &c. He published also collections of the poems of the Arcadians, and some other original works and translations which are not held in much estimation.[1]

CRESCONIUS, an African bishop of the seventh century, is chiefly noticed for having made a collection of canons, in two parts, the first entitled "An Abridgement of the Canon Law," apparently a book of references only; the second contains the canons themselves, at full length, as referred to in the abridgment. The abridgment was

[1] Moreri.—Dict. Hist.—Tiraboschi.—Mouth. Rev. vol. XVIII. p. 249.—Saxii Onomast.—Niceron, vol. XXXI.

published at Paris in 1588, by Pithœus, from a MS. of the church of Troyes, and since by Altasaranus at Poictou in 1630, and by Chifflet in 1649. But both parts are inserted in Justel and Voellus's "Bibliotheca Juris Canonici." Baronius speaks of a MS. of this work in the Vatican, and Moreri adds that there is a Paris edition, of the date 1609.[1]

CRESPI (JOHN BAPTIST), an artist, better known by the name of CERANO, where he was born in 1557, descended from a family of painters, studied at Rome and Venice, and with painting united a knowledge of modelling, architecture, and literature. With such talents he occupied the first rank at the court of Milan, in the direction of the academy, and the vast plans of cardinal Federigo: he painted a number of pictures, whose beauties are not seldom balanced by blemishes of equal magnitude, free, spirited, harmonious, but often mannered from affectation of grace or grandeur. The singular talent he possessed of painting birds and quadrupeds in cabinet pictures, is mentioned by Soprani. One of his best pictures is the "Madonna del Rosario," in the church of St. Lazzaro at Milan. He died in 1633.[2]

CRESPI (DANIEL), a Milanese, born in 1592, at first was a disciple of Gio. Batista Crespi, though he afterwards studied under Giulio Cesare Procaccini, and soon became superior to the first, and at least equal to the second. With great vigour of conception, and facility of execution, he combines equal suavity and strength of colour in oil and fresco; the distribution of his figures leaves no wish for alteration. He seems familiar with the best principles of the Caracci, without having frequented their school. In the church della Passione at Milan, where he painted the "Taking down from the Cross," he has left many portraits that may vie with the best of Titian's. Continued progress from good to better marked the short period of his life. His last and most admired works are the histories from the life of St. Bruno, in the Certosa at Milan. The most celebrated of them is that of the Parisian teacher, who, raising himself from the bier, pronounces his own condemnation; despair and terror are personified in him and the assembly. Nor is that of the duke of Calabria, who in hunting discovers the solitary cell of the hermit,

[1] Cave.—Dupin.—Moreri.—Saxii Onomast.

[2] Pilkington, by Fuseli.

much inferior. On this the painter wrote, "Daniel Crispus Mediolanensis pinxit hoc templum an. 1629," one year before his death, for he died of the plague in 1630, extremely lamented, and with him all his family.[1]

CRESPI (JOSEPH MARIA), sometimes called La Spagnuolo, from the style in which he affected to dress, was born at Bologna, in 1665, and received his earliest instruction in design from Angelo Toni, a very moderate artist; but in a short time he quitted that school, and successively studied under Domenico Canuti, Carlo Cignani, and Giovanni Antonio Burrini. From them he applied himself to study the works of Baroccio, and afterwards the principles of colouring at Venice, from the paintings of Titian, Tintoretto, and Paul Veronese. Thus qualified to appear with credit in his profession, his merit was made known to the grand duke Ferdinand, who immediately engaged him in several noble compositions, which he executed with success. In portrait he was particularly excellent; and to those subjects he gave elegant attitudes, with a strong and graceful resemblance.

His imagination was lively, and often whimsical; he was very famous for caricatures, and frequently amused himself with designing comic and burlesque fancies, which he expressed with abundance of humour and drollery. Sometimes he etched those designs with aqua fortis, selecting his subjects from the writings of the facetious and burlesque poets. He was remarkably singular, in accustoming himself to paint in a chamber properly darkened, and so contrived as to admit a ray of the sun, or the light of a flambeau, to enable him to give a greater roundness and relief to his paintings, by a nice observation of the force of natural light and shadow. His works are dispersed into different parts of Europe. In the gallery of Dresden were "The Seven Sacraments," in seven pieces; "The Virgin, Christ, and St. John," "An Ecce Homo, attended by two Soldiers." He died in 1747. His sons, Antonio and Lewis, were some of the best of their father's scholars, but though their works were much studied, and composed with more sobriety than those of their father, they never attained his eminence in the art. Lewis, indeed, quitted the pencil for the pen, and wrote many considerable works relating to the arts, and amongst others, the Supplement

[1] Pilkington, by Fuseli.

or 3d volume of the "Felsina Pittrice." He died in 1779, and Antonio survived him only three years.[1]

CRESSEY or CRESSY (HUGH-PAULIN, or SERENUS), a celebrated popish writer, descended from an ancient and honourable family, seated formerly in Nottinghamshire, but before his time it had removed into Yorkshire, in which county he was born, at Wakefield, in 1605. His father was Hugh Cressey, esq. barrister of Lincoln's-inn; his mother's name was Margery, the daughter of Dr. Thomas Doylie, an eminent physician in London. He was educated at a grammar-school at Wakefield, and about the age of fourteen, in Lent term 1619, he was removed to Oxford, where he studied with great vigour and diligence, and in the year 1626 was admitted fellow of Merton college, in that university. After taking the degrees of B. A. and M. A. he entered into holy orders, and became chaplain to Thomas lord Wentworth, then lord president of the north, with whom he lived some years. About 1638, he went over to Ireland with Lucius Carey, lord viscount Falkland, to whom he was likewise chaplain; and by him, when he was secretary of state, Cressey was, in 1642, promoted to a canonry in the collegiate church of Windsor, and to the dignity of dean of Laughlin, in the kingdom of Ireland, but through the disturbances of the times, he never attained the possession of either of these preferments. After the unfortunate death of his patron, who was killed in the battle of Newbury, he found himself destitute of subsistence, and therefore readily accepted a proposal that was made him, of travelling with Charles Bertie, esq. afterwards created earl of Falmouth, a great favourite of king Charles II. who was unhappily killed in a battle at sea in the first Dutch war after the restoration. Cressey quitted England in 1644, and making the tour of Italy with his pupil, moved by the declining state of the church of England, he began to listen to the persuasion of the Romish divines, and in 1646 made a public profession at Rome of his being reconciled to that church. He went from thence to Paris, where he thought fit to publish what he was pleased to style the motives of his conversion, which work of his, as might reasonably be expected, was highly applauded by the Romanists, and was long considered by them as a very extraordinary performance. It is entitled, "Exomologesis,

1 Pilkington.—Argenville.—Rees's Cyclopædia.

or a faithful narration of the occasions and motives of his conversion to Catholic Unity," Paris, 1647, and 1653, 8vo. To the last edition is an appendix, "In which are cleared certain misconstructions of his Exomologesis, published by J. P. author of the preface to the lord Falkland's discourse of Infallibility." As soon as this was finished, he sent it over to his friend Dr. Henry Hammond, as to one whose sincerity he had experienced, and for whose judgment he had a high esteem. That learned person wrote him a kind letter of thanks for his book, but at the same time told him there was a vein of fallacy ran through the whole contexture of it; adding, "we are friends, and I do not propose to be your antagonist." At the close of this epistle, he invited him into England, assuring him that he should be provided with a convenient place to dwell in, and a sufficient subsistence to live comfortably, without being molested by any about his religion and conscience. This offer, though our author did not accept, yet he returned, as became him, an answer full of respect and gratitude to the kind friend who had made it.

After this, he was much inclined to become a monk of the Carthusian order, and had thoughts of entering into the monastery of English Carthusians at Newport, in Flanders, but from this he was dissuaded by some of his zealous countrymen, who were desirous that he should continue to employ his pen in defence of their religion, for which the severe discipline of that order would have allowed him but little time; and therefore by their advice he laid aside that design, and being recommended to Henrietta-Maria, queen-dowager of England, he was taken under her protection, and being invited by the Benedictine college of English monks at Douay, in Flanders, he at length resolved to retire thither, and for the expence of his journey received one hundred crowns as a bounty from that princess, who could but ill spare even so small a sum at that time. Some time after his arrival at Douay he entered into the Benedictine order, and upon that occasion changed the name he received at his baptism, of Hugh Paulin, for that of Serenus de Cressey, by which he was afterwards known to the learned world. He remained about seven years or more in that college, and during his residence there published a large work, of the mystical kind, entitled "Sancta Sophia, or directions for the prayers of contemplation, &c. extracted out of more than XL

treatises, written by the late reverend father Aug. Baker, a monk of the English congregation of the holy order of St. Benedict," Douay, 1657, 2 vols. 8vo. To which are added, " Certain patterns of devout exercises of immediate acts and affections of the will." This father Augustine Baker, whose true name was David Baker, who had studied the law in the Middle temple, and who from being little better than an atheist, became a convert to popery, and a very zealous devotionist, had once, it seems, some intention of writing the Ecclesiastical History of England, for which he had made very copious collections, that were of great service to Cressey, when he entered upon the execution of the same project.

After the restoration, and the marriage of king Charles II. queen Catharine appointed our author, who was then become one of the mission in England, her chaplain, and from that time he resided in Somerset-house, in the Strand. The great regularity of his life, his sincere and unaffected piety, his modest and mild behaviour, his respectful deportment to persons of distinction, with whom he was formerly acquainted when a protestant, and the care he took to avoid all concern in political affairs or intrigues of state, preserved him in quiet and safety, even in the most troublesome times. He was, however, a very zealous champion in the cause of the church of Rome, and was continually writing in defence of her doctrines, or in answer to the books of controversy written by protestants of distinguished learning or figure; and as this engaged him in a variety of disputes, he had the good fortune to acquire great reputation with both parties, the papists looking upon him to be one of their ablest advocates, and the protestants allowing that he was a grave, a sensible, and a candid writer. Among the works he published after his return to England, were: 1. " A non est inventus returned to Mr. Edward Bagshaw's enquiry and vainly boasted discovery of weakness in the Grounds of the Church's Infallibility," 1662, 8vo. 2. " A Letter to an English gentleman, dated July 6th, 1662, wherein bishop Morley is concerned, printed amongst some of the treatises of that reverend prelate." 3. " Roman Catholic Doctrines no Novelties; or, an answer to Dr. Pierce's court-sermon, miscalled The primitive rule of Reformation," 1663, 8vo; answered by Dr. Daniel Whitby. But that which contributed to make him most known, was his large and copious

ecclesiastical history, entitled "The Church History of Britanny," Roan, 1668, fol. which was indeed a work of great pains and labour, and executed with much accuracy and diligence. He had observed that nothing made a greater impression upon the people in general of his communion, than the reputation of the great antiquity of their church, and the fame of the old saints of both sexes, that had flourished in this island; and therefore he judged that nothing could be more serviceable in promoting what he styled the catholic interest, than to write such a history as might set these points in the fairest and fullest light possible. He had before him the example of a famous jesuit, Michael Alford, alias Griffith, who had adjusted the same history under the years in which the principal events happened, in four large volumes, collected from our ancient historians; but, as this was written in Latin, he judged that it was less suited to the wants of common readers, and therefore he translated what suited his purpose into English, with such helps and improvements as he thought necessary. His history was very much approved by the most learned of his countrymen of the same religion, as appears by the testimonies prefixed to it. Much indeed may be said in favour of the order, regularity, and coherence of the facts, and the care and punctuality shewn in citing his authorities. On the other hand, he has too frequently adopted the superstitious notions of many of our old writers, transcribing from them such fabulous passages as have been long ago exploded by the inquisitive and impartial critics of his own faith. The book, however, long maintained its credit among the Romanists, as a most authentic ecclesiastical chronicle, and is frequently cited by their most considerable authors. He proposed to have published another volume of this history, which was to have carried it as low as the dissolution of monasteries by king Henry VIII. but he died before he had proceeded full three hundred years lower than the Norman conquest. Dodd, however, informs us that a considerable part of the second volume was preserved in MS. in the Benedictine monastery at Douay, and that it was never published "upon account of some nice controversies between the see of Rome, and some of our English kings, which might give offence." While engaged on this work, he found leisure to interfere in all the controversies of the times, as will presently be noticed. His last dispute was in reference

to a book written by the learned Dr. Stillingfleet, afterwards bishop of Worcester, to which, though several answers were given by the ablest of the popish writers, there was none that seemed to merit reply, excepting that penned by father Cressey, and this procured him the honour of a very illustrious antagonist, his old friend and acquaintance at Oxford, Edward earl of Clarendon. Being now grown far in years, and having no very promising scene before his eyes, from the warm spirit that appeared against popery amongst all ranks of people, and the many excellent books written to confute it by the most learned of the clergy, he was the more willing to seek for peace in the silence of a country retirement; and accordingly withdrew for some time to the house of Richard Caryll, esq. a gentleman of an ancient family and affluent fortune, at East Grinstead, co. Sussex, and dying upon the 10th of August 1674, being then near the seventieth year of his age, was buried in the parish church there. His loss was much regretted by those of his communion, as being one of their ablest champions, ready to draw his pen in their defence on every occasion, and sure of having his pieces read with singular favour and attention. His memory also was revered by the protestants, as well on account of the purity of his manners, and his mild and humble deportment, as for the plainness, candour, and decency with which he had managed all the controversies that he had been engaged in, and which had procured him, in return, much more of kindness and respect, than almost any other of his party had met with, or indeed deserved. It is very remarkable, however, that he thought it necessary to apologize to his popish readers for the respectful mention he made of the prelates of our church. Why this should require an apology, we shall not inquire, but that his candour and politeness deserve the highest commendation will appear from what he says of archbishop Usher: "As for B. Usher, his admirable abilities in chronological and historical erudition, as also his faithfulness and ingenuous sincerity in delivering without any provoking reflections, what with great labour he has observed, ought certainly at least to exempt him from being treated by any one rudely and contemptuously, especially by me, who am moreover always obliged to preserve a just remembrance of very many kind effects of friendship, which I received from him."

We have already taken notice of his inclination to the mystic divinity, which led him to take so much pains about the works of father Baker, and from the same disposition he also published "Sixteen revelations of divine love, shewed to a devout servant of our Lord, called mother Juliana, an anchorete of Norwich, who lived in the days of king Edward III." He left also in MS. "An Abridgment of the book called The cloud of unknowing, and of the counsel referring to the same." His next performance, was in answer to a famous treatise, written by Dr. Stillingfleet, against the church of Rome, which made a very great noise in those days, and put for some time a stop to the encroachments their missionaries were daily making, which highly provoked those of the Roman communion. This was entitled "Answer to part of Dr. Stillingfleet's book, entitled Idolatry practised in the church of Rome," 1672, 8vo, and was followed by "Fanaticism fanatically imputed to the Catholic Church by Dr. Stillingfleet, and the imputation refuted and retorted," &c. 1672, 8vo, and "Question, Why are you a Catholic? Question, Why are you a Protestant?" 1673, 8vo. In support of Dr. Stillingfleet, the earl of Clarendon wrote "Animadversions" upon our author's answer; in which he very plainly tells him and the world, that it was not devotion, but necessity and want of a subsistence, which drove him first out of the church of England, and then into a monastery. As this noble peer knew him well at Oxford, it may be very easily imagined that what he said made a very strong impression, and it was to efface this, that our author thought fit to send abroad an answer under the title of "Epistle apologetical to a person of honour, touching his vindication of Dr. Stillingfleet," 1674, 8vo. In this work he gives a large relation of the state and condition of his affairs, at the time of what he styles his conversion, in order to remove the imputation of quitting his faith to obtain bread. The last work that he published was entitled "Remarks upon the Oath of Supremacy."[1]

CREVIER (John Baptist Lewis), a French historian, was born at Paris in 1693. His father was a journeyman printer. He studied under the celebrated Rollin, and became professor of rhetoric in the college de Beauvais. After Rollin's death, he undertook the continuation of

[1] Biog. Brit.—Dodd's Church Hist. vol. III.—Ath. Ox. vol. II.

his Roman history, and published various works, in which, as in the education of his pupils, he preserved a sacred regard for the interests of religion, virtue, and literature. He died at Paris, Dec. 1, 1765, after publishing, 1. an edition of "Livy," with notes, 6 vols. 4to, which, says Gibbon, contains a sensible life of the historian, a judicious selection of the best remarks on his work, and displays as much intelligence as taste on the part of the editor. Ernesti is not less in favour of this edition, which has been reprinted in 8vo and 12mo. 2. Continuation of "Rollin's Roman History," already noticed. 3. "Histoire des Empereurs Romains jusqu' a Constantin," Paris, 1756, 6 vols. 4to, which was soon after translated into English, and published in 8vo. 4. "Histoire de l'université de Paris," 7 vols. 12mo; a very useful work, for which his countrymen think he was better qualified than to write the Roman history. 5. "Observations sur l'Esprit des Lois," 12mo, some remarks on Montesquieu's celebrated work, from which Crevier derived little reputation. 6. "Rhetorique Françoise," 1765, 2 vols. 12mo, which was well received, and was reprinted at Liege, in 1787. Crevier, like most voluminous writers, is careless in his style, but generally correct and precise in his narrative.[1]

CREWE (NATHANIEL), bishop of Durham, the fifth son of John lord Crewe, of Stean, co. Northampton, by Jemima, daughter and coheir of Edward Walgrave, of Lawford, in Essex, esq. was born at Stean, the 31st of January, 1633; and in 1652 admitted commoner of Lincoln college, in Oxford, where he took the degree of B. A. Feb. 1, 1655-6; soon after which he was chosen fellow of that college. On June 29th, 1658, he took the degree of M. A. At the restoration he declared heartily in favour of the crown and hierarchy; and in 1663 was one of the proctors of the university. The year following, on the 2d of July, he took the degree of LL. D.; and soon after went into holy orders. August the 12th, 1668, he was elected rector of Lincoln-college, upon the decease of Dr. Paul Hood. On the 29th of April, 1669, he was installed dean of Chichester, and held with that dignity, the præcentorship, in which he had been installed the day before. He was also appointed clerk of the closet to king Charles II. In 1671, upon the translation of

[1] Dict. Hist.

Dr. Blandford to the see of Worcester, he was elected bishop of Oxford in his room, on the 16th of June, confirmed June the 18th, consecrated July the 2d, and enthroned the 5th of the same month; being allowed to hold with it, in commendam, the living of Whitney, and the rectorship of Lincoln college, which last he resigned in October 1672. In 1673 he performed the ceremony of the marriage of James duke of York with Maria of Este; and through that prince's interest, to whom he appears to have been subservient, he was translated, the 22d of October, 1674, to the bishopric of Durham. In the beginning of 1675, he baptized Katharina-Laura, the new-born daughter of James duke of York. The 26th of April, 1676, he was sworn of the privy council to king Charles II. and upon the accession of king James II. to the crown, he was in great favour with that prince; he was made dean of his majesty's royal chapel in 1685, in the room of Compton, bishop of London, who had been removed; and within a few days after, was admitted into the privy council. In 1686 he was appointed one of the commissioners in the new ecclesiastical commission erected by king James, an honour which he is said to have valued beyond its worth. By virtue of that commission, he appeared on the 9th of August, at the proceedings against Henry bishop of London, and was for suspending him during the king's pleasure; though the earl and bishop of Rochester, and chief justice Herbert, were against it. Immediately after that bishop's suspension, commissioners were appointed to exercise all manner of ecclesiastical jurisdiction within the diocese of London, of which bishop Crewe was one. The 20th of November following, he was present at, and consenting to, the degradation of Mr. Samuel Johnson, previously to the most severe punishment that was inflicted on that eminent divine; and countenanced with his presence a prosecution carried on, in May 1687, against Dr. Peachy, vice-chancellor of Cambridge, for refusing to admit one Alban Francis, a Benedictine monk, to the degree of master of arts in that university, without taking the oaths. In July the same year, he offered to attend the pope's nuncio at his public entry into London; but we are told his coachman refused to drive him that way. His name was put again in a new ecclesiastical commission issued out this year, in October; in which he acted, during the severe proceedings against

Magdalen college in Oxford, for refusing to elect one Anthony Farmer their president, pursuant to the king's mandate. The bishop continued acting as an ecclesiastical commissioner till October 1688; when that commission was abolished. Towards the end of the year 1687, he was employed, with the bishops of Rochester and Peterborough, to draw up a form of thanksgiving for the queen's being with child. But finding that the prince of Orange's party was likely to prevail, he absented himself from the council-board, and told the archbishop of Canterbury, that he was sorry for having so long concurred with the court; and desired now to be reconciled to his grace, and the other bishops. Even in the convention that met January 22, 1688-9, to consider of filling the throne, he was one of those who voted, on the 6th of February, that king James II. had abdicated the kingdom. Yet his past conduct was too recent to be forgotten, and therefore he was excepted by name out of the pardon granted by king William and queen Mary, May 23, 1690, which so terrified him, that he went over to Holland, and returned just in time to take the oaths to the new government, and preserved his bishopric. But, in order to secure to himself the possession of that dignity, he was forced to permit the crown to dispose of, or at least to nominate to, his prebends of Durham, as they should become vacant. By the death of his two elder brothers, he became in 1691, baron Crewe of Stean; and, about the 21st of December the same year, he married, but left no issue. During the rest of king William's reign, he remained quiet and unmolested; and in the year 1710, he was one of the lords that opposed the prosecution then carried on against Dr. Sacheverell, and declared him not guilty; and likewise protested against several steps taken in that affair. He applied himself chiefly, in the latter part of his life, to works of munificence and charity. Particularly, he was a very great benefactor to Lincoln college, of which he had been fellow and rector*; and laid out large sums in beautifying

* He added 20*l.* *per annum* to the headship or rectory; and 10*l.* *per annum* to each of the twelve fellowships for ever. He made up the Bible clerk's place, and eight scholarships belonging to that college, 10*l.* a year each, for ever, which before were very mean. He made an augmentation of 10*l.* *per annum* a-piece for ever, to the curates of four churches belonging to the said college, viz. All Saints and St. Michael in Oxford, Twyford in Buckinghamshire, and Comb in Oxfordshire. All these were to take place from Michaelmas 1717. He likewise settled 20*l.* a year a-piece on twelve

the bishop's palace at Durham; besides many other instances of generosity and munificence of a more private nature. At length, his lordship departed this life on Monday September 18, 1721, aged eighty-eight; and was buried in his chapel at Stean, the 30th of the same month, with an inscription on his monument. He held the see of Durham forty-seven years. Dying without issue, the title of Baron Crewe of Stean became extinct with him.[1]

exhibitioners, which took place at Lady-day 1718. He bequeathed also 200*l.* a year to the university for general purposes, and was a liberal contributor to the buildings of Christ church, Queen's, Worcester, and All-Souls' colleges, and the new church of All-Saints. The expences of the Encœnia, or annual commemoration of the benefactors of this university, are partly defrayed by a sum of money originally left by lord Crewe, and formerly spent in an entertainment to that society. About 1750 they transferred it to the university, in order to furnish a musical and miscellaneous anniversary, in honour of its patrons and benefactors, among whom lord Crewe is justly commemorated. Chalmers's History of Oxford.

[1] Biog. Brit.—Hutchinson's Hist. of Durham.—An Examination of the Life and Character of N. Lord Crewe, &c 1790, 8vo, in which some parts of his political offences are softened, but enough, we fear, will be thought to remain.—Gent. Mag. LIV. 673, LX. 924, 993.—Ath. Ox. vol. II.—Birch's Tillotson, &c.—Nichols's Leicestershire.



INDEX

TO THE

TENTH VOLUME.

Those marked thus * are new.
Those marked † are re-written, with additions.

END OF THE TENTH VOLUME.

ERRATUM.

Vol. IX. p. 493, *for* "He married one of Dr Jortin's daughters," *read* "he married Susannah Beeston." It was his successor, Mr. Darby, who married one of Dr. Jortin's daughters. Mr. Clubbe was presented to Debenham 1730, and to Whatfield 1735

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